2

THE SERMONS OF MASTER HENRIE Smith, gathered into one volume.

Printed according to his owne corrected Copies in his life time.



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1. g. 20.

NOBILISSIMO VIRO,
GVILIELMO CECILIO, EQVITI
AVRATO, BARONI BVRGHLEIEN-
SI, SVMMO ANGLIÆ THESAVRA-
RIO, ET CANTABRIGIENSIS A-
CADEMIÆ CANCELLARIO:
HENRICVS SMITHVS HÆC
PIGNORA IN GRATI ANI-
MI TESTIMONIVM
CONSECRA-
VIT.



THE SEVERALL TEXTS AND TITLES OF THE SERMONS CONTAINED IN THIS BOOKE.

A Preparatiue to Mariage.

A Treatise of the Lordes Supper, in two Sermons.

1. Corinthians 11. 23. 24 &c.

The Lord Iesus in the night that he, &c.

The Examination of Vsurie, in two Sermons.

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Lord who shall dwell in thy Tabernacle, &c.

The Benefite of Contentation.

1. Timothie 6. 6.

Godlinesse is great gaine if a man be, &c.

The Affinitie of the Faithfull.

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Then came to him his mother, and his, &c.

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The True triall of the Spirites.
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The Godlie mans requeſt.
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Teach vs, O Lord, to number our daies &c.

A Glaſſe for Drunkards, in two Sermons.
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The Art of Hearing, in two Sermons.
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Because ſickneſs hath reſtrained mee from preaching, I am content to doe any good by writing. Happie is that Author which is in ſtead of other, that after his booke is read, men need read no moe of that matter. I goe vpon a Theame which many haue trauerſed before me prolixly, or curſorily, or barrēly: If I haue performed by ſtudie any more than the reſt, let my reader iudge, and giue glory to him which teacheth by whom he will. What I haue endeuoured, my ſelfe doe feele, and others know. We are ignorant of many things, for a few that we vnderſtand: but I haue bin alway aſhamed, that my writings ſhould weigh lighter for want of paines, which is the bane of printing, and ſurfetteth the Reader. Now I ſend thee like a Bee to gather honie out of flowers & weeds. Euery garden is furniſhed with others, and ſo is ours. Read, pray, and meditate: thy profite ſhall be little in any booke, vnles thou read alone, and vnles thou read all, and record after, as the Bereans did the Sermons of Paul. It is one of the births of my fainting, therfore take it with a right hād: and if thou finde any thing that doth make thee better, I repent not that others importunitie hath obtained it for thee. Farewell. As Iacob bleſſed his ſonnes when he left them, ſo now I muſt leaue

Reuerendum Couterdalum excipio.

my

may fruit to others, I pray God to blesse it, that it may bring forth fruit in other, and be the sauour of life to all that read it.

Thine in Christ, *H. S.*

The Epistle to the Treatise of the Lords Supper.

IN the first sermon the aduersary is confuted. In the second sermon the Communicants are prepared: In both are many obseruations, and the words of the text expoũded. Now labour for thy selfe as I haue laboured for thee: I would haue thee profit somewhat more by this booke, becauſe it hath weakened mee more then all the reſt.

Farewell.

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A PREPARATIVE TO MARIAGE.

YOu are come hither to be contracted in the Lord, that is, of two to be made one: for as God hath knit the bones & sinewes together for the strengthening of mens bodies, so he hath knit man and woman together, for the strengthening of their life, because two are firmer then one, & therfore when God made the woman for man, he said; *I will make him a helpe*: shewing that man is stronger by his wife. *Eccle.9.9. Gen.2.18.* Euery mariage, before it be knit, should be contracted, as it is shewed in Exodus 22.16. and Deut. 22.28. which stay between the contract and the mariage, was the time of longing for their affection to settle in, because the deferring of that which we loue, doth kindle the desire, which if it came easilie and speedilie vnto vs, would *Exo.22.16. Deu.22.28.*

Why contracts goe before mariage.

make vs set lesse by it. Therfore we read how Ioseph & Mary were contracted before they were maried. In the * contract Christ was conceiued, and in the mariage Christ was borne, that he might honor both estates: virginitie with his conception, and mariage with his birth. You are contracted but to be married, therefore I passe from contracts to speak of mariage, which is nothing els but a communion of life betweene man and woman, ioyned together according to the ordinance of God.

Math. 1. 18

* That is, betweene the cõtract & the mariage.

Luke. 1 27. & 42. & 49. &c.

What Mariage is.

First, I will shew the excellencie of mariage; then the institution of it; then the causes of it; then the choise of it; then the dueties of it; and lastly the diuorcement of it.

The parts of the treatise.

Well might Paul say, *Mariage is honourable*: for God hath honoured it himselfe. It is honorable for the author, honorable for the time, and honorable for the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels, mariage was ordeyned by God himselfe, which cannot erre. No man, nor Angell, brought the wife to the husband, but God himselfe: so marriage hath more honour of God in this, than al other ordinances of God beside, because he solemnized it himselfe.

Heb. 13. 4.

The excellencie of mariage.

Act 7. 53. *Heb.* 2. 2.

Gen. 2. 22.

Then it is honourable for the time, for it

was

was the first ordinance that God instituted, euen the first thing which he did after man and woman were created, and that in the state of innocencie, before either had sinned, like the finest flower, which will not thriue but in a cleane ground. Before man had any other calling, he was called to be a husband, therefore it hath the honour of antiquitie aboue all other ordinances, becauſe it was ordeined first, and is the auncienteſt calling of men. Mariage the first ordinance of God.

Then it is honourable for the place: For whereas all other ordinances were instituted out of Paradiſe, mariage was instituted in Paradiſe, in the happieſt place, to signify how happie they are that marrie in the Lord, they doe not onely marry one another, but Christ is maried vnto them: and ſo mariage hath the honour of the place aboue all other ordinances, becauſe it was ordeyned in Paradiſe.

As God the Father honoured mariage, ſo did God the ſonne, which is called *the ſeed of the woman*: and therfore Mariage was ſo honored amongſt women becauſe of this ſeed, that when Elizabeth brought forth a ſonne, ſhe ſaide, that God had taken away her rebuke: counting it the honour of women to beare children, and by conſequence, the ho- *Gen.3.15.* *Luke.1.25.*

nour of women to be married; for the children which are borne out of mariage, are the dishonour of women, and called by the shamfull name of Bastards.

Deut. 32.2.

As Christ honoured Mariage with his birth, so hee honoured it with his miracles: for the first miracle which Christ did, hee wrought at a marriage in Canaan, where he turned their water into wine: so, if Christ be at your mariage, that is, if you marie in Christ, your water shalbe turned into wine, that is, your peace, and your rest, and your ioy, and your happines shall begin with your Mariage: but if you marie not in Christ, then your wine shall be turned into water, that is, you shall liue woorse heereafter then you did before.

Christs first miracle at a Mariage. *Ioh.* 2.8.

As hee honoured it with miracles, so hee honoured it with praises: for he compareth the kingdome of God to a Wedding, and he compareth holines to a wedding Garment. And in the fifth of Canticles, he is wedded him selfe.

Mat. 22.2. *Verse* 11. *Cant.* 5.9.

We reade in Scripture of three Mariages of Christ. The first was, when Christ and our nature met together. The second is, when Christ and our soule ioyne together. The third is, the vnion of Christ and his Church. These are Christs three wiues. As Christ honored

Three mariages of Christ.
1
2
3

noured Mariage, ſo doe Chriſts Diſciples: for Iohn calleth the coniunction of Chriſt and the faithfull, a Mariage. And in the one and twentith of the Reuelation and ninth verſe, the Church hath the name of a Bride, whereas Hereſie is called an herlot. Further, for the honour of Mariage, Paul ſheweth how by it, the curſe of the woman was turned into a bleſsing, for the womans curſe was the paines which ſhe ſhould ſuffer in her trauaile. Now by mariage this curſe is turned into a bleſſing: for children are the firſt bleſſing in all the Scripture. And therefore Chriſt ſaith, that ſo ſoone as the mother ſeeth a manchilde borne into the world, ſhee forgetteth all her ſorowes, as though her curſe were turned into a bleſsing.

Reuel. 19.7. *Reuel.* 21.9. *Reuel.* 17.1. By manage the womans curſe turned into two bleſſings. *Gen.* 3.16. *Gen.* 1.28. *Ioh.* 16.21.

And further Paul ſaith, that by bearing of children, if ſhe continue in faith & patience, ſhe ſhall be ſaued: as though one curſe were turned into two bleſſings. For firſt, ſhe ſhall haue children, and after, ſhe ſhall haue ſaluation. What a mercifull God haue wee, whoſe curſes are bleſsings? So he loued our Parents, when he puniſhed them, that he could ſcarce puniſh them for loue, and therefore a comfort was folded in his iudgement.

1. Tim. 2.15 For thoſe paines will trie her faith. Note.

To honor mariage more, it is ſaid, that God tooke a rib out of Adams ſide, & there- *Gen.* 2.22.

of built the woman. He is not ſaid to make man a wife, but to builde him a wife: ſignifiing, that man and wife make (as it were) one houſe together, & that the building was not perfect, vntill the woman was made as well as the man, therefore if the building bee not perfect now, it muſt be deſtroyed againe.

A note of Adams ſleepe. *Gen.2.21.*

Before God made the woman, it is ſaide, that he caſt the man into a ſleepe, and in his ſleepe he tooke a rib out of his ſide, and as hee made man of earth, ſo hee made the woman of bone, while Adam was a ſleepe.

1.Cor.15. 22. & 45.

This doth teach vs two things: as the firſt Adam was a figure of the ſecond Adam, ſo the firſt Adams ſleepe, was a figure of the ſecond Adams ſleepe, and the firſt Adams ſpouſe, was a figure of the ſecond Adams ſpouſe. That is, as in the ſleepe of Adam, Eue was borne, ſo in the ſleep of Chriſt the church was borne; as a bone came out of the firſt Adams ſide, ſo blood came out of the ſecond Adams ſide. As Adams ſpouſe receiued life in his ſleepe, ſo Chriſts ſpouſe receiued life in his ſleepe: that is, the death of Chriſt is the life of the Church, for the Apoſtle calleth death a ſleepe: but Chriſt which died is called life, ſhewing that in his death we liue. Secondly, this ſleep which the man was caſt into, while his wife was created, dooth teach vs,

Ephe.5.14. Iohn 14.6.

A note of Adams ſleepe.

that

that our affections, our luſtes, and our concupiſcences, ſhould ſleepe while we go about this action. As the man ſlept while his wife was making, ſo our fleſh ſhould ſleepe while our wife is chooſing, leaſt as the loue of veniſon wanne Iſaack to bleſſe one for another, ſo the loue of gentrie, or riches, or beautie, make vs take one for another. *Gen.27.3.*

To honor mariage more yet, or rather to teach the married how to honour one another, it is ſaid, that the wife was made of the husbands rib, not of his head, for Paul calleth the husband the wiues head: nor of the foot, for hee muſt not ſet her at his foote: the ſeruant is appointed to ſerue, and the wife to helpe. If ſhee muſt not matche with the head, nor ſtoup at the foote, where ſhall hee ſet her then? Hee muſt ſet her at his hart, and therefore ſhe which ſhould lie in his boſome, was made in his boſome, and ſhould be as cloſe to him as his rib, of which ſhe was faſhioned. A note of Adams rib. *Gen.2.22.* *Ephe.5.23.* The Fathers obſeruation.

Laſtlie, in all Nations the day of mariage was reputed the ioyfulleſt day in all their life, and is reputed ſtill of all, as though the ſunne of happineſſe began that day to ſhine vpon vs, when a good wife is brought vnto vs. Therefore one ſaith: that mariage dooth ſignifie merrie-age, becauſe a play-fellow is come

to make our age merry, as Isaac and Rebecca sported together.

Salomon considering all these excellencies, as though we were more indebted vnto God for this, then other temporall gifts, saith,

Prou.14.14 *House and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.*

House and riches are giuen of God, and all things else, and yet he saith, house and riches are giuen of parents, but a good wife is giuen of God: as though a good wife were such a gift, as we should account from God alone, and accept it as if hee should send vs a present from heauen, with this name written on it, *The gift of God.*

Thus Adā doth. Gen.2.

Beastes are ordeyned for foode, & cloathes for warmth, and flowers for pleasure, but the wife is ordeyned for man, like little Zoar, a citie of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conscience.

Gen.29.20.

Now it must needes bee, that Mariage, which was ordeyned of such an excellent author, and in such a happie place, and of such an auncient time, and after such a notable order, must likewise haue speciall causes for the ordinance of it. Therefore the holy Ghost doth shew vs three causes of this vnion.

One

One is, the propagation of children, signified in that when Moſes ſaith; *Hee created them male and female:* not both male, nor both female, but one male, and the other female, as if hee created them fit to propagate other. And therefore when hee had created them ſo, to ſhewe that propagation of children is one ende of mariage, hee ſaide vnto them; *Encreaſe and multiplie.* That is, bring forth children, as other creatures bring forth their kinde. Three cauſes of mariage. *Gen.* 2.7. *Gen.* 1.28.

For this cauſe Mariage is called Matrimonie, which ſignifieth mothers, becauſe it maketh them mothers which were virgins before: and in the ſeminarie of the world, without which all things ſhould be in vaine, for want of men to vſe them, for God reſerueth the great Citie to himſelfe, and this Suburbes he hath ſet out to vs, which are Regentes by ſea and by land. Why mariage is called Matrimony

If chidren bee ſuch a chiefe ende of mariage, then it ſeemes, that where there can bee no hope of children, for age and other cauſes, there mariage is not ſo lawfull, becauſe it is maimed of one of his endes, and ſeemes rather to be ſought for wealth, or for luſt, then for this bleſſing of children. It is not good grafting of an olde head vpon young ſhoulders, for they will neuer beare it willingly, but grud- This is ſignified in *Deut.* 23.1.

grudgingly.

*Prou.*5.18. *Mal.*2.15. Twise the wife is called *The wife of thy youth*, as though when men are olde, the time of marying were past. Therefore God makes such vnequall matches so ridiculous euerie where, that they please none but the parties themselues.

The second cause. The second cause is to auoide fornication; this Paul signifieth when he saith; *For the auoiding of fornication, let euerie man haue his owne wife.* He saith not for auoiding of adulterie, but for auoiding of fornication: shewing that fornication is vnlawfull too, which the Papists make lawful, in maintaining their stewes, as a stage for fornicators to play vpon, and a sanctuarie to defend them, like to Absaloms tent, which was spread vpon the top of the house, that all Israel might see how he defiled his fathers concubines.

*1.Cor.*7.8. Papistes stewes. *2.Sa.*16.22

*Mal.*2.15. For this cause Malachie saith, that God did create but one woman for the man, hee had power to create mo, but to shew that he would haue him stick to one, therfore he created of one ribbe, but one wife for one husband: And in the arke there were no mo women then men: but foure wiues for foure husbands, although it was in the beginning of the world, when many wiues might seeme necessarie to multiplie mankinde.

If

If any might haue a diſpenſation herein, it ſeemes that Kinges might bee priuiledged before any other, becauſe of their ſucceſſion to the Crowne, if his wife ſhould happen to be barren: and yet the King is forbidden to take many wiues, in Deut. 17.17. as well as the miniſter in 1. Tim. 3.2. ſhewing, that the danger of the ſtate dooth not counteruaile the danger of fornication. *Deut.17.17* *1.Tim.3.2.*

For this cauſe wee reade of none but wicked Lamech before the floud, that had more wiues then one, whome Iouinian calleth a monſter, becauſe he made two ribbes of one. And another ſaith, that the name of his ſecond wife dooth ſignifie a ſhadowe, becauſe ſhe was not a wife, but the ſhadow of a wife: For this cauſe the Scripture neuer biddeth man to loue his wiues, but to loue his wife, and ſaith, *They ſhall bee two in one fleſh*, not three, nor foure, but onely two. For this cauſe king Salomon calleth the whoriſh woman a ſtrange woman, to ſhew that ſhe ſhould bee a ſtranger vnto vs, and we ſhould be ſtrange to her. *Gen.4.23.* *Mat.9.5.* *Prou.2.16.*

For this cauſe children which are borne in mariage are called *Liberi*, which ſignifieth free borne: and they which are borne out of mariage are called Baſtardes, that is, baſe borne, like the Mule which is ingendred of *Gen.36.25.*

an

an Asse and a Mare. Therefore adulterers are likened to the diuell, which sowed another mans ground, other sowe for a harueſt, but they sowe that which they dare not reape. Therefore children borne in wedlocke are counted Gods blessing, because they come by vertue of that blessing, *Increase and multiplie*. But before Adam and Eue were maried, God neuer saide, *Increase*, shewing that hee did curse, and not blesse such increase. Therefore wee reade not in all the Scripture of one Bastard that came to any good, but only Iphtah, and to shew that no inheritance did belong to them in heauen, they had no inheritance in earth, neither were counted of the congregation as other were. Deut. Chap. 23. verſ. 2.

Fornicators like the diuell. *Mat.* 13. 22.

Psal. 128. 4. *Gen.* 1, 28.

Bastards. *Iudg.* 11. 1. They might be saued, but they had the marke of the curse.

Now because Mariage was appointed for a remedie against fornication, therefore the law of God inflicted a sorer punishment vpon him which did commit vncleannes after mariage, then vpon him which was not maried, because hee sinned, although hee had the remedie of sinne, like a rich theefe which stealeth, and hath no neede.

Leu. 20. 10. *Deu.* 22. 22

Maried fornicators.

Now if mariage bee a remedie against the sinne of fornication, then vnlesse Ministers may committe the sinne of fornication, it seemes that they may vse the remedie as well

Mariage of Ministers.

as

as other: for as it is better for one man to marrie then to burne, so it is better for all men to marie then to burne: and therfore Paul saith, *Mariage is honourable amongst all men.* And 1.*Cor.*7.9.
againe, *for the auoiding of fornication let euery man haue his wife.* And as though he did Heb.13.4. 1.*Cor.*7.
foresee that some would except the Minister in time to come, in the first Epistle of Timothie, the third Chapter and second verse, he speaketh more precisely of the ministers wife then of any other, saying; *Let him be the husband of one wife.* And least yee should say that by one wife he meaneth one Benefice, like the Papists; he expoũdeth himselfe in the fourth verse, and saith, that hee must bee one that can rule his house well, and his children. 1.*Tim.*3.2.

Sure God would not haue these children to be bastardes, and therefore it is like that he alloweth the Minister a wife. Therefore Paul said well, that he had no commandement for Virginitie: for Virginitie cannot be commaunded, because it is a speciall gift, but not a speciall gift to Ministers, and therefore they are not to be bound more then other. A peculiar gift may not be made a generall rule, because none can vse it but they which haue it. And therefore in 1.Cor.7. 17. he saith: *As God hath distributed to euery man,* 1.*Cor.*7.6. 1.*Cor.*17.7.

so

so let him walke. That is, if he haue not the gift of continencie he is bound to marie, and therfore Paul commandeth in the seuenth verse, whether he be minister or other, *If they can not abstaine, let them marrie*, as though they tempted God if they maried not.

Gen.2.18. The Law was generall, *It is not good for man to be alone*, exempting one order of men no more then another. And againe, Christ *Mat.19.11* speaking of chastitie, saith; *All men cannot receiue this thing.* Therefore, vnlesse we know that this order of men can receiue this thing, Christ forbids to binde them more then other: and therefore as the Priests were maried that taught the law, so Christ chose Apostles that were maried, to preach the Gospel. Therefore the doctrine of Papists is the doctrine of deuilles: for Paul calleth the forbid- *1. Tim.4.3.* ding of mariage, the doctrine of deuils, a fit title for all their bookes.

Lastly, if mariage be a remedie against sinne, then Mariage it selfe is no sinne: for if mariage it selfe were a sinne, we might not marrie for any cause, because we must not do the least euill, that the greatest good may come of it: and if mariage be not a sin, then the * dueties of mariage are not sinne, that is, the secret of mariage is not euill, and therefore Paul saith, not onely *Mariage is honourable*

Rom.3.8.
* Be not thou vaine and these words wil not be offensiue.
Heb.13.4.

rable, but the bed is honourable, that is, euen the action of mariage is as lawfull as mariage.

Beſides, Paul ſaith, *Let the huſbande giue vnto the wife due beneuolence.* Here is a commandement to yeeld this dutie: that which is commanded, is lawfull; and not to do it, is a breach of the commandement. Therefore mariage was inſtituted before any ſinne was, to ſhew that there is no ſinne in it, if it be not abuſed: but becauſe this is rare, therefore after women were deliuered, GOD appointed them to be purified, ſhewing that ſome ſtain or other doth creepe into this action, which had neede to be repented, and therfore when they praied, Paul would not haue them come together, leaſt their praiers ſhould be hindered. 1. Cor. 7. 8. Leuit. 12. 4. 5. &c. 1. Cor. 7. 5.

The third cauſe is to auoid the inconuenience of ſolitarines ſignified in theſe words, *It is not good for man to be alone*, as though he had ſaid; this life would be miſerable and irkſome, and vnpleaſant to man, if the Lord had not giuen him a wife to companie his troubles. If it be not good for man to be alone, then it is good for man to haue a felow: therfore as God created a paire of all other kinds, ſo he created a paire of this kinde. The third cauſe. Gen. 2.

We ſay that one is none, becauſe he can-

not be fewer then one, hee cannot be leſſer then one, he cannot be weaker then one: and therfore the wiſe man ſaith; *Woe to him which is alone,* that is, hee which is alone ſhall haue woe. Thoughts, and cares, and feares, will come to him, becauſe he hath none to comfort him, as theeues ſteale in when the houſe is emptie; like a Turtle, which hath loſt his mate, like one legge when the other is cutte off, like one wing when the other is clipte, ſo had the man been if the woman had not been ioyned to him: therefore for mutuall ſocietie God coupled two together, that the infinite troubles which lie vppon vs in this world, might be eaſed with the comfort and help one of another, and that the poor in the worlde might haue ſome comfort as well as the rich, for *The poore man* (ſaith Salomon) *is forſaken of his owne brethren,* yet God hath prouided one comforter for him, like Ionathans armour-bearer, that ſhall neuer forſake him, that is another ſelfe, which is the onely commoditie (as I may tearme it) wherein the poore doe match the rich: Without which ſome perſons ſhould haue no helper, no comforter, no freend at all,

Eccleſ. 4 10

Pro. 19.6.
Pro. 27 10.

1 *Sam.* 14.7

A wife is the poore mans riches

But as it is not good to be alone, ſo Salomon ſheweth, *That it is better to be alone, then to dwell with a froward wife,* which is like

Pro. 21 9.

a

a quotidian ague, to keepe his patient in vre. Such furies doe haunt some men, like Saules spirite, as though the deuill had put a Sworde into their hands to kill themselues, therefore choose whom thou maist enioy, or liue alone stil, and thou shalt not repent thee of thy bargaine. 1.Sa.16.14.

That thou mayst take and keepe without repentance, now we wil speak of the choise, which some call the way to good wiues dwelling, for these flowers growe not on euery ground: therefore they say, that in wiuing and striuing, a man should take counsel of all the world, least he light vpon a curse, while hee seekes for a blessing. As Moses considered what spies he sent into Chanaan, so thou must regarde whom thou sendest to spie out a wife for thee. Discretion is a warie spie, but fancie is a rash spie, & liketh whom she will mislike againe. The choise. Deut.1.23. Two spies for a wife.

In the Reuelation Antichrist is described by a woman, and in Zacharie sinne is called a woman, which sheweth, that women haue many faults, therefore hee which chuseth of them, had need haue iudgement, and make an Anatomie of their harts and mindes, before he say, This shalbe mine. For the wisest man saith: *I haue found one man of a thousand, but a woman among them all haue I not found.* Zach.5.7. Eccle.7.30.

Although this may be vnderstoode of his Concubines, yet it implyeth that generally there is a great infirmitie in women, than in men, because hee compareth them together, as though there were a dearth of good women ouer the world.

For help hereof, in 1. Cor. 7. 39. we are taught to marrie in the Lord, then we must chuse in the Lord too: therefore we must beginne our marriage where Salomon began his wisedome. *Giue vnto thy seruant an vnderstanding hart.* So giue vnto thy seruant an vnderstanding wife. If Abrahams seruant praied vnto the Lord to prosper his businesse, when he went about to chuse a wife for another, how shouldst thou pray when thou goest about a wife for thy selfe, that thou mayst say after, *My lot is fallen in a pleasant ground?* To direct thee to a right choise herein, the holy Ghost giues thee two rules in the choise of a wife, Godlines and fitnesse: Godlines, because our Spouse must be like Christes Spouse, that is, graced with gifts, and imbroidered with vertues, as if we married holines her selfe. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixt of the Canticles she is called vndefiled,

1. *Reg.* 3. 9.

Gen. 24. 12.

Godly, and fitte.

Ephes. 5. 29.

Cant. 6. 8.

filed, because she is vndefiled. In the 45. psal. she is called faire within, because her beautie is inward; So our Spouse should be holie, vndefiled, and faire within. As God respecteth the hart, so we must respect the hart, because that must loue, and not the face. Couetousnes hath euer beene a suiter to the richest, and pride to the highest, and lightnesse to the fairest: and for reuenge hereof, his ioy hath euer ended with his wiues youth, which tooke her beautie with it. The goods of the world are good, and the goods of the bodie are good, but the goods of the minde are better. As Paul commendeth Faith, Hope, and Charitie, but saith the greatest of these is charitie: so may I commend beautie, and riches and godlines, but the best of these is godlynes, because it hath the things which it wants and makes euery state alike with her gifte of contentation. *Psal.* 45. 9. 1. *Sam.* 16. 7. 1. *Cor.* 13. 13.

Secondly, the mate must be fitte: It is not enough to be vertuous, but to be futable, for diuers women haue many vertues, and yet do not fitte with some men; & diuers men haue many vertues, and yet doe not fit to some women: and therefore we see many times, euen the godly couples to iar when they are married, because there is some vnfitnes betweene them, which makes odds. What is ods, but A fit wife.

the contrary to euen? therefore make them euen (saith one) and there will be no oddes. From hence came the first vse of the Ring in weddings, to represent this euennesse: for if it be straiter then the finger, it will pinch, and if it be wider then the finger it wil fall off; but if it be fitte, it neither pincheth nor slippeth: So they which are like, striue not, but they which are vnlike, as fire & water. Therefore one obserueth, that concorde is nothing but likenes, and all that strife is for vnfitnesse: as in thinges when they fitte not together, and in persons, when they suite not one an other.

The ceremonie is not approued, but the inuention declared.

1.Sa.2.35. How was God pleased when he had found a King according to his owne hart? So shall that man be pleased that findes a wife according to his owne hart, whether he be rich or poore, his peace shall affoord him a cheerfull life, and teach him to sing, *In loue is no lack*. Therefore a godly man in our time thanked the Lord that he had not onely giuen him a godly wife, but a fitte wife for he saide not that she was the wiseſt, nor the holieſt, nor the humbleſt, nor the modeſteſt wife in the world, but the fitteſt wife for him in the world, which euery man should think when that knot is tied, or els so often as he seeth a better, he will wish that his choise were to

The saying of a godly man.

make

make againe. As he did thanke God for ſending him a fit wife, ſo the vnmaried ſhould pray God to ſend him a fit wife: for if they be not like, they will not like.

The fitnes is commended by the holy Ghoſt in two words: one is in the ſecond of Geneſis, and the other is in 2. Cor. 6. 14. that in Geneſis is *Meet*, God ſaith; *I wil make man a helpe meet for him.* Shewing, that a wife can not helpe well vnles ſhe be meet. Further, it ſheweth that man is ſuch an excellent creature, that no creature was like vnto him, or meete for him, till the woman was made. *Gen. 2. 18. 2. Cor. 6. 14.*

This meetneſſe God ſheweth againe in the 22. verſe, where Moſes ſaith, that of the rib which was taken out of man, God built the woman: ſignifying, that as one part of the building dooth meete and fit with another: ſo the wife ſhould meet and fit with the huſband, that as they are called couples, ſo they may bee called paires, that is, as a paire of gloues, or a paire of hoſe are like: ſo man and wife ſhould be like, becauſe they are a paire of friends. *Gen. 2. 22.*

If thou bee learned, chuſe one that loueth knowledge; if thou be martial, chuſe one that loueth prowes; if thou muſt liue by thy labor, chuſe one that loueth husbandrie: for vnleſſe her mind ſtand with thy vocation, thou ſhalt

neither enioy thy wife, nor thy calling.

That other worde in 2. Cor. 6. 14. is *yoke*, there Mariage is called a Yoke. Paul saith; *Be not vnequallie yoked.* If mariage be a yoke, then they which draw in it must bee fit, like two oxen which draw the yoke together, or else all the burthen will lie vpon one. Therefore they are called yokefellowes too, to shew
Phil.4.3. that they which draw this yoke, must bee fellowes. As he which soweth seede chuseth a fit ground, because they say, it is good grafting vpon a good stock: so he which will haue godlie children, must chuse a godlie wife: for
Ezek.16.44 like mother (saith Ezechiel) like daughter. Now as the traueller hath markes in his way, that hee may proceede aright: so the suiter hath markes in his way, that hee may chuse right.

Fiue rules in the choise of a good wife.

There be certaine signes of this fitnes, and godlines, both in the man and in the woman. If thou wilt knowe a godlie man, or a godlie woman, thou must marke fiue things: the report, the lookes, the speech, the apparrell, and the companions; which are like the pulses, that shew whether we bee well, or ill. The re-
1 *Pſal.11.26.* port, because as the market goes, so they saie
Pro.10.7. the market men will talke. A good man com-
Mar.14.9. monlie hath a good name, because a good name is one of the blessings which God promiseth

miſeth to good men, but a good name is not to bee praiſed from the wicked: and therefore Chriſt ſaith; *Curſed are you when all men ſpeake well of you*: that is, when euill men ſpeake well of you, becauſe this is a ſigne that you are of the world, *for the world liketh and praiſeth her owne*: yet as Chriſt ſaide, *Who can accuſe me of ſinne?* So it ſhould bee ſaid of vs, not who can accuſe me of ſinne? but who can accuſe mee of this ſinne, or who can accuſe mee of that ſinne? That is, who can accuſe me of ſwearing? who can accuſe mee of diſſembling? who can accuſe mee of fornication? No man can ſay this of his thought, but euery man ſhould ſay it of the act, like Zachariah and Elizabeth, which are called vnblameable before men, becauſe none could accuſe them of open ſinnes. *Luke* 6.26. *Iohn* 15.19. *Iohn* 8 46. *Luke* 1.6.

The next ſigne is the looke, for Salomon ſaith in Eccleſ. 8.7. *Wiſdome is in the face of a man*, ſo godlineſſe is in the face of a man, and ſo follie is in the face of a man, and ſo wickednesſe is in the face of a man. And therfore it is ſaid in Eſay, Chapter 3. verſe 9. *The triall of their countenance teſtifieth againſt them.* As though their lookes could ſpeake, and therfore wee reade of proud lookes, and angrie lookes, and wanton lookes: becauſe they bewray pride, and anger, & wantonnes. 2 *Eccle* 8.7. *Eſay* 3.9.

I haue heard one say, that a modeſt man dwels at the ſigne of a modeſt countenance, and an honeſt womā dwelleth at the ſigne of an honeſt face, which is like the gate of the temple that was called Beautifull: ſhewing, that if the entrie bee ſo beautifull, within is great beautie.

Act. 3.2.

To ſhew how a modeſt countenance, and womanly ſhamefaſtnes do commend a chaſt wife, it is obſerued that the worde *Nuptia*, which ſignifieth the mariage of the woman, dooth declare the maner of her mariage: for it importeth a couering, becauſe the virgins which ſhould bee maried, when they came to their husbandes, for modeſtie and ſhamefaſtneſſe did couer their faces: as we read of Rebeccah, which ſo ſoone as ſhe ſaw Iſaac, and knew that he ſhould be her husband, ſhe caſt a vayle before her face, ſhewing that modeſty ſhould bee learned before mariage, which is the dowrie that God addeth to her portion.

Gen. 24.65

3 To Adam firſt, and to Moſes after,

The third ſigne is her ſpeech, or rather her ſilence; for the ornament of a woman is ſilence: and therefore the Lawe was giuen to the man rather than to the woman, to ſhewe that he ſhould be the teacher, and ſhe the heater. As the Eccho anſwereth but one for manie which are ſpoken to her, ſo a maydes anſwere ſhould bee in a worde, for ſhe which is

Maids muſt ſpeake like an Eccho.

full of talke, is not likely to proue a quiet wife.

The eye and the ſpeech are the mindes glaſſes, for *out of the aboundance of the heart,* (ſaith Chriſt) *the mouth ſpeaketh:* as though by the ſpeech wee might know what aboundeth in the heart: and therefore he ſaith; *By thy wordes thou ſhalt bee iuſtified, and by thy words thou ſhalt be condemned.* That is, thou ſhalt be iuſtified to be wiſe, or thou ſhalt bee condemned to be fooliſh: thou ſhalt be iuſtified to be ſober, or thou ſhalt be condemned to be raſh: thou ſhalt be iuſtified to be humble, or thou ſhalt be condemned to be proud: thou ſhalt be iuſtified to bee louing, or thou ſhalt be condemned to be enuious. Therefore Salomon ſaith; *A fooles lippes are a ſnare to his own ſoule.* Snares are made for other, but this ſnare catcheth a mans ſelfe, becauſe it bewraieth his follie, and cauſeth his trouble, and bringeth him into diſcredit. Contrariwiſe, *the heart of the wiſe* (ſaith Salomon) *guideth his mouth wiſelie, and the words of his mouth haue grace.* Now to ſhew that this ſhould bee one marke in the choiſe of thy wife, Salomon deſcribing a right wife, ſaith; *Shee openeth her mouth with wiſdome, and the lawe of grace is in her tongue.* A wife that can ſpeake this language, is better than ſhee which hath all the tongues.

*Mat.*12.34.

*Mat.*12.36

*Pro.*18.7.

*Pro.*17.23. *Eccle.*12.10

*Prou.*19.15 *Nu.*19.15.

tongues. But as the open veſſels were counted vnclean, ſo account that the open mouth hath much vncleanneſſe.

4 The fourth ſigne is the apparrell, for as the
Luk. 16.19. pride of the glutton is noted, in that hee went in purple euery day, ſo the humilitie of Iohn is noted, in that he went in haire-cloth euery
Mar. 1.6. day. A modeſt woman is knowen by her ſober attire, as the Prophet Eliah was knowen
2. *King.* 1.8 by his rough garment. Looke not for better within, than thou ſeeſt without; for euery one ſeemeth better than ſhee is, if the face bee vanitie; the heart is pride. Hee which biddeth thee abſtaine from the ſhew of euill, would
1. *The.* 5.22. haue thee to abſtain from thoſe wiues which haue the ſhewes of euill: for it is hard to come in the faſhion, and not to be in the abuſe: and
Rom. 12.2. therfore Paul ſaith: *Faſhion not your ſelues like vnto this world*, as though the faſhions of men did declare of what ſide they are.

5 The fift ſigne is the companie, for birds of a feather will fly together, and fellowes in ſin,
1. *Reg.* 12.8 will be fellowes in league, euen as young Reboboam choſe yong companions, The tame beaſtes will not keepe with the wilde, nor the cleane dwell with the leprous. If a man can be knowen by nothing elſe, then he may be knowen by his companions: for like will to like, as Salomon ſaith; Theeues call one

ano-

another. Therefore when Dauid left iniquitie, he ſaid; *A way from me all ye that work iniquity:* ſhewing, that a man neuer abandoneth euill, vntill he abandon euil companie: for no good is concluded in this Parliament. Therefore chuſe ſuch a companion of thy life, as hath choſen companie like thee before: For they which did chuſe ſuch as loued prophane companions before, in a while were drawen to bee prophane too, that their wiues might loue them. All theſe properties are not ſpied at three or foure commings, for hypocriſie is ſpun with a fine threed, and none are ſo often deceiued as louers. He which will know all his wiues qualities before he be maried to them, muſt ſee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elſe hee ſhall haue leſſe with her then hee looked for, or more than he wiſhed for. *Pro.1.11. Pſal.6.8.*

When theſe rules are warily obſerued, they may ioyne together, and ſay as Laban & Bethuel ſaid; *This commeth of the Lord, therfore we will not ſpeake againſt it.* How happie are thoſe, in whom Faith, and Loue, and Godlineſſe are maried together before they marrie themſelues? For none of theſe Martiall, & cloudie, and whining mariages can ſay, that Godlineſſe was inuited to their Bridall; and *Gen.24.50.*

there-

therefore the blessings, which are promised to godlines, doo flie from them.

Parents cõsent in Mariage.

Now in this choice are two questions. First, whether children may marrie without their parents consent: Second, whether they may marrie with Papists, or Atheists, &c. Touching the first, God saith, *Honour thy father and thy mother.* Now, wherein canst thou honor them more, than in this honorable action, to which they haue preserued thee, and brought thee vp, which concerneth the state of thy whole life? Againe, in the first institution of Mariage, when there was no father to giue consent, then our heauenly father gaue his consent: God supplied the place of the Father, and brought his daughter vnto her husband, and euer since the father after the same maner, hath offered his daughter vnto the husband.

*Exod.*20.

*Gen.*2.22.

Beside, there is a law, that if a man defloure a virgin, he shall marrie her: but if the Father of the virgin do not like of the Mariage, then he shall paie vnto her the dowrie of virgins, that is, so much as her virginitie is esteemed, so that the father might allowe the mariage, or forbid it.

*Exod.*22.

Againe, there is a Lawe, that if anie free man, or free woman make a vow, it must be kept. But if a virgin make a vow, it should not be

*Num.*30.6.

be kept, vnleſſe her father approue it, becauſe ſhe is not free: therefore if ſhe did vowe to marrie, yet the father hath power by this law to break it. Againe, our Sauiour ſaith, that in heauen there is no marrying, nor giuing to mariage, ſhewing that in earth there ſhould be a giuing to mariage, as well as marying. Therefore the law ſpeaketh vnto the father, ſaying. *Thou ſhalt not take a wife for thy ſon of ſtrangers.* Therefore Paul ſpeaketh to the father, *If thou giue thy daughter to mariage, thou doeſt well.* Therefore Iobs children are counted part of Iobs ſubſtance, ſhewing, that as a man hath the diſpoſition of his owne ſubſtance, ſo he hath the diſpoſition of his owne children. Therefore in Mat. 22. 30. the wife is ſaide to be beſtowed in mariage, which ſignifieth, that ſome did giue her beſide her ſelf: therefore it is ſaide, that Iacob ſerued Laban, that Laban might giue him his daughter to wife. Therefore Saul ſaith to Dauid, I will giue thee mine eldeſt daughter to wife: therefore it is ſaide that Iudah tooke a wife to Er his ſonne. Therefore Sichem ſaith to his Father, get me this maide to wife. Therefore in the mariage of Iſaac, we ſee Abrahams ſeruant in the place of Iſaac, and Rebecca the maide and her parents, ſitting in Parliament together: therefore Sampſon, though he had

Deut. 7. 3.
1. *Cor.* 7. 38.
Iob. 1. 3. & 10.
Gen. 29. 18.
1 *Sam.* 18. 17.
Gen. 38. 6.
Gen. 34. 9.
Gen. 24. 51. 52. 53.
Iudg. 14. 2.

found

found a maide to his liking, yet he would not take her to wife, before hee had tolde his parents, and craued their assent. It is a sweete wedding, when the father and the mother bring a blessing to the feast: and a heauy vnion which is cursed the first day that it is knit.

The parents commit their children to Tutors, but themselues are more then Tutors. If children may not make other contracts without their good will, shall they contract marriage, which haue nothing to maintaine it after, vnlesse they return to beg of them whom they scorned before.

Wil you take your fathers money, and wil you not take his instruction? Mariage hath neede of many Counsellers, and doest thou count thy father too many, which is like the foreman of thy instructors? If you mark what kinde of youthes they be, which haue such hast, that they dare not stay for their parentes aduise, they are such as hunt for nothing but beauty, and for punishment hereof they marrie to beggerie, and lose their father and mother for their wife: Therefore honor thy parents in this, as thou wouldest that thy children should honour thee.

The second question is answered of Paul, when he saith: *Be not vnequally yoked with Infidels*. As we should not be yoked with Infidels,

fidels, so we should not be yoked with Papists, and so we should not be yoked with Atheists, for that also is to be vnequallie yoked, vnlesse we be Atheists too. As the Iewes might not marrie with the Chananites, so we may not marry with them, which are like Chananites, but as the Sonnes of Iacob said vnto Emor, which would marrie their sister; *We may not giue our sister to a man vncircumcised, but if you will be circumcised like vs, then we will marrie with you.*

Mariage with Papists, &c.

Gen 24.3. *Exo.* 34.16. *Gen.* 28.1. *Mala.* 2.11 *Ezra.* 9.12. *Gen.* 34.14.

The similitude holdes in their saying, & not in their meaning, for they spake truely, but they meant falsly.

So parents should say to suiters, I may not giue my daughter to a man vnsanctified, but if you will be sanctified, then I will giue my daughter vnto you. Though heresie and irreligion be not a cause of diuorce, as Paul teacheth, yet it is a cause of restraint, for we may not marrie al, with whom we may liue being married. If adulterie may separate marriage, shall not idolatrie hinder mariage, which is worse than it? Christ saith; *Let no man separate whom God hath ioyned*, so I may say, Let no man ioyne whom God doth separate. For if our father must be pleased with our mariage, much more should we please that Father which ordeined mariage.

Mat. 29.6. *Mark.* 10.9.

Shall I say, *Be my wife*, to whome I may not say, *Be my companion?* Or, *Come to my bed*, to whom I may not say, *come to my Table?*

Esay. 32.11

How

2. *Iohn.* 10. How should my mariage speed well, when I marrie one to whom I may not say, *God speed*, because she is none of Gods freends?

If a man long for a bad wife, he were best goe to hel a wooing, that he may haue choice. Is there no freend but the enemie? no tree but the forbidden tree? He marrieth with the deuill, which marrieth with the tempter: for

Matth. 4. 3. *Tempter* is his name, and to tempt is his nature. When a man may choose, hee should choose the best, but this man chooseth the worst, like them which call good euill, and euill good.

Luke. 11. 4. He praieth *Not to be lead into ten* and leadeth himselfe into temptati he doth not feare sinne, which do occasions, and hee is worthie t which maketh a trap for himselfe

1. *Reg.* 11. 1 &c. Iomon, the mirror of wisedome, of the world, the figure of our Loh trous concubines is turned to an Io no man say, I shall not be seduced: how shall I stand, where such a Ceda The wife must be meet, as God saide, Gen. 2. 18. But how is she meet, if thou be a christian and she a Papist? We must marry in the Lord

1. *Cor.* 7. 39. as Paul saith, but how doe we marrie in the Lord, when we marrie the Lordes enemies? Our spouse must be like Christs spouse, but

Christs

Christs spouse is neither harlotte, nor heretike, nor atheist. If she be poore, the Lord reproueth not for that; if she be weak, the Lord reproueth not for that; if she be hard fauoured, the Lord reproueth not for that; all these wants may be dispenced with: but none giueth any dispensation for godlines but the deuill. Therefore they which take that priuiledge, are like them which seeke to witches, and are guilty of preferring euill before good. This vnequall mariage, was the cheese cause [illegible] ught the floud, and the first begin- [illegible] ts, and monstrous births, shew- [illegible] nstrous children what a mon- [illegible] for beleeuers and vnbelee- [illegible] ther. *Gen.3.4.* *Gen.6.2.*

[illegible] rist sheweth, that before [illegible] ey were woont to put on [illegible] nents, which were called [illegible] ntes, a warning vnto all [illegible] dding garments, to put on [illegible] nes too, which so precisely is [illegible] by that garment more then other. *Mat.22.11* Wedding garment.

[illegible] noted in the fourteenth of Luke, that of all them which were inuited to the Lords banquet, and came not, onely hee which had married a wife, did not desire to be excused, but said stoutly, *I cannot come.* Shewing how this state dooth occupie a man most, and Note. *Luke.14.21*

2. *Iohn*. 10. How should thy mariage speed well, when I marrie one to whom I may not say, *God speed*, because she is none of Gods freends?

If a man long for a bad wife, he were best goe to hel a wooing, that he may haue choice. Is there no freend but the enemie? no tree but the forbidden tree? He marrieth with the deuill, which marrieth with the tempter: for *Matth*. 4. 3. *Tempter* is his name, and to tempt is his nature. When a man may choose, hee should choose the best, but this man chooseth the worst, like them which call good euill, and euill good.

Luke. 11. 4. He praieth *Not to be lead into temptation*, and leadeth himselfe into temptation. Surely he doth not feare sinne, which doth not shun occasions, and hee is worthie to be snared which maketh a trap for himselfe. When Sa- 1. *Reg*. 11. 1 *&c*. lomon, the mirror of wisedome, the wonder of the world, the figure of our Lord, by Idolatrous concubines is turned to an Idolater, let no man say, I shall not be seduced: but say, how shall I stand, where such a Cedar fell? The wife must be meet, as God saide, Gen. 2. 18. But how is she meet, if thou be a christian and she a Papist? We must marry in the Lord as Paul saith, but how doe we marrie in the 1 *Cor*. 7. 39. Lord, when we marrie the Lordes enemies? Our spouse must be like Christs spouse, but

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In Matth.22. Christ sheweth, that before parties married, they were woont to put on faire and new garments, which were called Wedding garmentes, a warning vnto all which put on wedding garments, to put on truth and holines too, which so precisely is resembled by that garment more then other. *Mat.22.11* Wedding garment.

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drawe him often from the ſeruice of God: and therefore we had not neede to take the worſt, for the beſt are comberſome enough.

Iob.2.9 and 3.1. In the ſecond of Iob, it is obſerued of the patient man, that he did not curſe the day of his birth, vntill his wife brake forth into blaſphemie, ſhewing, that wicked women are able to change the ſtedfaſteſt man, more then all temptations beſide. Sampſon would take *Iudges.14.* a Philiſtian to wife, but he loſt his honour, his ſtrength, and his life by her, leaſt any ſhould doe the like.

But what a notable warning is that in the 2.Chro. 21.6. where the holy Ghoſt ſaith: *2Chro.21.6* *Iehoram walked in the waies of Ahad*, for he had the daughter of Ahab to wife, as though it were a miracle if he had beene better than he was, becauſe his wife was a temptation. Miſerable is that man which is fettered with a woman that liketh not his Religion, ſhee will be nibling at his praier, and at his ſtudie, and at his meditations, till ſhe haue tyred his deuotions, and turned the edge of his ſoule, *2.Sa. 6.16.* as Dauid was tired of his malapert Michol, ſhe mocked him for his zeale, and lyked her ſelfe in her follie. Many haue fallen at this *Luk.16.32.* ſtone: Therefore as Chriſt ſaith; *Remember Lots wife:* ſo when thou marrieſt, remember Iehorams wife, and be not wedded to her

which

which hath not the Wedding garment: but let vnitie goe first, and let vnion follow after, and hope not to cõuert her, but feare that she will peruert thee, least thou saie after like him which should come to the Lords banquette, *I haue married a wife, and cannot come*, Luke 14 20. *Luk.* 14 20.

Yet the chiefest point is behinde, that is, our duties. The dueties of marriage may be reduced to the dueties of man and wife one towarde another, and their dueties towarde their children, and their duties toward their seruants. For themselues, saith one, they must thinke themselues like two birdes, the one is the cocke, and the other is the dam: the cock flieth abroad to bring in, and the dam sitteth vpon the nest to keepe all at home. So God hath made the man to trauell abroad, and the woman to keepe home: and to their nature, and their witte, and their strength, are fitted accordingly; for the mans pleasure is most abroad, and the womans within. The duties of mariage. *Pro.* 31.26. The man and wife like Cock and dam.

In euery State there is some one vertue which belongeth to that calling more than other: as Iustice vnto Magistrates, and Knowledge vnto Preachers, and Fortitude vnto Souldiers: so Loue is the Marriage vertue, which sings Musicke to their whole life.

Wedlock is made of two loues, which I may call the firſt loue, and the after loue. As euery man is taught to loue God before hee be bid to loue his neighbour; ſo they muſt loue GOD before they can loue one another.

Mariage compounded of two loues.

To ſhew the loue which ſhould be betweene man and wife, Mariage is called *Coniugium*, which ſignifieth a knitting or ioining together: ſhewing, that vnleſſe there be a ioining of harts, and a knitting of affections together, it is not Mariage in deede, but in ſhew and name, and they ſhal dwel in a houſe like two poyſons in a ſtomack, and one ſhall euer be ſick of another.

Therefore, firſt that they may loue, and keepe loue one with another, it is neceſſarie that they both loue God, and as their loue increaſeth toward him, ſo it ſhall increaſe each to other. But the man muſt take heede that his loue toward his wife be not greater than his loue toward God, as Adam & Sampſons were, for all vnlawfull loue will turne to hatred, as the loue of Amon did towarde Thamar, and becauſe Chriſt hath forbidden it, therefore hee will croſſe it. This made Vriah ſo fearfull, leaſt the pleaſure of his wife ſhould withdraw his hart from God, that he would not goe to his owne houſe, ſo long as he had cauſe

Gen. 3. 6. Iudg. 16. 17

2. Sa. 13 15

Mat. 10. 36.

cauſe to mourne and pray, although he had a wife which feared God, like himſelfe: and that you may ſee it is no cheape dalliance for the husband to make the wife, or the wife to make the husband leſſe zealous than they were. In Deut. 13. the wife which did drawe her husband from God, is condemned to die: therefore good wiues, when their husbands purpoſe any good, ſhoulde incourage them like Iacobs wife, which bade him doe according to the worde of God: and if they ſee them minded to doe any euill, they ſhoulde ſtay them, like the wife of Pylate, which counſailed her husband not to condemne Chriſt. For ſeeing holines is called the Wedding garment, who ſhall weare this wedding garment, if they weare it not which are wedded? When one holy hath found another, then the holieſt ſeemeth to make the Mariage, and his angels come to the feaſt.

Gen.30.16.

Mat.27.19

Mat.22.11

To paſſe ouer ſleights, which ſeldome proſper, vnleſſe they haue ſome warrant. The beſt pollicie in mariage is to begin well, for as boordes wel ioyned at the firſt, ſit cloſe euer after, but if they ſquare at the firſt, they warpe more and more: So they which are well ioyned, are well maried, but they which offend their loue before it bee ſetled, fade euerie daie like a Marigold, which cloſeth her

Beſt pollicie in mariage, to begin well.

flower as the Sunne goeth down, till they hate one another more than they loued at first.

They must learne one anothers nature.

To begin this concord well, it is necessarie to learne one anothers nature, and one anothers affections, and one anothers infirmities, because yee must be helpers, and yee cannot helpe vnlesse you knowe the disease. All the iarres almost which doe trouble this bande, doe rise of this, that one doeth not hitte the measure of the others heart, to applie themselues to either nature, whereby it commeth to passe that neither can refraine when either is offended; but one sharpeneth another, when they had neede to bee calmed. Therefore they must learne of Paul to fashion themselues one to the other, if they would winne one another, and if any iarre doe arise, one saith; in no wise deuide beds for it, for then the Sunne goeth downe vpon their wrath, and the meanes of reconcilement is taken away. Giue passions no times, for if some mans anger stand but at night, it turneth to malice which is incurable.

1.Cor.9.20.

Ephe.4.25.

The Apostle saith that there will bee offences in the church: so sure there will be many offences in mariage: but as he saith, these are trials who haue faith, so these are but tryals who are good husbands, & who are good wiues. His anger must be such a mood, as if he did

1.Cor.11.19

did chide with himselfe, and their strife as it were a sauce made of purpose to sharpē their loue when it waxeth vnpleasant: like Ionathans arrowes, which were not shot to hurt, but to giue warning. Knowing once a couple which were both cholerick, and yet neuer fel out, I asked the man how they did order the matter, that their infirmitie did not make them discord. He answered me, when her fit is vpon her I yeeld to her, as Abraham did to Sara; and when my fit is vpon me she yeelds to me, and so we neuer striue together, but asunder. Me thought it was a good example to commend vnto all maried folkes: for euerie one hath his frenzie, and loueth them that can beare his infirmitie. Whome will a woman suffer, if she will not suffer her husband? and whose defects will a man beare, if he will not bear hers, which beareth his? Thus much of their dueties in generall, now to their seuerall offices.

1.Sa.20.20.

A sweet example, teaching how couples shal neuer fall out.

Gen.16.6.

The man may spell his duetie out of his name, for he is called *The head:* to shew, that as the eye, and the tongue, and the eare, are in the head, to directe the whole body: so the man should be stored with wisdome, and vnderstanding, & knowledge, and discretion, to direct his whole family: for it is not right that the worse shuld rule the better, but the better

Ephes 5.23.

should rule the worse, as the best rules all. The husband saith, that his wife must obey him, because he is her better, therefore if hee let her bee better than himselfe, he seemes to free her from her obedience, and binde himselfe to obey her.

The husbands first duetie.

His first duetie is called *Herting*, that is, hartie affection. As they are hand-fasted, so they must bee heart-fasted, for the eie, and the tongue, and the hand, will be her enemies, if the heart be not her friend. As Christ draweth all the commaundements to loue, so I may drawe all their dueties to loue, which is the heartes gift to the bride at her mariage. Firſt, he must chooſe his loue, & then he must loue his choiſe: this is the oyle which maketh all things easie. In Salomons song, which is nothing else but a description of Christ the Bridegrome, and the Church his Spouse, one calleth the other Loue, to shew, that though both doe not honour alike, yet both should loue alike, which the man may doe without subiection.

Vnderstand in his mariage onelie.

The man is to his wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his Spouse, as Christ beareth towarde his Spouse: for hee saith; *Husbands loue your wiues, as Christ loued his Congregation*, that

Ephe.5.25.

is,

is, with a holie loue, and with a heartie loue, and with a conſtãt loue, as the Church would bee loued of Chriſt. Will not a man loue his glorie? Why Paul calleth the woman *the glorie of the man*, for her reuerence makes him to be reuerenced, and her praiſe makes him to be praiſed. Therefore hee which loueth not his wife, loueth his ſhame, becauſe ſhe is his glorie. Eph. 5. 28, Paul ſaith, *He which loueth his wife, loueth himſelfe*, for thereby he enioyeth peace and comfort, and helpe to himſelfe in all his affaires: therefore in the ſame verſe Paul counſelleth husbands to loue their wiues as their bodies. And after in the 33. verſe, as though it were too little to loue them as their bodies, hee ſaith: *Let euerie one loue his wife as himſelfe*, that is, as his bodie and ſoule too. For if God commaunded men to loue their neighbours as themſelues, much more are they bound to loue their wiues as themſelues which are their next neighbors. As Elkanah did not loue his wife leſſe for her barrennes, but ſaid, *Am not I better vnto thee then tenne ſonnes?* as though hee fauoured her more, for that which ſhe thought her ſelfe deſpiſed. So a good husband will not take occaſion to loue his wife leſſe for her infirmities, but comfort her more for them, as this man did, that ſhee may beare with his infirmities too.

1 *Cor.* 11. 7.

Ephe. 5. 28.

Leui. 19. 18.

1. *Sam.* 1. 8.

When

Mar. 10.7. When Christ saith, that *a man should leaue father and mother, and cleaue to his wife*, hee signifieth how Christ left his father for his spouse, and that man doth not loue his wife so much as he should, vntill he affect her more than euer he did his father or mother. Therefore when God bad Abraham forsake all his kinred, yet hee bad him not forsake his wife: as though the other sometime might be forsaken for God, but the wife must be kept for God, like a charge which bindeth for tearme of life.

Gen. 21.1.

The husbands second dutie.

His next dutie to loue, is a fruite of his loue: that is, to let all things be common betweene them, which were priuate before. The man & wife are partners, like two oares in a boate, therefore hee must diuide offices and affaires, and goods with her, causing her to be feared and reuerenced, and obeyed of her children and seruants like himselfe; for she is an vnder officer in his Commonweale, and therefore shee must bee assisted and borne out, like his deputie, as the Prince standeth with his Magistrates for his owne quiet, because they are the legges which beare him vp. To shewe this communitie betweene husbande and wife, he is to maintaine her as hee doth himselfe, because Christ saith, *They are no more two but one.*

Man and wife are two partners.

Mar. 10.8.

Therefore

Therefore when he maintaineth her, hee must thinke it but one charge, because hee maintaineth no more but himselfe, for they two are one. He may not say as husbands are wont to say, that which is thine is mine, and that which is mine is mine owne; but that which is mine is thine, and my selfe too. For as it is said, *Hee which hath giuen vs his sonne, can hee denie vs any thing?* So shee may say, hee which hath giuen mee himselfe, can hee denie me any thing? The bodie is better than the goods, therefore if the bodie bee mine, the goods are mine too. *Rom.8.32.*

Lastly, hee must tender her as much as all her friends, because hee hath taken her from her friends, and couenaunted to tender her for them all. To shewe how hee should tender her, Peter saith, *Honour the woman as the weaker vessell.* As wee doe not handle glasses like pots, because they are weaker vessels, but touch them nicelie, and softlie for feare of crackes, so a man must intreate his wife with gentlenesse and softnesse, not expecting that wisedome, nor that faith, nor that patience, nor that strength in the weaker vessel, which should be in the stronger; but think when he takes a wife, he takes a vineyard, not grapes, but a vineyard to beare him grapes: therefore

The husbands last duetie.

1.Pet.3.7.

therefore hee must sowe it, and dresse it, and water it, and fence it, and thinke it a good Vineyard, if at last it bring foorth grapes. So hee must not looke to finde a wife without a fault, but thinke that shee is committed to him, to reclaime her from her faultes; for all are defectiues: and if he finde the Prouerbe true, That in space commeth grace, hee must reioyce as much at his wife when shee amendeth, as the husbandman reioyceth when his Vineyarde beginneth to fructifie.

Husbands must holde their hands and wiues their tungs.

This is farre from ciuill warres betweene man and wife; in all his offices is found no office to fight. If hee cannot reforme his wife without beating, hee is worthie to bee beaten for chooſing no better: when hee hath vsed al meanes that he may, and yet she is like herselfe, hee must take her for his crosse, and saie with Ieremie, *This is my crosse, and I will beare it.* But if he strike her, he takes away his hand from her, which was the first parte hee gaue her to ioyne them together: and shee may put vp her complaint against him, that hee hath taken away parte of her goods. Her cheekes are made for thy lips, and not for thy fists.

Gen.21.11. The verie name of a wife, is like the Angel which staied Abrahams hand, whē the stroke

was

was comming. If Dauid, becauſe he could not expreſſe the good and comfort of vnitie, was faine to ſay, *Oh how good and ioyfull a thing it is, for bretheren to dwell together in vnitie?* *Pſal.* 133.1. Then weigh and iudge how harſh and bitter a thing it is, for man and wife to dwell together in enmitie. For the firſt yeere after mariage, God would not haue the husband goe to warre with his enemies, but no yere would he haue him warre with his wife, and therefore God gaue him that yere to ſtay at home and ſettle his loue, that he might not warre, nor iarre after: for the God of peace dwelleth not in the houſe of warre As a kingdome cannot ſtand if it be deuided, ſo a houſe cannot ſtand if it be deuided: for ſtrife is like fire which leaues nothing but duſt, and ſmoake, and aſhes behinde it. Wee reade in the Scriptures of maſters that ſtroke their ſeruants, but neuer of any that ſtroke his wife, but rebuked her. Lot was drunke when he laie with his daughter in ſtead of his wife, and ſo is he which ſtriketh his wife in ſtead of his ſeruāt. The law ſheweth how a bond man ſhould be corrected, but the wife is like a iudge, which is ioyned in commiſſion with her husband to correct other. Wilt thou ſtrike one in his own houſe? no more ſhouldeſt thou ſtrike thy wife in her houſe. She is come to thee as to a ſanctuary, *Deut.* 24.9. *Mat.* 12.29 *Gen.* 19.33 *Deut.* 23.2.

ſanctuary to defend her from hurt, and canſt thou hurt her thy ſelfe? Therefore Abraham
*Gen.*20.16. was called *Saras vayle*, becauſe hee ſhoulde ſhielde her; for a vayle is made to ſaue. Abra-
*Gen.*13.8. ham ſaide to Lot, *Are we not brethren?* that is, may bretheren iarre? But they may ſay, Are we not one? can one chide with another? can one fight with another? Hee is a badde hoaſt, that welcomes his gueſt with ſtripes.
*Pro.*12.4. Dooth a King trample his Crowne? Salomon calleth the wife, *The crowne of her huſband:* therefore hee which woundeth her, woundeth his owne honour. Shee is a free Citizen in thine owne houſe, and hath taken the peace of thee the firſt day of her mariage to holde thy hands, till ſhe releaſe thee againe. Adam ſaith of his ſpouſe, *This*
*Gen.*2.23. *is fleſh of my fleſh*; But *no man* (ſaith Paule)
*Epheſ.*5.19 *euer hated his owne fleſh.* So then, if a man aske whether he may ſtrike his wife, GOD ſaith nay; thou maiſt not hate thy wife, for no man hateth his owne fleſh: ſhewing, that
*Col.*3.16. he ſhould not come neare blowes, but think his wrath too much: for Paul ſaith, *Be not bitter to your wiues,* noting that anger in a husband is a vice.

Doth the cocke ſpurre the henne? Euerie man is aſhamed to lay his handes on a woman, becauſe ſhe cannot match him, therefore

fore hee is a ſhameleſſe man which layeth hands on his wife. The hand doth not buffet his owne cheeke, but ſtroake it. If a man be ſeene raging with himſelfe, hee is carried to Bedlem: ſo theſe madde men which beate themſelues, ſhould be ſent to Bedlem till their madneſſe be gone. Salomon ſaith, *Delight continually in her loue*: that is, begin, proceed, and end in loue. In reuenge whereof, he ſheweth that delight is gone, becauſe hee calleth loue their delight. Therefore as Paul ſaith of Biſhops, *A Biſhop muſt be no ſtriker*; ſo a husband muſt bee no ſtriker: for hee which ſtriketh his owne fleſh, breaketh that law which ſaith, *Thou ſhalt not make a ſcarre in thy fleſh*: and is like the Baalites, which wounded their owne bodies. Thus we haue ſent a letter vnto husbands, to reade before they fight Now let vs goe home to loue againe. Wouldeſt thou learne how to make thy match delightfull? Salomon ſaide, *Reioyce in her loue continually*. As though thou couldeſt not delight without loue, and with loue thou maiſt delight continually. Therefore loue is called the thankfull vertue, becauſe it rendreth peace & eaſe, & comfort to thē that makes of her. So much to husbands.

Pro. 5.16.

1 *Tim.* 3.31 Of his wife *Leu.* 19.28 *Deut.* 14.1. 1. *Kin.* 18. 28. It is properly ment in mourning for the dead, but it doth imply an vnlawfulnes to hurt our ſelues.

Pro. 5.19.

Likewiſe the woman may learn her dutie of her names. They are called goodwiues,

The womans duties.

as

as good wife *A.* and goodwife *B.* Euery wife is called good wife, therefore if they be not good wiues, their names doe belie them, and they are not worth their titles, but answere to a wrong name, as plaiers doe vpon a stage.

Phil. 4.3. This name pleaseth them well: but beside this, a wife is called a *yoak fellow*, to shewe that she should helpe her husband to beare his yoak, that is, his griefe must be her griefe; and whether it be the yoake of pouertie, or the yoake of enuie, or the yoake of sickines, or the yoake of imprisonment, she must submit her neck to beare it patiently with him, or els she is not his yoak-fellow, but his yoake, as though she were inflicted vpon him for a penaltie, like Iobs wife, whom the deuill left to torment him, when hee tooke away all hee had beside. The Apostle biddeth to *Reioyce with them that reioyce, and mourne with them that mourne.* With whom should the wife reioyce, rather then with her husband? or with whom should she mourne, rather then with her owne flesh? *I will not leaue thee*, saith Elisha to Eliah: so she should neuer leaue him til death. *Beare one anothers burthen*, saith Paul, who shall beare one anothers burthen, if the wife doe not beare the husbands burthen? Wicked Iezabell comforted her husband in his sickenes, and Ieroboams wife sought for his

Iob. 2.9.

Rom. 12.19

2. *King.* 2.6

Gal. 6.2.

1. *King.* 21. 5.

1. *King.* 14. 4.

his health, though she was as bad as he. God did not bid Sarah leaue her father, and her country, as he bad her husband; yet because he bad Abraham leaue his, she left hers too: shewing that she was content, not onely to be his playfellow, but his yokefellow too. *Gen.* 12.1.

Beside a yokefellow, she is called a *helper*, to help him in his busines, to helpe him in his labours, to help him in his troubles, to helpe him in his sicknes: like a woman Phisition, sometime with her strength, and sometime with her counsell: for sometime as God confounderh the wise by the foolish, and the strong by the weake: so he teacheth the wise by the foolish, and helpeth the strong by the weak. *Gen.* 2.18. *1.Cor.* 1.27.

Therefore Peter saith, *Husbands are won by the conuersation of their wiues.* As if hee should say, sometime the weaker vessel is the stronger vessell, and Abraham may take counsell of Sara, as Naaman was aduised by his seruant. The Shunamites counsell made her husband receiue a Prophet into his house, and Hesters counsel made her husband spare the Church: so some haue beene better helpers to their husbands, then their husbands haue beene to them, for it pleaseth God to prouoke the wise with the foolish, as he did the Iewes with the Gentiles. *1 Pet.* 3.1. *Gen.* 25.2. *2.King.* 5.8 *2.Kin.* 6.10 *Hest.* 7.3.

Beſides a helper, ſhe is called a *Comforter* too, and therfore the man is bid reioyce in his wife: which is as much to ſay, that wiues muſt be the reioycing of their husbands, euen like Dauids harpe to comfort Saul. Therefore it is ſaide of Rebecah, that ſhe prepared meat for her husband, ſuch as he loued; ſo a good wife is knowen when her wordes, and deeds, and countenances are ſuch as her husband loueth, ſhe muſt not examine whether he be wiſe or ſimple, but that ſhe is his wife: and therefore they which are bound muſt obey, as Abigail loued her husband though hee were a foole: for the wife is as much deſpiſed for taking rule ouer her husband, as he for yeelding it vnto her. Therefore one ſaith, that a mankinde woman, is a monſter, that is, halfe a woman, and halfe a man. It becomes not the miſtres to be maſter, no more than it beſeemeth the maſter to be miſtres, but both to ſaile with their owne winde.

Pro. 5.18.

1. *Sa.* 16.23.

Gen. 27.9.

1. *Sam.* 25.3

Laſtly, we call the wife Huſwife; that is, houſe-wife, not a ſtreete wife, like Thamar, nor a field-wife, like Dinah: but a houſe-wife, to ſhew that a good wife keepes her houſe, and therefore Paul biddeth Titus to exhorte women that they be chaſt, and keeping at home: preſently after *Chaſte*, he ſaith *keeping at home*, as though home wer chaſtities keeper.

Gen. 38.14
Gen. 34. 2.
Why wiues are called huſwiues.
Tit. 2.5.

And

And therefore Salomon depainting the whore, setteth her at the doore, now sitting vpon her stalles, now walking in the streets, now looking out at the windowes, like curled Iezabel; as if she held foorth the glasse of temptation, for Vanitie to gaze vpon. But chastitie careth to please but one, & therefore she keepes her closet, as if she were still at praier. The Angell asked Abraham, *Where is thy wife?* Abraham answered, *She is in the Tent.* The Angell knew where she was, but yet he asked, that we might see how women in old time did keep their tents and houses. It is recorded of the Shunamite that she did ask her husband leaue to goe vnto the Prophet, though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought it not meet to goe far abroad without her husbands leaue.

Pro.7.12.

2.Reg.9.30

Gen.18.9.

2.Reg.9.30

Phidias when he should paint a woman, painted her sitting vnder a Snailes shell, signifying, that she should go like a snail, which carrieth his house vpon his back. Salomon bad Shimei, *Goe not beyond the riuer:* so a wife should teach her feet, goe not beyonde the dore: she must count the walles of her house like the bandes of the riuer which Shimei might not passe if he would please the king. For when Adam was away, Eue was made

1.Reg.2.36 37.

Husbands should not keep their wiues so strait, but

wiues ſhuld not think their houſe their priſon, but as their paradiſe where they would be.

a praie: if her husband be from her, vntill hee returne againe ſhe muſt thinke her ſelfe a widowe, that is, ſeparate from man; for *Vidua* doth ſignifie, *A viro diuiſa*: that is, widowe doth ſignifie deuided from man: therefore now ſhe muſt haue no fellowſhip, nor companie with men, becauſe ſhe is deuided from man.

As it becommeth her to keepe home, ſo it becommeth her to keepe ſilence, and alway ſpeak the beſt of her head. Other ſeeke their honour in triumph, but ſhe muſt ſeek her honor in reuerence, for it becommeth not any woman to ſet light by her husband, nor to publiſh his infirmities. For they ſay it is an euill bird that defileth his owne neſt, and if a wife vſe her husband ſo, how may the husband vſe the wife? Becauſe this is the qualitie of that ſexe, to ouerthwart, and vpbraide, and ſue the preheminence of their husbandes, therfore the Philoſophers could not tell how to define a wife, but called her, *The contrarie to a huſband*, as though nothing were ſo croſſe and contrary to a man, as a wife. This is not Scripture, but no ſlaunder to many.

A wife may not vtter her huſbands faults

A wife the contrary to a husband.

As Dauid exalted the loue of women aboue all other loues, ſo Salomon mounteth the enuie of women aboue all other enuies; ſtubborn, ſullen, taunting, gainſaying, outfacing,

2. Sa. 1. 25. *Pro.* 21. 19.

cing, with ſuch a bitter humor, that one would think they were molten out of the ſalt pillar, into which Lots wife was transformed. We ſay not all are alike, but this ſect hath many Diſciples. Doth the ribbe that is in mans ſide fret or gaule him? no more then ſhould ſhe which is made of the rib. *Gen. 19. 26.* *Gen. 2. 20.*

Though a woman be wiſe, and painefull, and haue many good partes, yet if ſhee bee a ſhrow, her troubleſome iarring in the end will make her honeſt behauiour vnpleaſant, as her ouer-pinching at laſt cauſeth her good huſwiferie to bee euill ſpoken of. Therefore although ſhe be a wife, yet ſometimes ſhe muſt obſerue the ſeruants leſſon, *Not anſwering againe*, and hold her peace, to keep the peace. Therefore they which keepe ſilence, are well ſaid to holde their peace, becauſe ſilence oftentimes doth keep the peace, when wordes would breake it. *Tit. 2. 9.*

To her ſilence and patience, ſhe muſt adde *The acceptable obedience*, which makes a woman rule while ſhe is ruled. This is the wiues tribute to her husband: for ſhee is not called his head, but hee is called her head. Great cauſe hath man to make much of his wife, for great and manie are her dueties to him, for Paul ſaith; *Wiues ſubmit your ſelues vnto your huſbands, as to the Lord.* Shewing that ſhee *Ephe. 5. 23.*

How farre the wife should obey.

should regard his will as the Lords will, but withall, as the Lord commandeth onely that which is good and right, so shee should obey her husband in good & right; or els she doth not obey him as the Lorde, but as the tempter. The first subiection of woman began at sinne: for when God cursed her for seducing her husband, when the Serpent had seduced her, he said; *He shall haue authoritie ouer thee.* And therefore as the man named all other creatures, in signe that they should be subiect to him, as a seruant which commeth when his maister calleth him by his name: so did he name the woman also, in token that shee should be subiect to him likewise. And therefore Assuerus made a lawe, that euery man should beare rule in his own house, and not the woman, because she sinned first, therefore she is humbled most: & euer since, the daughters of Sara are bound to call their husbandes Lords, as Sara called her husband: that is, to take them for their Lords, for heads and gouernors. If ye disdaine to followe Abrahams spouse, the apostle biddeth you follow Christs spouse: for he saith, *Let a wife be subiect to her husband as the church is to Christ. A greater loue than this* (saith Christ) *no man can haue*: So a better example than this no woman can haue. That the wife may yeeld this reuerence

Gen. 3.16.

Gen. 2.20.

Verse 23.

Hest. 1.20. 22.

Num. 30.7. *Iudg.* 19.26

Gen 18.12. 1. *Pet.* 3.6.

Ephes. 5.24.

Iohn 15 13.

to

to her husband, Paul woulde haue her attire to be modeſt and orderly, for garniſh apparrell hath taught many goſſips to diſdaine their husbands. This is the follie of ſome men, to lay all their pride vpon their wiues, they care not how they ſlouen themſelues, ſo their wiues iette like peacockes. But Peter dooth commend Sara for her attire, and not Abraham, ſhewing, that women ſhould braue it no more than men, and God made Eues coat of the ſame cloth that he made Adams. They couered themſelues with leaues, and God deuided them, but now they couer themſelues with pride, like Sathan which is fallen downe before them like lightning, ruffe vpon ruffe, lace vpon lace, cutte vpon cut, four & twenty orders, vntil the woman be not ſo precious as her apparrell: that if any man would picture Vanitie, he muſt take a patterne of women, or elſe he cannot draw her likenes. As Herodias was worſe for her fine dauncing, ſo a woman may haue too many ornaments: friſled locks, naked breſts, painting, perfume, & eſpecially a rolling eye, are the forerunners of adultery, and hee which hath ſuch a wife, hath a fine plague. Once women were maried without dowries, becauſe they were wel nurtured, but now if they weighed not more in gold than in goodneſſe, many ſhould ſitte like Nunnes with-

The cauſe why many deſpiſe their husbands. 1. *Tim.* 2. 9.

1. *Pet.* 3. 5.

Gen. 3. 21.

Gen. 3. 7.

Luk. 10. 18.

Mat. 14. 6.

without husbands. Thus we haue shadowed the mans duetie to his wife, and the womans to her husband.

Their duties to their seruants.

After their duetie one to another, they must learne their duetie to their familie. One compareth the master of the house to the Seraphin, which came and kindled the Prophets zeale, so he should goe from wife to seruants, and from seruants to children, & kindle them in the zeale of God, longing to teach his knowledge, as a Nurse to emptie her brests.

Esay 6.6.

Reuel. 5.10.

Aboder saith, that a master in his familie hath all the offices of Christ: for he must rule, and teach, and pray: rule like a king, and teach like a Prophet, and pray like a Priest. To shew how a godlie man should behaue himselfe in his household: when the holy Ghost speaketh of the conuersion of anie house-keeper, lightly he saith, that the man beleeued, with all his household.

Act. 16.13. & 18.8.

Luk. 22.23.

As Peter being conuerted, must conuert his brethren; so the master being conuerted, must conuert his seruants. For therefore God said, that he would not hide his counsel from Abraham, because hee would teach his familie, and surely all duetie which is not done of conscience, is but eye-seruice, and fayleth at most neede, as Ziba betrayed his master when he should haue defended him. Therefore

fore before Onesimus was conuerted, Paul said he was an vnprofitable seruant, but when he was conuerted, he calleth him more than seruant, because such a seruant is better than many seruants. *Phil.* 18.

Therefore though Laban was wicked himselfe, yet hee reioyced that Iacob his seruant was godlie, because God blessed him better for him. Iosh. 14. 55. Iosh. 14. 55. saith; *I and my household will serue the Lord.* Shewing, that Masters should receiue none into their houses, but whome they can gouerne, as Iosh. 14. 55. did: and if any haue crept into their dores, then they must put him foorth againe, for Dauid saith; *I will not suffer a liar to stay in my house,* Psal. 101. 7. Hee saith not, a swearer, nor a theefe, but a lyer, as if he should say, I will rid him out of my dores before he bee a swearer, and a theefe, for a lyer will grow to a swearer and a theefe in a daye, as a Dicer groweth to a begger in a night. Therefore it is noted of Cornelius, that all his household serued God himselfe. Act. 10. 2. This is reported also of Ioseph and Marie for an example, that they went vp euery yeare with all their families, to worship at Ierusalem, that their children, & their seruants might learne to know God as well as they. Luke 2. 41. These examples be written for householders, as others are for magistrates & ministers,

sters and souldiers, that no calling might seek further than the Scripture for instruction. Wherefore as you are masters now, and they your seruants, instruct them, and traine them, as if you woulde shewe what masters they should be hereafter.

After the care of their soules, they must
Luk.10.7. care for their bodies: for if the laborer is worthie of his hire, which laboureth but a daye; what is the seruant worth, which laboreth euerie day? Therefore Paul is so earnest with
Philem.17. Philemon to make much of Onesimus his seruant, that he desireth Philemon to receiue him as he would himselfe. Therefore because cruell & greedie masters should not vse them
Gen.2.2. too hardly, God remembred them in his creation, and made euery Weeke one day of rest, wherein they should bee as free as their masters: so God pitieth the laboures from heauen, and euerie Sabboth looketh downe vpon him from heauen, as if he should say, one day thy labors shall haue an ende, and thou shalt
2.Sam.18.5 rest for euer, as thou restedst this day.

By this we see, as Dauid did limit Ioab that he should not hit Absolon, so God hath bound masters, that they should not oppres their seruants. Shall God respect thing more than thou? Art thou made free here to thy labor by a little restraind is not thy seruant made stron-

ger

ger by rest to labour for thee? How many beasts and sheepe did Laban lose, onely for hardly intreating of a good seruant? therefore that is the way to lose, but not to thriue. Hee which counteth his seruant a slaue, is in an error; for there is difference betweene beleeuing seruants, and infidell seruants: the infidels were made slaues to the Iewes, because God hated them, and would humble them; but their bretheren did serue them like helpers, which should be trained by them. *Gen.31.9.*

It is not a base nor vile thing to bee called a seruant, for our Lorde is called a seruant; which teacheth Christians, to vse their seruants well for Christes sake, seeing they are seruants too, and haue one maister Christ. As Dauid speaketh of man, saying, *Thou hast made him a little lower than the Angels*; so I may say of seruants, that God hath made them a little lower than children, not children, but the next to Children, as one would say inferiour children, or sonnes in lawe. *Esay 42.1. Mat.12.18. Psa.8.6.*

And therefore the Housholder is called *Pater familias*: which signifieth, a Father of his familie, because hee should haue a fatherlie care ouer his seruants, as if they were his children: and not vse them onely for their labour like beasts.

Besides, the name of a seruant, doeth not

not signifie suffering, but doing; therfore masters must not exercise their hands vpon them
1.Cor.12.13 but set their hands to worke, and yet as God laieth no more vppon his seruantes then hee makes them able to beare; so men should laie no more vppon their seruants then they
Pro.12.10. are able to beare. For a good man (saith Salomon) will be mercifull to his beast; and therefore hee will bee more mercifull to his brother.

That man is not worthy to be serued which cannot affoord that his seruants should serue God as well as himselfe. Giue vnto God that which is Gods, and then thou maist take that which is thine. *Hee that careth not for his fa-*
1.Tim.5.8. *milie* (saith Paul) *is worse then an infidel*: because infidels care for their familie. But as Agur praieth, *Giue me not too much nor too litle,*
Pro.30.8. *but feed me with food conuenient*: so their care should not be too much nor too litle, but conuenient, or els they are worse then infidels to,
Ephes.5.5. because couetousnes is called Idolatry, which is worse then infidelitie: for it is lesse rebellion not to honor the king, then to set vp another king against him, as the Idolatrous do against the king of heauen.

Next vnto seruants instruction and labors, must bee considered their corrections. As
Ephes.6.4. Paul saith, *Fathers prouoke not your children to*

wrath

wrath: So may I ſay, Maſters prouoke not your ſeruants to wrath: that is, vſe ſuch reproofes, and ſuch corrections, that you do not prouoke them, but moue them, that you doo not exaſperate them, but winne them, for reuiling wordes and vnreaſonable fierceneſſe, doth more hurt then good. And therfore the law of God did charge the maſter, that he ſhould not inflict aboue fortie ſtripes vpon his ſeruant, leaſt he ſhould ſeeme deſpiſed in his eies. For while a childe, or ſcholler, or ſeruant doth think that he is reproued for loue, or beaten with reaſon, it makes him thinke of his fault and is aſhamed: but when hee ſeeth that he is rebuked with curſes, & beaten with ſtaues, as though they were hated like a dog, his hart is hardned againſt the man which correcteth him, and the fault for the which he is corrected, and after he becommeth deſperate, like a horſe which turneth vpon the ſtriker: and therfore thinke that God euen then chides you whenſoeuer you chide in ſuch rage. For though there be a fault, yet ſome things muſt be winkt at, and ſome thinges muſt be forgiuen, and ſome puniſhed with a looke; for hee which takes the forfeite of euery offence, ſhall neuer bee in anie reſt, but vexe himſelfe more then his ſeruant. *Deut.25.2.*

Further,

The maſter muſt correct his men, and the miſtres her maids.

Further I haue heard experience ſay, that in theſe puniſhments it is moſt meet and acceptable to the offender, that the man ſhould correct his men, and the woman her maides: for a mans nature ſcorneth to be beaten of a woman, and a maides nature is corrupted with the ſtripes of a man. Therefore wee read, that Abraham would not meddle with his maid, but committed her to his wife, and ſaid, *Doe with her as it pleaſeth thee*: as if he ſhould ſay, It belongeth not to me but to thee.

Gen. 16.6.

Their duties toward their children.

Laſtly we put the dutie toward children, becauſe they come laſt to their handes. In Latin children are called *pignora*, that is, *pledges*, as if I ſhould ſay, a pledge of the husbands loue to the wife, and a pledge of the wiues loue toward the husband: for there is nothing which doth ſo knit loue between the man & the wife, as the fruit of the wombe. Therefore when Leah began to conceiue, ſhe ſaide,

Gen. 28.31. now my husband will loue me; as though the husband did loue for children. If a woman haue many defects (as Leah had) yet this is the mends which ſhe makes her husband, to bring him children, which is the right wedding Ring, that ſealeth and maketh vp the mariage. When their father and mother fall out, they perke vp between the like little mediators,

diators, and with many pretie ſportes make truce when other dare not ſpeake to them. Therefore now let vs conſider what theſe little ones may challenge of their parents, that ſtand them in ſtead of Lawyers. Before we teach parents to loue their children, they had need be taught not to loue them too much, for Dauids darling, was Dauids traitor; and this is the manner of GOD, when a man begins to ſet any thing in Gods roome, and loue it aboue him which gaue it, either to take away it, or to take away him, before hee prouoke him too much; therefore if parentes would haue their children liue, they muſt take heed to loue them too much: for the giuer is offended, when the gift is more eſteemed than he.

Mothers ſhuld nurſe their children.

The firſt dueti is the mothers, that is, to nurſe her childe at her own breſts, as Sara did Iſaac, and therefore Eſay ioyneth the nurſes name and the mothers name both in one: & calleth them *nurſing mothers*, ſhewing, that mothers ſhould be the nurſes So when God choſe a nurſe for Moſes, he led the handmaid of Pharaos daughter to his mother, as though God would haue none nurſe him but his mother. After, whē the ſon of God was born, his father thoght none fit to be his nurſe, but the virgin his mother. The earths fountaines are made

Gen. 21.7.

Exod. 2.8

Mat. 2.14.

made to giue water, and the breſtes of women are made to giue ſuck. Euery beaſt, and euery foule is bred of the ſame that did beare it, onely women loue to be mothers, but not nurſes.

Therefore if their Children proue vnnaturall, they may ſay, thou followeſt thy mother, for ſhe was vnnaturall firſt, in locking vp her breſts from thee, and committing thee forth like a Cuckow to be hatched in a Sparrowes neſt. Hereof it comes that we ſay, *He ſucke euill from the dug*, that is, as the Nurſe is affected in her bodie, or in her minde, commonly the childe draweth the like infirmitie from her, as the egges of a Hen are altered vnder the Hauke; yet they which haue no milke, can giue no milke. But whoſe breaſtes haue this perpetuall drought? Forſooth it is like the goute, no beggers may haue it, but Citizens or Gentlewomen. In the ninth chapter of Hoſea, dry breſtes are named for a curſe: what lamentable hap haue Gentlewomen, to light vpon this curſe more then other? ſure if their breſts be dry as they ſay, they ſhould faſt and pray together, that this curſe might be remoued from them.

Pro. 22 6. How childrē ſhould be brought vp.

The next duetie is, *Catechize a childe in his youth, and he will remember it when he is olde:* This is the right bleſſing which fathers and mo-

mothers giue to their children, when they cause GOD to blesse them too. The wrong mother cared not though the childe were deuided, but the right mother would not haue it deuided: so wicked Parents care not though their children be destroied, but godly parents would not haue them destroyed but saued, that when they haue dwelt together in earth, they may dwell together in heauen. As the Midwife frameth the body when it is young and tender, so the parents must frame the minde while it is greene and flexible, for youth is the seed time of vertue. They which are called fathers, are called by the name of God, to warne them that they are in stead of God to their children, which teacheth all his sons. What example haue children but their parents? and sure the prouidence of GOD doth ease their charge more than they are aware; for a childe will learne better of his father than of any other. And therefore wee read of no Schoolemaisters in the scripture but the Parents: for when Christ saith to the Iewes, *If yee be the Sonnes of Abraham, yee will doe the workes of your Father Abraham:* he sheweth, that sonnes vse to walke in their Fathers steppes, whether they bee good or bad.

1. *Reg.* 3. 26

Luke 11. 21.

Except of kings sons.

Iohn 8. 38.

It is a maruailous delight to the father

and mother, when people say that their children are like them: but if they be like them in godlines, it is as great delight to other as to the parents: or else we say that they are so like, that they are the worse for it. Wel doth *Psal* 127.4. Dauid call children *arrowes*, for if they be wel bred, they shoote at their parents enemies, & if they be euill bred they shoote at their Parents. Therefore many fathers want a staffe to stay them in their age, because they prepared none before, like olde Eli, which was 1.*Sa*. 2.29. corrected himselfe, for not correcting his *Psa*.132.11 sonnes. Are not children called the fruite of their parents? Therefore as a good tree is *Mat*.12.33. knowen by bringing foorth good fruite, so parents should shewe their goodnes in the education of their children, which are their fruite. For this cause the Iewes were wont to 1.*Sam*.1.20 name their children so whē they were born, 2.*Sa*.13.24. that euer after, if they did but thinke vppon their names, they would put them in mind of that religion which they should professe: for they did signifie some thing that they should learne.

An admonition to such as call their children at all aduentures, somtime by the names of dogs, euen as they proue after. In 1. Kings 2.2. we haue Dauid instructing his sonnes. In Gen.39. Iacob correcting his sonnes: and in Iob

Three examples of good parents.

Iob.1. Iob praying for his ſonnes. Theſe three put together, inſtructing, correcting and praiſing, make good children, and happy parents.

Once Chriſt tooke a childe, and ſet him in the midſt of his diſciples, and ſaid, *He which will receiue the kingdom of heauen, muſt receiue it as a little childe*: ſhewing that our children ſhould be ſo innocent, ſo humble, and voide of euill, that they may be taken for examples of the children of God. Therefore in Pſalm. 127.4. children are called *the heritage of the Lord*, to ſhew that they ſhould be trained, as though they were not mens children, but Gods, that they may haue Gods heritage after. Thus if you doo, your ſeruants ſhall be Gods ſeruants, and your children ſhall be Gods children, and your houſe ſhall be Gods houſe, like a little Church, when others are like a den of theeues. *Luke.* 18.17 *Col.* 4.15. *Phil.* 1.2.

Now I ſpeake to one which is a mother ſo ſoone as ſhe is married: therefore peraduenture you looke that I ſhould ſhewe the duetie of ſtepmothers. Their name dooth ſhewe them their duetie to, for a ſtepmother doth ſignifie a ſtedmother, that is, one mother dieth, and another commeth in her ſtead: therefore that your loue may ſettle to thoſe little ones as it ought, you muſt remember that ye are their ſtedmother, that is in ſted of their The name of Stepmother expounded, and their duetie.

mother, and therfore to loue them, and tender them, and cherish them as their mother did. She must not looke vpon them like Rehoboam, who tolde his people that he would be worse vnto them then his predecessoor; for then they will turne from her, as his subiects did from him: but she must come to them as Dauid came to the people after Sauls death, and said, *Though your master Saul be dead, yet I will raign ouer you:* so she must say to them, though your mother be dead, yet will I be a mother: so the children will loue her asmuch as their father. Further, these children are orphanes, and therefore you must not onely regarde them as children, but as orphane children. Now God requiteth a greater care ouer widowes and Orphanes, than ouer any other women or children.

1. Sam. 2. 7.

Ierem. 22. 2
Deu. 14. 17
& 24. 17.
& 26. 12.

Lastly, you must remember that saying, *As you measure vnto other, so it shall be measured vnto you againe:* that is, as you intreate these children, so another may come after and intreat your children; for he which hath taken away the first mother and sent you, can take away the second mother and send a third, which shall not be like a stedmother to yours, vnles you be like a stedmother to these.

Mat. 7. 2.

If these duties be performed in mariage, then

then I neede not speake of Diuorcement, which is the rod of mariage, and deuideth them which were one flesh, as if the bodie and soule were parted asunder. But because all performe not their wedlocke vowes, therefore he which appointed mariage, hath appointed diuorcement, as it were taking our priuiledge from vs when we abuse it. As God hath ordained remedies for euerie disease, so he hath ordained a remedie for the disease of mariage. The disease of marriage is adulterie, and the medicine hereof is diuorcement. Moses licensed them to depart for hardnesse of heart, but Christ licenseth them to depart for no cause but adulterie. If they might bee seperated for discorde, some would make a commoditie of strife: but now they are not best to be contentious, for this law will hold their noses together, till wearines make them leaue strugling; like two spaniels which are coupled in a chaine, at last they learne to goe together, because they may not goe asunder. As nothing might part frends, but *If thine eye offend thee, pull it out*, that is, if thy friend be a tempter: so nothing may dissolue mariage but fornication, which is the breach of marriage, for mariage is ordained to auoid fornication, and therefore if the condition be broken, the obligation is voyd.

Diuorcement, the Phisicke of mariage.

Mat. 19. 9.

Mat. 19. 8. Why Christ would haue no diporcement but for fornication.

Mat. 5. 32.

Mat. 19. 9.

1. *Cor.* 7. 10.

And beside, so long as all her children, are his children, she must needes be his wife, because the father and mother are man & wife: but when her children are not his children, she seemes no more to be his wife, but the others whose children shee beares, and therefore to bee diuorced from him. In all the olde Testament, we reade of no diuorce betweene any, which sheweth that they liued chaster than wee: yet no doubt this lawe was better executed amongst them, than amongst vs. Such a care God hath had in all ages and callings, to prouide for them which liue honestly: for diuorcement is not instituted for the carnall, but for the chast, least they should be cast to a plague while they liue. As for the adulterer and adulteresse, he hath assigned death to cut them off, least their breath should infect others. Thus he which made Mariage, did not make it vnseparable, for then mariage were a seruitude. But as Christ saieth of the Sabboth, *The Sabboth was made for man*, that is, for the benefite of man, and not for the hindrance of man: so mariage was made for man, that is, for the honour of man, & not for the dishonor of man: but if mariage should turne to fornication, and when it is turned to fornication, there might be no separatiō, then mariage were not for the honor of man, but

Note.

Leu. 20, 10.

Mar. 2. 27.

Leu. 20. 10.

for

for the trouble, & griefe, & dishonor of man. Therfore now ye haue heard how diuorcemēt is appointed for a remedie of fornication, if any be ashamed of this phisick, let thē be more ashamed of the disease. Because I haue spoken more than you can remember, if you aske me what is most needful to beare away? In my opiniō, there is one saying of Paul, which is the profitablest sentence in al the scripture for mā & wife to meditate often, & examin whether they find it in themselues as they do in other, least their mariage turne to sin, which should further them in godlines. *The vnmaried man careth for the things of the Lord how hee may please the Lord, but he that is maried careth for the things of the world, how he may please his wife.* Also, *The vnmaried woman careth for the things of the Lord how she may be holy, but shee that is maried, cares for the things of the world how she may please her husband:* as thogh their plesing of God were turned all to plesing one another, & their carnall loue had eaten their spiritual loue, as the lean kine deuourd the fat. Therfore it followes in the next words, *This I speak for your commoditie.* As thogh there were great commodity in remembring this watch word. All men haue not the feeling of Gods word, or els such a sentēce might be an anker for the maried to stay thē, when any tentation

Conclusiō.

A sentence for the maried to thinke vpō.

1. *Cor.* 7. 32.

Gen. 41. 4.

Vers. 34.

goeth about this chaunge, which Paul fea-
red euen in them which feared GOD be-
fore.

If thou haue read all this booke, and art
neuer the better, yet catch his flower before
thou goe out of the garden, and peraduenture
the sent thereof will bring thee back to smell
1. Sam. 1. 23 the rest. As the corps of *Azael* made the pas-
sengers to stand, so I placed this sentence in
the dore of thy passage, to make thee stand &
consider what thou dooſt before thou marri-
eſt. For this is the scope and operation of it,
to cal the minde to a solemne meditation, and
warne him to liue in mariage as in a tempta-
tion, which is like to make him worse than
2. Chr 21. 6. he was, as the mariage of Iehoram did, if he
Iob 9. 28. vse not Iobs preseruatiue, to bee iealous ouer
all his life.

The allurements of beautie, the trouble a-
bout riches, the charges of children, the loſ-
ses by seruants, the vnquietneſſe of neigh-
bours crie vnto him that hee is entered into
the hardeſt vocation of all other: and there-
fore they which haue but nine yeares Prenti-
shippe to make them good Mercers or Dra-
pers, haue nineteene yeares before mariage,
to learne to be good husbands and wiues, as
though it were a trade of nothing but myſte-
ries, and need of double time ouer all the reſt.

There-

Therefore ſo often as you thinke vpon this ſaying, thinke whether you bee examples of it, and it will waken you, and chide you, and leade you a ſtraight path, like the Angell which ledde the ſeruant of Abraham. *Gen.24.40.*

Thus haue I chalked the way, to prepare you vnto mariage, as the Leuites prepared their brethren to the Paſſe-ouer: *remember that this day yee are made one*, and therefore muſt haue but one will. And now the Lord Ieſus, in whom ye are contracted, knitte your hearts together, that yee may loue one another like Dauid and Ionathan, and goe before you in this life, like the Starre which went before the Gentiles, that ye may beginne, and proceede, and end in his glorie. To whom be all glorie for euer, Amen. *2.Chr 35.6.* *1.Sam.18.1* *Mat.2.9.*

FINIS.

A TREATISE OF THE *Lords Supper; In two Sermons.*

THE FIRST SERMON.

1. Cor. 11. 23. 24.

The Lord Iesus in the night that he was betrayed, tooke bread,
And when he had giuen thanks, he brake it, and said, Take, eate: this is my bodie, which is broken for you: this doe ye in remembrance of me.

The two breasts of the Church

THE word, and the Sacraments are the two breasts wherewith our Mother doth nurse vs. Seeing euery one receiueth, and few vnderstand what they receiue; I thought it the necessariest doctrine to preach of the Sacrament; which is a witnes of Gods promises, a remembrance of Christes death, and a seale of

of our adoption: therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feele, and see, as wee gaze vpon pictures in the windowes; but as the woman which had the bloodie issue, touching the hemme of Christes garment, drew vertue from Christ himselfe, because shee beleeued: so Christ would that wee touching these signes, should drawe vertue from himselfe, that is, all the graces which these signes represent. Therefore as the Leuites vnder the Law, were bound to prepare their brethren before they came to the Passe-ouer: So preachers of the Gospell should prepare their brethren before they come to the Supper of the Lord. For which purpose I haue chosen this place to the Corinthians, which is the cleerest and fullest declaration of this Sacrament in all the Scripture.

Mat.9.20.

2.Chro.35.6

The Lord Iesus in the night, &c.

The diuision.

The summe of all these words is the Institution, and vse of the Lordes Supper. First, Paul sheweth the author of it, *the Lord Iesus*: then the time when it was instituted, *in the night that hee was betrayed*: then the manner how he did institute it, *he tooke bread, when he had giuen thanks, he brake it, and gaue vnto his disciples, &c.* then the end why hee did institute it, *for a remembrance of his death.*

Tou-

The author

Touching the Author, hee which is signified by it, was the Author of it. The Lorde Iesus hath bid vs to supper, *Iam not worthie* (saith Iohn) *to loose his shoo:* so wee are not worthie to waite at his trencher, and yet hee will haue vs sit at his table. To him belongeth the power to ordeine Sacraments in his Church, because he fulfilled the Sacramentes of the Law. When Christ came the Passeouer ceased, because he is our Passeouer, that is, the Lambe by whose blood wee are saued. When Christ came Circumcision ceased, because he is our circumcision, that is, the purifier and cleanser of our sinnes.

Iohn. 1. 27.

None but Christ may ordeyne Sacraments.

Iohn. 1. 29.

Rom. 7. 14.

Now these two Sacraments are fulfilled, he hath appointed two other Sacraments for them: in stead of the paschall Lambe, which the Iewes did eate, he hath giuen vs another Lambe to eate, which Iohn calleth *the Lamb of God*, that is himselfe, vpon whome all doe feede, whosoeuer doe receiue this Sacrement with an assured faith that Christ died to possesse them of life. The breaking of the bread dooth signifie the wounding of the bodie; the pouring out of the wine dooth signifie the shedding of his blood. The eating of the bread and drinking of the wine, doth signifie that his flesh and blood doe nourish in vs life eternall, as the bread and wine doe nourish

Iohn. 1. 29.

the

the life preſent.

In ſtead of Circumciſion, which began at Abraham, he hath ordeined Baptiſme, which began at Iohn, a more liuely repreſentation of the true circumciſion of the hart, becauſe it repreſenteth vnto vs the blood of Chriſt, which waſheth our ſoules as the water in bap tiſme waſheth our bodies. *Gen.* 17. 10.

Who was therefore called Iohn the Baptiſt. *Mat.* 3. 1. *Reuel.* 1. 5. *Ro.* 22. 14.

Touching the time, *In the night* (ſaith Paul,) therefore this Sacrament is called the *Lords Supper*, becauſe it was inſtituted at night when they vſed to ſup. But what night? *Euen that night* (ſaith Paul) *when he was betraied:* that night which he ſhould haue curſed, as Iob did the day of his birth, if he had ſuffered againſt his will: that night when he ſhould haue thought to deſtroy men, as men conſpired to deſtroy him That night (ſaith Paul) this Sacrament of grace, and peace, and life began: *Euen that night when we betraied him.* Many nights did he ſpend in watching, and praying for vs; and is there a night now for vs to kill and betray him? That was a darke night, when men went about to put out the Sunne which brought them light. Who can but wonder, to ſee how Chriſt and they for whom Chriſt came, were occupied at one time? when they deuiſed miſchiefe againſt him, and ſought all meanes to deſtroy him,

Time. *Verſe* 23. *Iob* 3. 3.

him, then hee consulted how to saue them, and instituted the same night this blessed sacrament, to conuay all his graces & blessings vnto them, *Euen that night when they betraied him.*

Why this sacrament was instituted at night. Why it was deferred till his last night.

The reason why this action was deferred vntil night, is, because that was the time appoynted by the Law to eate the Passe-ouer, which was like a predecessor of this Sacramẽt. The reason why he deferred it vntil his last night, was, because the Passe-ouer could not be ended before the fulnesse of time, and the true Paschall Lambe were come to be slaine in stead of the other. Therefore how fitlie did Christ end the Passe-ouer, which was a signe of his suffering, so presently before his suffering? And beside, how sweetely did he confirme his Disciples faith, when as they should see that the next day perfourmed before their eies, which ouer night both in the Passe-ouer and in the Sacrament, was so liuely resembled vnto them? If any man from this doe gather, that we ought to eate the Lords Supper at night, as Christ did, he must vnderstand that we haue not the same cause to doo so which Christ had, because of the Passe-ouer. And therefore the Church which hath discretion of times and places, hath altered both the time and the place, v-

Why we receiue not the Lords Supper at night.

sing

fing the Temples in ſted of the chamber, and the morning in ſted of the euening: for indifferent things are ruled by order and decency.

Touching the manner, *Hee tooke bread, and when he had giuen thankes, hee brake it, and gaue it vnto them.* He would not eate it, nor break it, before he had giuen thankes to God. What neede he which was God, giue thankes to God but to ſhewe vs what we ſhould doe when we eate our ſelues? *In all things giue thankes,* (ſaith Paul:) whereby we declare that all things come from God: but the wicked beleeue eaſier that God doeth take, then that he doth giue, and therefore they neuer pray hartily vnto him for any thing, nor feelingly thanke him for it. For which the Lord complaineth, ſaying: *I haue loued you, yet ye ſay, wherein haſt thou loued vs?* Shewing that we are worſe then the oxe, which knoweth his feeder. And if wee acknowledge all things from God, yet wee doe like Lot, Is it not a little one (ſaith he) when he craued to go vnto Zoar, as though it were not much which he asked: ſo we mince & extenuate the giftes of God, before we receiue them and after: like them which haue a grace for dinner, and none for breakfaſt, as though they had their dinners from God, and breakfaſts of their owne.

Verſ. 23. 24.

1 *Theſ.* 5. 18

Note.

Mal. 1. 2.

Eſay 1. 3.

Gen. 19. 20.

Our

Our example did not so, although it was but bread which he receiued, yet he was more thankefull for bread, then many which bury the foules, and fishes, and beasts in their bellie: for if a count of all were kept, for one that praieth; *Giue vs this day our dayly bread*, a hundred take their bread, and meat, and sleep too which neuer pray for it.

Luke 11.3.

After he had giuen thankes, hee brake it, and gaue vnto them, and saide, Take, eate, for when he had giuen thankes to God, then it was sanctified, and blessed, and lawfull to eat. So when thou seruest God, then it is lawfull for thee to vse Gods blessinges, then thou maiest eate and drinke as Christ did, but not before, for these things were created to serue them which serue God: if thou doest not serue him for them, thou encrochest vppon Gods blessinges, and stealest his creatures, which are no more thine, then thou art his, for the good God created all things for good men, as the deuils possessions are reserued for euill men.

Note.

Therefore, as Christ would not break the bread before hee had giuen thankes to the founder, so know, that there is some thing to be done before thou receiue any benefite of GOD, and presume not to vse his creatures with more libertie than his Sonne did, which did

did not eate without giuing thankes, nor riſe againe without ſinging a Pſalme.

It followeth, *This is my bodie.* Here is the fruite of his thankes before; hee prayed that the bread and wine might be bleſſed, & they were bleſſed. As Iſaacks bleſsing ſhewed it ſelfe vpon Iaacob whom he bleſſed, ſo Chriſt his bleſsing appeared ſtraight vpon theſe myſteries: for it could not be ſayd before, *This is my bodie*, becauſe it was meere bread: but now it may be called his body, becauſe his bleſſing hath infuſed that vertue into it, that it dooth not onely repreſent his bodie, but conuey his bodie and himſelfe vnto vs. The efficacie of this bleſſing is in this Sacrament euer ſince, ſanctifying it vnto vs aſwell as it did to the Apoſtles, euen as Chriſts prayer ſtaied Peters faith after Chriſt was dead.

Mat.26.30.

Gen.27.

Luk.22.32.

Now ye haue heard the meaning of theſe words, *He tooke bread, and bleſſed it, & brake it, and gaue it:* you ſhall ſee with what a myſticall reſemblance they vnite Chriſt and vs. Firſt, as Chriſt in the Supper tooke bread to feede vs: ſo in his birth he tooke our fleſh to ſaue vs. Secondly, as Chriſt when he had taken the bread, bleſſed the bread to make it a ſpirituall food: ſo Chriſt, when he had taken our fleſh, powred foorth moſt rich and precious graces into it, to make it food of life vnto

Heb.2.16.

Iohn.17.19 vs. Thirdly, as Christ when hee had blessed the bread, brake the bread: so Christ when hee had filled his bodie with most precious
1.Pet.2.24. graces, brake it vp like a rich treasure house, his handes by the nayles, his backe by the stripes, his head by the thornes, his side by the speare; that out of euery hole a riuer of
Ephes.3.17 grace and goodnes might issue & flowe forth vnto vs. Lastly, as Christ gaue the bread when he had broken it: so Christ (by a liuely faith) communicateth his bodie after he hath crucified it. Hereby wee are taught, that when we see the Minister take the bread to feed vs, we must conceaue, that Christ (being GOD from euerlasting) tooke our flesh to saue vs. When we see the Minister blesse the bread to a holy vse, we must conceaue, that Christ (by vniting the Godhead vnto it) sanctified his flesh for our redemption. When wee see the Minister breake the bread to sustaine our bodies, we must conceaue, that Christ in his death, brake his bodie to refresh our soules. When wee see the Minister giue the bread to our hands, we must conceaue, that Christ as truly offereth himself to our faith to be receiued of vs.

Because vpon these wordes the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, & the wine

wine is turned into Christes blood, whereby we eate the same bodie which dyed vpon the Crosse,& drinke the same blood which issued out of his side. That you may see the blindnes of this Popish dreame,I would haue you but marke euery word of this scripture, how they make against transubstantiation, that ye may see them slaine like Goliah with their owne sword. Euen as GOD made Caiphas speak against himself; so the scriptures which heretikes alledge, do make against thēselues, like the Baalites which wounded their owne flesh. I may liken their allegations to Satans when he tempted Christ in the wildernes, he alleadged but one sentence of Scripture for himselfe, and that Psalme out of which hee borrowed it made so plaine against him, that he was faine to picke here a word and there a word,and leaue out that which went before, and skip in the middest,and omit that which came after, or else hee had marred his cause. The Scripture is so holie, and pure, and true, that no worde nor sillable thereof can make for the diuell, or for sinners, or for heretikes: yet as the diuell alledged Scripture, though it made not for him, but agaynst him; so doe the Libertines, and Epicures, and heretikes, as though they had learned at his schoole.

1.Sa.17.51. Iob.18.14.

1.K.18.28. Heretikes alleadge Scripture like the diuell.

Mat.4.4. Psal.91.11.

Now there is no sentence of the Scripture, which the wiser Papists alleadge boldly for their Transubstantiation, but this, that Christ
Mat.26.26 sayd, *This is my bodie:* by which they maye proue aswell, that Christ is a doore, because
Ioh.10.7 9. he sayth, *I am the doore:* or a vine, because he
Ioh.15.1. sayth, *I am a vine:* for his sayings are like. Figuratiue speeches must not be construed literally, but this is heretikes fashion. If you mark you shall see throughout, that all the testimo-
Note. nies which the Papists alledge for their heresies, are either tropes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they presume to expound allegoricallie, or literallie, without conference of other Scriptures, then they wander and stray from the marke, or else it is impossible that the truth should maintaine error, that is, that the Scripture should speake for heresie, if it were not peruerted: therefore wee see
Gen.3.3. that Eue neuer erred, vntill she corrupted the text.

Now we will enter the lystes with our aduersaries, and see whether these wordes doe
Arguments against Popish transubstantiation. proue that the bread and wine are turned into Christs bodie. Paul saith, *Iesus tooke bread:* well then, yet it is bread: when he had taken it, then he blessed it; what did he blesse? the bread which hee tooke; well then, yet it is

bread:

bread: when he had bleſſed it, then he brake it; what did he breake? the bread which he bleſſed; well then, yet it is bread: when hee had broken it, then he gaue it; what did hee giue? the bread which he brake; well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which hee gaue them; well then, yet it is bread: when they did eate it, then he ſaid, *This is my bodie*; what did he call his body? the bread which they did eate; well then, yet it is bread. If it be bread all this while, when he did take it, and bleſſe it, and breake it and giue it, and they did eate it, when is it turned into his bodie? here they ſtand like the Sadduces, as mute as fiſhes. *Mat.22.34*

Now that yee may ſee that not we onely ſay it is bread and wine after the conſecration; in the 27. verſe, Chriſt himſelfe doth call it bread and wine after he had giuen it, as hee did before. And in Marke he ſaith, *I will drinke no more of the fruit of the vine.* Here Chriſt ſaith, that it was the fruit of the vine which hee dranke; but his blood is not the fruite of vines, but wine, therefore wine was his drinke, and not blood. *Mar.14.25*

Beſide, if you would heare Paul expound Chriſt, he ſheweth that all our Fathers had the ſame ſubſtance of Chriſt in their Sacra-

ments, that wee haue in ours; for hee saith,
1.Cor.10.4. *They all did eate the same spirituall meate, and did drinke the same spirituall drink.* Straight he
Verse 3.4. saith, *that this meat and this drink was Christ.*
Verse.4. Marke that he saith not onely, *They did eate the same meate* that wee eate; but he saith, *that this meate was Christ*: and not onely so, but to shew that Christ is not a corporall meate as the Papists say; he saith, hee is a spirituall meate as we say: therefore yousee that wee doe not eate him corporally, no more than our Fathers, but that as they did eate him spiritually, so doe wee; for spirituall meate must be eaten spiritually, as corporall meate is eaten corporally.

Againe, for the signes to be turned into the thing signified by them, is vtterly against the nature of a Sacrament, and makes it no Sacrament, because there is no signes: for euerie Sacrament doth consist of a signe, and a thing signified; the signe is euer an earthly thing, and that which it signifieth is a heauenly thing. This shall appeare in all examGen.2.9. ples: As, in Paradise there was a tree for the signe, and Christ the thing signified
Gen.17.11. by it: in Circumcision there was a cutting off of the skinne, and the cutting off of sinne: in
Exod. 12.3. the Passe-ouer there was a Lamb, & Christ:
Exod.23.11 in the Sabboth there was a day of rest, and

eter-

eternall reſt: in the ſacrifices there was an offering of ſome beaſt, and the offering of Chriſt: in the Sanctuarie there was the holy place, and heauen: in the Propitiatorie there was the golden couering, and Chriſt our couer: in the Wilderneſſe there was a Rocke yeelding water, and Chriſt yeelding his blood: in the Apparition there was a Doue, and the holie Ghoſt: in the Manna there was bread, and Chriſt: in Baptiſme there is verie water which waſheth vs, and Chriſts blood waſhing vs: ſo in the Supper of Chriſt there is verie Bread and Wine for the ſigne, and the bodie and blood of Chriſt for the thing ſignified, or els this Sacrament is againſt the nature of all other Sacraments.

Heb. 9.13. *Exod.* 30. *Exod.* 25.24 *Exod.* 17.16 *Mat.* 3.16. *Iohn* 6.49. *Iohn* 1.33. 1 *Cor.* 11.19

Againe, there muſt bee a proportion betweene the Paſſe-ouer and the Lordes Supper, becauſe this was figured by the other. Nowe, the Iewes had in their Paſſe-ouer, Breade, and Wine, and a Lambe: So our Sauiour Chriſt inſtituting his laſt Supper, left Bread, and Wine, and a Lambe: the which name is giuen to himſelfe, becauſe hee came like a Lambe, and died like a Lambe.

Exod. 12. *Mat.* 26.26 *Iohn* 1.29

Againe, if Chriſts verie bodie were offered in the ſacrament, then it were not a ſacrament but a ſacrifice; which two differ as much as

giuing, and taking: for in a Sacrifice we giue, and in a Sacrament we receiue, and therefore wee say our Sacrifice, and Christs Sacrament.

6 Againe, euery Sacrifice was offered vpon
Exod 27. the Altar. Nowe marke the wisedome of the holy Ghost, least wee should take this for a Sacrifice, hee neuer names Altar when hee speakes of it, but, *The Table of the Lorde.* Therefore it is no doubt but the diuell hath kept the name of Altar, that we might thinke it a Sacrifice.

7 Againe, if the bread were Christs flesh, and the wine his blood, as these two are separate one from the other; so Christes flesh should be separate from his blood, but his body is not deuided, for then it were a dead body.

8 Againe, that which remayneth doth nourish the body, & relish in the mouth as it did before, which could not be, but that it is the same foode which it was before.

9 Againe, I would aske, whose are this whitenes, and hardnes, and roundnesse, and coldnesse? None of them say that it is the whitenesse, and hardnesse, and roundnesse, and coldnesse of Christs body: therefore it must needes bee the whitenesse, and hardnesse, and roundnesse, and coldnesse of the bread,

bread, or els qualities ſhould ſtand without ſubſtances, which is, as if one ſhould tell you of a houſe without a foundation.

Againe, as Chriſt dwelleth in vs, ſo bee 10
is eaten of vs, but he dwelleth in vs onely by faith, Epheſ. 3. 17. Therefore he is eaten only by fayth.

Againe, none can bee ſaued without the 11
communion of the body of Chriſt: but if all ſhould communicate with it corporally, then neither infants, nor any of our fathers, the patriarkes, or the prophets, ſhould be ſaued, becauſe they receiued it not ſo.

Againe, Chriſt ſaith not, *This wine*, but 12
This cup, and therefore by their concluſion, not onely the wine ſhoulde bee turned into blood, but the cup too.

Againe, Paul ſaith; *They which receiue* 13
vnworthilie, receiue their owne damnation, But if it were the fleſh of Chriſt, they ſhoulde rather receiue ſaluation than damnation, becauſe Chriſt ſaith, *Hee that eateth my fleſh, and drinketh my blood, hath life euerlaſting* Iohn 6. 54.

Againe, if they would heare an Angell 14
from heauen: when Chriſts bodie was glorified, an Angel ſaid to the women, *Hee is riſen, and is not here*, Mat. 28. as if he ſhould ſay; his body is but in one place at once, or

els

els he might haue been there though he was risen.

15 Againe, why doe they say in receiuing this Sacrament euer since the primitiue Church, *Lift vp your hearts*, if they haue al in their mouthes? To end this controuersie: here we may saie as the Disciples said to Christ, *Whither shal we goe from thee?* I meane wee neede not to goe to any other expositor of Christ, than Christ himselfe, therefore marke what he saith: at first when Christ saide that he was the bread of life, & that al which wold liue, must eate him, they murmured vntill hee expounded his words: & how did he expound his words? Thus, *He that commeth vnto mee hath eaten, and he that beleeueth in me, hath drunke.* After when hee instituted this Sacrament, in like words they murmured not, which they would as before, if he had not resolued them before, that to eat his body, and to drink his blood, was nothing but to come to him, and beleeue in him.

Ioh. 6. 68.

Ioh. 6. 60.

Ioh. 6. 35.

After he had said so, they murmured not, because they did see some reason in it. As it is plainlie said, *This is my body*, so it is plainlie saide, *These wordes are spirite:* that is, they must be vnderstood spiritually, and not literally.

Ioh. 6. 63.

But if it be flesh indeede, why do they not sa-

satisfie the simple people how they may eate this flesh in Lent, when they forbid them to eate any flesh, they must needs eate it doubtfully, and he which doubteth, saith Iames, receiueth nothing: therefore he which eateth the masse, receiueth nothing.

I did not alleadge the Fathers in my Sermon, but if any suspend his assent, till they bring in their verdit, let him heare them make confession of their beliefe.

Augustine saith, the Lord doubted not to say, *This is my body*, when hee gaue onely a signe, or Sacrament of his body. Aug. vpon the 3. psal.

Tertullian saith, *This is my body*, that is, a signe of my body. Tert. against Marcion the 4. booke.

Ambrose saith, the bread and wine remain still the same thing that they were. 4. booke. 4. ca. of sacraments.

Theodoret saith, after the consecration, the mystical signes doe not cast off their own nature, but abide still in their first substance and forme. In his first dialogue.

Origene saith, the bread that is sanctified with the word of God, as touching the materiall substance thereof, goeth into the bellie, and foorth againe like other meates. Vpon the 15. of Mat

Irenæus saith, that it hath two things in it, one earthlie, and the other heauenly. Iren. 4. book cap. 34. against Valentinus.

Cyril saith, our Sacraments auouch not the eating of a man. *Ad ob. Theod. Anathe. matis.*

Cy-

1. Booke of Epi.

Cyprian saith, the Lorde calleth bread made of many graines, his body; and called wine made of many grapes, his blood.

In that gospel whosoeuerspeaketh a word, &c. Hom. 60. to the people of Antioch. To Cæsarius the Monke.

Athanasius saith, Christ made mention of his ascension into heauen, that hee might withdraw his Disciples from corporall and fleshly eating.

Chrysostome saith, God giueth vs things spirituall, vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread still remaine.

Against Eutiches the heretick.

And because they beleeue that the Pope cannot erre, Pope Gelasius setteth to his hande, and saith with the rest: Neither the substance of the bread, nor nature of the wine, cease to be more than they were before.

Tell vs Papist, doe not these fathers speak as plaine as we? Canst thou auouch Transubstantiation more flatly than they denie it? How had this heresie been chased, if the diuel had hatched it in their time?

Thus the Scriptures on the one side, and the fathers on the other side, did so trouble three Archpapists, Biel, Tonstal, and Fisher, that Gabriel Biel saith, howe the body of Christ is in the Sacrament, is not found in the

Vpon the Canon lect. 40.

Ca-

Canon of the Bible.

Tonſtal ſayth, It had been better to leaue euerie man to his owne coniecture, as they were before the Councel of Laterane, than to bring in ſuch a queſtion. 1. Booke of the Sacra. pag. 46.

Fiſher ſayth, No man can proue by the words of the Goſpell, that any Prieſt in theſe daies dooth conſecrate the verie bodie and blood of Chriſt. Againſt the captiuitie of Babylō, made by M. Luther.

Here is fulfilled, *Out of thine owne mouth I will condemne thee.* But we will not carrie the matter ſo, becauſe a Iudge muſt haue two eares, therefore now let them ſpeake. Luk. 19. 22.

Becauſe they cannot tell how the bread & wine ſhould bee turned into fleſh and blood, and yet appeare bread and wine ſtill, they ſay it is a myracle: but how doe they proue it? If they contende it is a myracle, they muſt ſhewe vs a ſigne: for euery myracle may be ſeene, like all the myracles of Moſes, and Chriſt, and the Apoſtles: and therefore a myracle is called a ſigne, becauſe it may be ſeen like a ſigne, and the word ſignifieth a wonder, as though we did ſee ſome thing to wonder. And the Iewes craning a myracle, ſayd; *Shew vs a myracle:* as though they were taught to iudge of myracles by ſight. Al which doth ſhew that a myracle may be ſeen, but here no myracle is ſeene. The Papiſts allegations for the reall preſence. *Exod.* 4. 8. & 21. *Exod.* 9.

Againe,

Againe, a myracle (especially in the time of the Gospell) is an extraordinarie thing, but they make this an ordinarie thing: for if the bread & wine be turned into flesh & blood, then myracles are as common as sacraments, and so becaufe they haue Masse euerie day, they should worke myracles euery day.

Lastly, this seemeth strange, that Augustin (whom they so much honor) gathered all the myracles which are written in the Scripture, and yet amongst al, speakes not of this: therefore then it was counted no myracle: but Paul speakes of lying myracles, and this is one of them.

2. *Thess.* 2. 9.

Obiection. If they say that Christ can turne bread and wine into his bodie, and therefore he dooth.

Answere. First, they must proue that he wil, for they can doe many things themselues which they doe not, because they will not: therefore it is an old answere, that from *Can* to *Will* no Argument followeth. The Leper did not say vnto Christ, If thou cāst, thou wilt: but, *If thou wilt thou canst.*

Mar. 1. 40.

Obiection. But the question which they think cannot be answered, like their inuincible Nauies, is this. If the bread be not his bodie, why doth he call it his bodie?

Answere. Resolue this knot, and all is cleare. Marke then, and we will loose it as well as we can: He sayth, *This is my bodie*, as he

he ſaith after; *which is broken for you*, Why? his body was not broken before he ſuffered, how did he ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this, the bread was broken, and ſignified that his bodie ſhould be broken.

Now, as the breaking of the bread did ſignifie the breaking of his bodie, ſo the bread muſt needes ſignifie his bodie: but as his bodie was not broken indeede when the bread was broken, ſo the bread could not be his bodie indeed, for then his body ſhould haue bin broken when the bread was broken: Yet let them obiect what they can.

If (ſay they) the bread and wine bee not changed into his bodie and blood, why doth hee ſpeake ſo darklie? he might haue ſpoken plainer. Obiection.

I anſwere, though this ſeeme darke to Papiſts, yet it was not darke to the Apoſtles, they vnderſtood his meaning well enough, and all the reſt for 1215. yeares after Chriſt before Tranſubſtantiation was ſpoken of. If the Apoſtles had not vnderſtood his meaning, they would not ſticke to aske him, as their maner was, vntill they were acquainted with Chriſts phraſe, whenſoeuer they doubted vpon any of his ſpeeches, they were wont to come vnto him and ſay; *Maſter, what is* Anſwere. Luk. 8. 9.

the

the meaning? but they were vſed to ſuch phraſes: for it was Chriſts manner to teach by ſimilitudes, ſhewing one thing by another, which is the playneſt manner of teaching, & moſt vſed in holy Scripture, eſpecially in the types and ſhadowes of this Sacrament. For example, Chriſt calleth the Lambe the Paſſe-ouer, in place whereof this Sacrament ſucceeded, and therefore preſentlie after they had eaten the Paſſe-ouer, Chriſt inſtituted this Sacrament to be vſed for it. Chriſt (I ſay) called the Lambe the Paſſe-ouer, and yet the Paſſe-ouer was this, an angel paſſed ouer the houſes of the Iſraelites, and ſtroke the Egyptians: this was not a Lambe; and yet becauſe the Lambe was a ſigne of this Paſſe-ouer, as the bread and wine is of Chriſtes bodie, therefore Chriſt called the Lambe the Paſſe-ouer, as hee calleth the bread and wine his bodie.

Mat. 26.17.

Exod. 12.27

Gen. 17.13. Agayne, Circumciſion is called *the Couenant*, and yet Circumciſion was nothing but the cutting away of a skinne: but the Couenant is, *In Abrahams ſeede all Nations ſhalbe bleſſed, I will be their God, and they ſhall be my people, I will defend and ſaue them, & they ſhall ſerue and worſhip me.* This is not Circumciſion, and yet as though Circumciſion were the Couenant it ſelfe, it is called the Couenant be-

Gen. 12.3.

because it signifieth the Couenant: so bread and wine are called Christes bodie, because they signifie Christs bodie.

Againe, Baptisme is called Regeneration, and yet Baptisme is a dipping of our bodies in water; but regeneration is the renuing of the minde to the image wherein it was created. This is not Baptisme, and yet as though Baptisme were Regeneration it selfe, it is called Regeneration, because it signifieth Regeneration: so the bread and wine are called Christs bodie, because they signifie Christs bodie. *Tit.* 3.5. *1.Cor.*6.11.

Agayne, the Cup is called the new Testament; and yet the Cup is but a peece of mettall filled with wine: but the new Testament is, *He which beleeueth in the Sonne, shall be saued.* This is not a Cup, and yet as though the Cup were the new Testament it self, it is called the new Testament, because it signifieth the new Testament: so the bread and wine are called Christs body, because they signifie Christs bodie. *Luk.* 22.20. *Iohn.*3.36.

They which knewe that the Lambe is not the Passe-ouer, though Christ called it the Passe-ouer; that Circumcision is not the Couenant, though GOD calleth it the Couenant; that Baptisme is not Regeneration, though it bee called Regeneration; that the

Cuppe is not the newe Teſtament, though Chriſt called it the newe Teſtament; could they not aſwell vnderſtand, that the bread & wine were not Chriſts bodie, though Chriſt called them his bodie? As they vnderſtood theſe ſpeeches, ſo they vnderſtoode this ſpeech: therefore they which ſay, that the bread and wine are Chriſtes bodie, becauſe Chriſt ſaith, *This is my bodie*; may aſwell ſay, that the Lambe is the Paſſe-ouer, becauſe Chriſt calleth it the Paſſe-ouer; that Baptiſme is Regeneration, becauſe Paul calleth it Regeneration; that the Cup is the new Teſtament, becauſe Chriſt calleth it the newe Teſtament.

Mat.26.26

If euerie Sacrament was called by the thing which it ſignified, and yet neuer any Sacrament was taken for the thing it ſelfe; what reaſon haue they to take this Sacrament for the thing it ſelfe, more than all the reſt? It is the conſent of all Writers, that a Sacrament is a ſigne, therefore not the thing ſignified: no more than the buſh at the doore is the wine in the ſeller. If I call the Prince a Phœnix, the Vniuerſitie a Fountaine, the Court a Peacocke, the Citie a Sea, the Countrey an Hermite: why, can the Papiſtes vnderſtand mee, and not vnderſtand Chriſt?

What

What a darke, and ſtraunge, and intricate, and incredible ſpeech had this been for them to vnderſtand groſſie, and literallie? Would they thinke, that they did eate Chriſts bodie, when his bodie ſtood before them, & he had told them before that his bodie was like their bodie? Nay, this would haue required moe words, and made them come agayne, with *Maſter, what is the meaning?* for they were not ſo inſtructed yet before the reſurrection, to beleeue euerie thing without queſtioning, if it were contrarie to ſenſe and reaſon: but as they asked, who had giuen him any meate, when he ſaid that he had meate, & they could ſee none: ſo they would haue asked, what meate is this which we ſee not? How can euery one of vs eat his body, & yet he hath but one bodie, & that body is whole when we eat it? Loe, he ſtandeth before vs & ſaith, that his body is like vnto ours, & yet he takes bread & breaks it, & giues it vnto vs to eat, & when we eate it, he ſaith *this is my body*, & yet his bodie ſtandeth before vs ſtil. If his body be like ours (as he ſayth) how can it be eaten, & be there, for ours cannot? Thus they wold haue queſtioned, if they had not been vſed to ſuch phraſes: but as they could vnderſtand him, when he called himſelf a ſtone, a rock, a dore, a window, & a vine: ſo they pickt out his meaning

Luk. 9. 8.

Iohn. 4. 33.

Luk. 24. 39.

when hee ſayd that bread was his bodie: for hee had told them before, that hee was *the bread of eternall life.*

Ioh.16.5.

Now the bread of eternall life is not eaten with teeth, for the bodie cannot eate ſpiritually, no more then the ſoule can eate corporally, and therefore he is ſuch a bread as is eaten with faith, and ſo himſelfe ſayth in the Goſpell of Iohn. Marke this eating by faith, and all the ſtrife is ended. Fleſh and blood indeede neede not faith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the bodie of Chriſt, then we neede not faith to eate it, but all which haue teeth might eate Chriſts bodie, yea the Myce might eate it as well as men, for they eate the ſame bread that wee doe, as well after it is conſecrated as before.

Ioh.6.35.

If this bee not enough to batter the ruines of this vpſtart Hereſie, I will come to Interrogatories, and ſee whether they haue learned it by roate, or by reaſon.

If they grounde their Tranſubſtantiation vpon theſe wordes of Chriſt, *This is my bodie*, which hee ſpake to his Diſciples: I aske them, whether they receiue that body which was mortall, or that bodie which is glorified? becauſe one of theſe bodies they muſt

Mat.26.26

needes

needes receiue, either his mortall body, or his glorified body. If they say that it is his mortall body, the mortall body will not profite them: for you see that mortall foode is but for this mortall life, neither hath Christ a mortall body now to communicate vnto them, because it is changed to an immortall body; therefore they cannot receiue the mortall body, because Christe hath not a mortall body to giue vnto them. If they saye, that they receiue his glorified body, then they must flie from this Texte: for at that time Christ had not anie glorified bodie.

Neither Christs mortall body, nor his immortall body, can be in the Sacrament.

When this Sacrament was instituted, and Christ sayde, *This is my body*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his resurrection. Therefore if they receiue the same body which the Apostles receiued, as they say they doe, they cannot receiue a glorified body, because then Christ had not a glorified body to communicate vnto them.

Thus the rockes and sandes are of both sides them, they receiue a body neither mortall nor immortall: if Christ hath any such body, nudge you. Heere they stande like a foole, which cannot tell on his tale: Nabu-

*Dan.*4.15. chadnezzar dreamed a dreame and knew not what it meant.

Beside, I aske them to whom Christ spake *Mar.*14.24 when he said, *This is my body?* Marke saith, he spake to them, that is, to his Disciples: well then, if these wordes, *This is my body*, were not spoken to the signes, but to the persons: not to the bread and wine, but to the Receiuers, as the words which follow, *Doe this in remembrance of mee:* if these wordes were not spoken to the Breade and Wine, then it is plaine that they doe not change the nature of the Bread and Wine. If the nature of them be not altered, then the substance remayneth. & then we receiue no other substance with them, because two substances cannot be in one place.

Christ spake not to the bread & wine but to his disciples

What then, is there nothing in the Sacrament but bread and wine, like a hungry nunscion? Nay, wee say not that the Sacrament is nothing but a bare signe, or that you receiue no more than you see: for Christ saith, that it is his body: and Paule saith, that it is the Communion of Christs body and blood: *1.Cor.*10.16 Therefore there is more in Sacramentall Bread, than in common bread; though the nature be not changed, yet the vse is changed: it dooth not onely nourish the bodie as it did before, but also it bringeth a Breade with

More in the Lords Supper, than bread and wine.

with it which nourisheth the soule: for as sure as we receiue Breade, so sure wee receiue Christe; not onely the benefites of Christ, but Christ: although not in a Popish manner; yet we are so ioyned vnto him, as though wee were but one body with him.

As the spouse doth not marrie with the landes and goods, but with the man himselfe, and being partaker of him, is made partaker of them: so the faythfull doo not onely marrie with Christes benefites, but with Christ himselfe; and being partakers of him, they are made partakers of his benefites: for Christ may not be deuided from his benefites, no more than the Sunne from his light. A similitude.

It is sayd, *The Father gaue vs his Sonne,* and so the Sonne giueth vs himselfe. For as the Bread is a signe of his bodie, so the giuing of the Bread is a signe of the giuing of his body. Thus he lyeth before vs like a Pelicane, which letteth her young ones sucke her blood: so that we may say, the Lord inuited vs to Supper, and he himselfe was our meate. *Rom.* 8. 32.

But if you aske howe this is? I must answere, It is a mysterie: but if I coulde tell it, it were no mysterie. Yet, as it is

sayd, when three men walked in the midst of the furnace, *One like the sonne of God walked amongst them*: So, when the faithfull receiue the Bread and Wine, one like the sonne of God seemeth to come vnto them, which fils them with peace, & ioy, and grace, that they maruell what it was which they receiued beside bread and wine.

Dan. 3. 25.

A similitude.

For example, thou makest a bargaine with thy neighbour for house or land, and receiuest in deede a peece of golde: that which thou receiuest is but a peece of golde, but now it is a signe of thy bargaine, and if thou keepe not touch with him, happily it will chaunge hee for all that thou art woorth: so, that which thou receiuest is bread, but this bread is a signe of annother matter, which passeth bread.

Another similitude.

Againe, thou hast an obligation in thy hand, and I aske thee, what hast thou there? and thou sayest, I haue here an hundreth pounds: why (say I) there is nothing but paper, inke, and waxe: Oh, but by this (sayest thou) I will receiue an hundreth pounds, and that is as good. So beleeue, this is as good, that vnder these signes, you receiue the vertue of Christes body and blood by faith, as if you did eate his body, and drinke his blood indeede, which is horrible to thinke that any

should

should deuour their GOD, thinking thereby to worship him: neuer any heretike, nor Idolater, conceiued so grosly of their GOD before the Papist. We read of a people which did eate men, but neuer of any people which did eate their God.

All the Apostles say, that it was needfull that Christ should take our flesh: but no Apostle sayth, that it is needfull that we should take Christes flesh; for all the blessings of Christ are apprehended by fayth, & nothing is fit to apprehend him whom wee see not, but fayth: and therefore one of their owne pillars sayd, *Beleeue, and thou hast eaten.* Fayth doth more in religion than the mouth, or els wee might say with the woman, *Blessed are the breasts which gaue thee sucke*, and so none should be blessed but Marie: but Marie was not blessed because Christ was in her body, but because Christ was in her hearte: and least this should seeme incredible vnto you, because Marie is called blessed among women, when Christ heard the woman say, *Blessed are the breasts which gaue thee suck*, he replyed vnto her, *Blessed are they which heare the word of God and keepe it: these are my brethren, and sisters, and mother* (saith Christ) as though the rest were no kinne to him in heauen, though they were kin in earth. *Augustine.* *Luk.* 11. 27. *Luk.* 8. 21.

Thus

Thus if Christ were in thy body, and thou shouldest say as this woman; *Blessed is the bodie that hath thee in it*, nay would Christ say, *Blessed is the heart that hath me in it.* If Mary were no whit better for hauing Christ in her armes, nor for hauing him in her body, howe much better art thou for hauing him in thy bellie, where thou canst not see him? Must the sunne needes come to vs, or els cannot his heate and light profite vs? nay, it doth vs more good, because it is so farre off: so this Sunne is gone from vs, that hee might giue more light vnto vs, which made him say; *It is good for you that I goe from you:* therefore away with this carnall eating of spirituall things. *Many daughters haue done very naughtily, but thou* (saith Solomon) *surpassest them all.* So many heretickes haue spoken absurdly, but this surpasseth them all, that Christ must be applyed like phisicke, as though his blood could not profite vs, vnlesse we did drinke it, and swallow it as a potion.

Note.

Iohn 16.7.

Pro. 31.29.

Is this the Papists vnion with Christ? Is this the manner whereby wee are made one flesh with Christ, to eate his flesh? nay, when hee tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh and not now. Christ tooke our flesh, we take not his flesh, but beleeue that he tooke ours, there-

therefore if you would know whether Christs body be in the Sacrament, I say vnto you as Christ sayd vnto Thomas; touch, feel, and see. In visible things God hath appoynted our eyes to be Iudges, for as the spirite discerneth spirituall obiects, so sense discerneth of sensible obiects. As Christ taught Thomas to iudge of his body, so may we, and so should they: therefore if you cannot see his body nor feele his body, you may gather by Christes saying to Thomas, that he would not haue you beleeue that it is his body, for my bodie (saith Christ) may be seene, and felt. And thus Transiubstantiation is found a lyer.

A way to know whether Christs body be in the Sacrament.

Iohn 20.27.

Nowe if you aske me why Christ calleth the signe by the name of the thing it selfe, I aske thee againe, Mayst thou say when thou seest the picture of the Queene, this is the Queene, and when thou seest the picture of a Lyon, this is a Lyon: and may not Christ say when he seeth a thing like his bodie, *This is my body?*

why Christ calleth the bread his body.

I shewed you before, that euery Sacrament is called by the name of the thing which it dooth signifie, and therefore why should we stumble at this more then the rest? The reason why the signes haue the name of the things, is to stirke a deeper reuerence in vs to receiue this sacrament of Christ reuerētly, sin-

sincerely, and holily, as if Christ were there present in body and blood himselfe.

And surely, as hee which defaceth the Queenes seale, is conuicted of contempt & treason to her owne person: so he which prophaneth these seales of Christ, doth not worship Christ, but despise him, and that contempt shall be required of him, as if hee had contemned Christ himselfe. This is the reason why Christ calleth the signes of his body his body, to make vs take this Sacrament reuerently, because we are apt to contemne it, as the Iewes did their Manna.

Verse 24. It followeth: *Doe this in remembrance of me.* That is, these signes shall bee a remembrance of my death: when you breake the bread, you shall remember the wounding of my body: and when you drinke the wine, you shall remember the sheading of my blood. If we must do this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of things present, but of things absent: we remember not, but wee see that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now, when we doe but remember his sacrifice: this is not Christes sacrifice, but a remembrance of his sacrifice: he

he was sacrificed before, and now it is applyed, lest his Sacrifice should be in vaine. This was done once reallie, when he offered himselfe vpon the Crosse, therefore that offering was called a sacrifice, because he was sacrificed indeede; but this offering is called a Sacrament, because it is but a signe of his Sacrifice.

If Christ in this Sacrament were offered indeede, then it should be called a Sacrifice as his once offering was: but because it is but a remembrance of his Sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Lest wee shoulde take it to bee a sacrifice of Christ, Christ himselfe calleth it a remembrance of his Sacrifice, *Doe this in my remembrance.*

If Christs bodie were in the sacramẽt, it were not a sacrament, but a sacifice.

Here is our worke, as Christ hath done, so must we doe, so we minister, and so you receiue: wee can giue you nothing but that which we haue receiued from him, as Paul sayth. Therefore, if Christ did not giue his mortall bodie which stood before them, and could not profite them; nor his glorified bodie, which was not glorified then, and when it was glorified, ascended vp vnto heauen, and there abideth; how can these iugling Priests make their God againe, which made them? They can no more turne wine into blood,

blood, & bread into flesh, than they can commaund a gnat to become a camell: for it is a greater worke to make God, than to make the world. Therefore as Christ sayth; *When* *Mat.24.23* *they tell you here is Christ, and there is Christ, beleeue them not:* So when they tell you that CHRIST is in heauen, and that CHRIST is in earth, in this place and that place, *2.Kin.2.17* beleeue them not: for Elias ascension was a figure of Christes ascension: when Elias was ascended, yet some sought for his body vpon earth: so though Christ be ascended, yet manie seeke his bodie vpon earth: but as they coulde not finde Elias bodie, so these can not finde Christs bodie, although they haue sought three hundred yeares.

But if his bodie were vpon earth, as they say, should we handle it, and touch it, now it is glorified? After his resurrection hee sayd *Joh.20.17.* vnto Marie, *Touch me not*, because his bodie was glorified: that is, not to bee touched with fingers any more, but with faith. Therefore we reade of none which touched his bodie (after it was risen) but onely Thomas, to settle his faith.

Thus you see wee neede to suborne no witnesses, for euerie word in this Text which they alleadge for Transubstantiation, dooth make agaynst Transubstantiation, whereby

if

if Antichriſt doth ſignifie thoſe which are againſt Chriſt, you ſee who may be called Antichriſt. There is no queſtion in poperie (except Purgatorie the Popes publican and taſker) about which the Papiſtes are at ſuch ciuill warres among themſelues, as about this Tranſubſtantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: ſome hang one way, and ſome another, like the Midianites, which fought one againſt another. *Iudg.7.22.* And no maruell though their conſciences ſtagger about it: for to ſhew you the right father of it, it was one of the dreams of Innocentius the third, in the yeare of our Lorde 1215. ſo many yeares paſſed before Tranſubſtantiation was named, and then a Pope ſet it firſt on foote: ſo it came out of Rome, the grandame of all hereſies, and for want of Scriptures, hath been defended with fire, and ſword, and ſwallowed mo Martyrs than all the gulfs of the Papal ſea beſide. A monſter of his age.

Now, when the doctrines of men goe for Scriptures, you ſhal ſee how many errors ruſh into the Church: for graunt but this to Pope Innocentius as the papiſts doe, that the bread and wine are chaunged into Chriſtes body: Firſt it wil follow, that Chriſts body is not aſcended vp to heauen, becauſe it remaineth Eight abſurdities which follow Tranſubſtantiation.

vpon earth, and so one of the articles of our faith shalbe falsified, which saith, *He is ascended into heauen*: or if he be ascended, and descended againe, another article will be falsified, which saith, *That hee sitteth at the right hand of his father*: that is (as Peter saith) he abideth in heauen. Secondly, it will followe, that Christ hath not a true bodie, but a fantasticall bodie, because it may bee in many places at one time: for if his bodie be in the Sacrament, he must needes haue so many bodies as there bee Sacraments; nay hee must haue so many bodies as there be bittes in euery Sacrament. Thirdly, it will followe, that his bodie is diuided from his soule, and consequentlie is a dead bodie, because the bread is onely changed into his bodie, and not into his soule. Fourthly, it will followe, that the wicked, and prophane, & reprobate, may receiue Christ as well as the godlie, because they haue a mouth to eate as well as the best. Fiftly, it will followe, that Christes Sacrifice once for all, was not sufficient, because wee must sacrifice him againe, and breake his bodie, and shed his blood, as the Iewes crucified him vpon the Crosse. Sixtly, it will followe, that the bread being turned into the body of our Redeemer, hath a part of our redemption as well as Christ. Seuenthly, it will follow, that

*Act.*7.9.11.

*Rom.*8.34.

*Act.*3.21.

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*Heb.*9.28. & 10.12.

6

7

Christ

Christ did eate his owne bodie: for all the fathers say, that he did eate the same Bread which he gaue to his Disciples. Lastly, it wil follow, that a Massing Priest shalbe the creator of his Creator, becauſe hee makes him which made him. All theſe abſurdities are hatched of Tranſubſtantiation.

Thus when men deuiſe Articles of their owne, while they ſtrike vppon the anuill, the ſparkes flie in their face; and they are like the man which began to build, and could not finiſh it. When I ſee the Papiſt in ſo many abſurdities for intertaining one errour, mee thinkes hee ſeemeth like a Collier, which is grymed with his owne coles. Therefore, as in manners we ſhould thinke of Peters saying, *Whether it it meete to obey God or men:* So in doctrines we ſhould thinke, whether it be meete to beleeue God or men? *Act.5.29.*

Thus haue you heard the Author of this Sacrament, *The Lord Ieſus*; the time wen it was inſtituted, *in the night that he was betrai-ed*; the manner how it was inſtituted, *after thanksgiuing*: the end why it was inſtituted, *for a remembrance of his death*; and the diſcouerie of Tranſubſtantiation, one of the laſt hereſies which Babylon hatched. Now, they which haue been Patrons of it before, ſhould doe like the father and mother of an idola- Concluſiō.

*Deut.*13 6, *and* 9. ter, that is, lay the first hand vpon him to shorten his life. Thus I end. Thinke what account ye shall giue of that ye haue heard.

The end of the first Sermon.

A TREATISE OF THE *Lords Supper.*

THE SECOND SERMON.

1.Cor.11.25.26.27.28.

25 *After the same manner also hee tooke the Cuppe when he had supped: saying, This Cup is the New Testament in my bloud, this doe as oft as yee drinke it in remembrance of me.*

26 *For as often as yee shall eate this bread, and drinke*

drinke this Cuppe, yee shew the Lords death till he come.

27 *Wherefore, whosoeuer shall eate this bread, and drinke the Cuppe of the Lord vnworthily, shall be guilty of the body and bloud of the Lord.*

28 *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this Cuppe.*

HEere I am to speak of the second seruice, as it were, at the Lords table, and of that preparation, which is like the Wedding garment, that euery man must bring to this Banquet. These wordes are diuersly repeated of the Euangelists. Here it is saide, *This cuppe is the New Testament in my bloud.* In Mathew and in marke it is said, *This Cup is my blood of the New Testament.* This is the first mention which Christ makes of a Testament, as though now his promises deserued the name of a Testament, because the seale is set vnto them, which before this Sacrament was not seled, but like a bare writing without a signet. *Mat.26 28* *Mar.14 24*

This word Testament, dooth implie a promise, and therefore teacheth vs, that the sacrament doth confirme, and strengthen, and nourish our faith, because it sealeth the promise which we should beleeue.

Here is to be noted, that Christ dooth not onely speak of a Testament, but he calleth it a *New Testament*; which words neuer met together before, as though the Law were for the olde man to mortifie him, and the gospell for the new man to comfort him againe: or, as if the olde Testament had so washt her face, and changed her apparell at Christes comming, that one would not thinke it the same, but a newe Testament, because euen now she was shadowed with a thousand Ceremonies, and now they are gone from her, like a mist at the Sunne rising. As Christ calleth Loue, *A new Commaundement*, because he renewed it like a Law worne out of memory; so he calleth the promise of saluation, a *New Testament*, because as it was renewed to Sem, and after renewed to Abraham, and after renewed to Dauid, so now he renewed it againe, which should be alway newe and fresh vnto vs. Euery Testament is confirmed with blood, the olde Testament was confirmed by the blood of Goates and Bullocks, and Rammes; but the new Testament is confirmed

Iohn.13.34

Heb.9.18.

firmed by the blood of Christ: *My blood* (saith Christ) *is the blood of the newe Testament*: nay *This Cup* (saith Christ) *is the newe Testament*. You may see then that they may gather as well out of Christes words, that the Cup is the new Testament, as that the Wine is his blood: for Christ saith, *This Cup is the new Testament*, as well as he saith, *This Wine is my blood*, or *this bread is my bodie*. Beside, when Christ speakes of a new Testament, he implieth, that the olde Testament is fulfilled; the Sacrifices, and Ceremonies of the Lawe, did signifie Christ before hee came, therefore they are fulfilled in his comming: no moe Sacrifices, no mo *Ceremonies, for the truth is come. Sacrifices and Ceremonies are honorably buried with the Priesthood of Aaron, let them rest: it is not lawfull to violate the Sepulchers of the dead, and take their bodies out of the earth, as the witch would raise Samuel out of his graue. Therefore they which retayne Ceremonies, which should be abrogated, reliques of Iudaisme, or reliques of Papisme, may be said to violate the sepulchers of the dead, and disturbe the deceased, like the Witch, which presumed to raise Samuel out of his graue.

Mat.26.28. *Luk.26.20.* *Heb.8.13.* *For types and figures. *1.Sa.28.14.*

This Testament is called, a Testament in blood, because the Testament and Will of a

man is confirmed, when the man is dead; so Christ confirmed his testament by his death.

Leu.17.11. Moses saith, that life is in the blood; so the blood of Christ is the life of this Testament. If Christes blood had not been shed, this Testament made vnto vs had beene vnprofitable, as the Testament of a Father is vnto his Sonne, if the Father should not die but liue:

Heb.9.22. therefore the Apostle saith, without shedding of blood, there is no remission of sinnes. Therefore the Testament or Couenaunt of the remission of our sinnes, is called the Testament in blood: the blood of Christ is the seale of the Testament, which wee haue to shew vnto God for the remission of our sins, and the two Sacraments are a seale of that blood, to witnes that it was shed.

Againe, this is a matter regarded in Testaments and Wills; to the Testament of him that is dead, no man addeth or detracteth, but as the Testator made it, so it standeth without alteration: so should this Testament of Christ, and this Sacrament of Christ, no man should alter it now hee is dead: for hee

Deut.4.2. which addeth or detracteth hath a curse in

Reu.22.18. Gods booke.

Therefore Christ when hee instituted this Sacrament, commaunded, *Doo this*; that is, doo as I doo: least they should swarue one whit

whit from his owne manner: yet how manie gaudes haue the Papists added to it, that hee which had heard Christ say, *Doo this in remembrance of me*; and should see how they handle the matter in their Masse, coulde see nothing to remember Christe by, but a vayle to hide Christ from him. Therefore this Commaundement was repeated againe when hee gaue the Wine, *Doo this, &c.*

The Popish receiuing vnder one kind confuted.

As hee commaunded them to eate the Bread in remembraunce of him, so he commaundeth them to drinke the wine in remembraunce of him: nay, hee speakes more precisely of the wine than of the bread; for hee saith of the wine, *Drinke you all of this,* which hee saith not of the bread. Surelie, Christ did foresee that some proud heretikes would doo otherwise after him, euen as it is come to passe: for the Papist doth break this Commandement of Christ, as flatly as Saul brake the commaundement of Samuel. Samuel commaunded him to kill the fat and the leane, Saul killed the leane but not the fat; so Christ commaundeth to receiue bread and wine; they teach to receiue bread, but not wine: Christ saith, *Drinke you all of this*; they say, drink not all of this: Christ gaue the bread and wine to all; they giue the Bread to all, &

Mat.26.27.

1.Sam.15.9

the wine to some: their Priestes receiue all, but the people must content themselues with halfe: the Priest eates and drinkes, but the people must not drinke for spilling on their cloathes. Is this the Church which cannot erre? Doo they thinke to hemme Christ in their Masse, and shut his ordinaunce out of their Masse? The Souldiers diuided Christes coate, but these diuide his bodie, and separate the bread & wine which Christ hath ioyned. Paule speaketh of Heretikes which taught, *Touch not, taste not, handle not:* so these say, Touch not, taste not, handle not; when they should say, Touch, and taste, and handle. Of all heresies either olde or new, there is none so iniurious to the Common people, as the pasture of shauelings Poperie: for, they may not read the Scriptures, they may not come to Councels, they may not examine that which is taught them, they may not bee buried without a mortuarie, they may not drink at the Communion; as though their Priests were their Lords.

Mat.27,35.

Col.2.21.

How the popish Priests doo iniure the People.

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Therefore wee may say as a Heathen did, *There is no charitie in the Papists Sacrament:* because like Ananias the Priestes keepe back that which they should distribute, and mangle the sacrifice, as though Ely his sonnes had left their hooke to the Massing Friers.

Act.5.2.

1.Sam.2.13

Thus

Thus that ye may know who succeed the Phariſies, they haue fulfilled that which the Phariſies did, that is, *By their owne commaundements they haue made the commandement of God of no effect.* For whereas the purpoſe of Chriſt was to tie our faith wholly to himſelf, that we ſhould not ſeeke for any thing without him, knowing that the maintenance of this life hath neede both of meate and drinke, to teach vs that all ſufficiencie is in himſelfe; by bread and wine he ſheweth, that hee is in ſtead both of meat and drinke, that is, in ſtead of all: which ſignification is taken away where the wine is not giuen as well as the bread. Therefore as it is ſaid of a horrible and odious crime, *Conſider the matter and giue ſentence:* ſo I wiſh all to conſider this Innouation, and giue ſentence of it. Can there be any clearer contradiction to the worde, or bolder checke to Chriſt, then when he ſaith; *Drinke you all of this:* to ſay, drinke not all of this? It is euen as when God ſaid, *ye ſhall die;* the diuell ſaid, *ye ſhall not die.* Shall we goe now to a Councell, or a Father, or a Doctor, to enquire whether this doctrine bee like Chriſtes doctrine? I doe verily thinke that none here is ſo ſimple, but that hee ſeeth, that if any thing can be contrarie to Chriſtes ſpeech, this is contrarie to it: but this is onely

Mar.7.13.

Iudg.19.30

Gen.2.17.

their

their detraction from the Sacrament.

Now you shall heare their additions to the Sacrament: looke vpon their vestures, and their gestures, and their altars, and their pixe, and their incense, and their beckes, and their nods, and their turnings, all this is more than Christ did, and therefore the Prophet may *Esay* 1.12. say againe *who hath required this of you?* Did Christ commaund you to doe more than hee did, and not doe as he did? Therfore let them which haue eyes to see, be thankfull for their light, when they heare how blind they were whom God gaue ouer to be seduced.

The fruite of this Sacrament is noted in *Verse* 24. these words, *which is broken for you, which is shed for you*, that is (as Mathew interpreteth) *Mat.* 26. 28 *shed for the remission of sins.* As all was made *Gen.* 1. for vs, so all which Christ spake, he spake for *2 Cor.* 4. 15. vs, and all which Christ did, he did for vs, and all which Christ suffered, hee suffered for vs, that the sinnes of men might bee forgiuen, and yet so few apprehende this benefite, that *Mat.* 7. 13. the way to heauen is called *A narrowe way*, as though all these paines did ransome but a small number, and certaine order of men. All are not saued by Christes death, but al which are saued, are saued by Christes death: his death is sufficient to saue all, as the sunne is sufficient to lighten all: but if any man winke,

the

the ſunne will not giue him light: ſo if any man contemne, and will not receiue, Chriſt will not thruſt him into heauen, but euerie man ſhall haue that which hee chooſeth, (as Dauid ſaith) *Bleſſing to him that loueth bleſſing, and curſing to him which loueth curſing.* *Pſa.*119.17

There wants not a hand to giue, but a hand to take. *I would* (ſaith Chriſt) *but you would not.* Stretch foorth thy hande, and here is Chriſtes hand, which takes Gods hand, and mans hand, and ioynes them together, and then the remiſſion of ſinnes is ſealed. This is the Will and Teſtament of Chriſt. *Matth.*23.

He had no goods, nor lands, nor mony, to giue by his Teſtament. A rich man when hee dieth, beſtoweth the money which hee hath gathered, and forgiueth many debtes which are owing him, but Chriſt had nothing to giue, nor any thing to forgiue. The Lord of all had leaſt of all, & he might ſay like his ſeruant Peter, *gold and ſiluer haue I none,* no not a graue to bury his body in, but the graue that *Acts* 3.6. *Mar.*15.46 Ioſeph made for himſelfe, ſerued to burie Chriſt. His father was a Carpenter, but neuer made any houſe for himſelf: his mother lay in a ſtable for want of a chāber: his diſciple was fain to borow xx. pence for him of a fiſh: therefore when one offered, *maſter I wil folow thee* thinking to gain by his ſeruice, like retainers *Mat.*13.55. *Luke* 2.16. *Mat.*17.27. *Luk.*9.57.

to

to noble men; hee replyed vnto him, *The Foxes haue holes, and the fowles haue nests, but the son of man hath not a house to hide his head:* shewing that the beasts & fowles were richer then he, therefore when he had nothing to giue, he gaue himselfe, and when hee had no debters to forgiue, he forgaue his enemies: what then this is a poore & weake Testament which gaue nothing? oh the goodliest testamẽt that euer was made, for it bringeth to vs the remission of sinnes. Is it such a matter to forgiue sinnes? Yea the greatest benefite in all the world, nay, a greater benefit then all the world: for thus it stood, thou hadst committed high treason against the Queenes person, thou art detected, apprehended, accused, conuicted and condemned vpon it to be hanged and drawne, and quartered, and thy quarters to bee set vp for a spectacle, like a carkasse which thou hast seen hanging vpon a gibbet, and the crowes pecking vpon it. What a horror, and shaking to thy minde, to thinke of that day, when all these torments, and shame and feare shall surprise thee at once, which would make thee quake and tremble if thou shouldest see but another so dismembred before thy face? Thou haste no comfort now but this, when I haue suffered I shall be free, before to morrowe at this time all my paine

Luke 23.34

A similitude of mans estate.

paine will be paſt, though my ſhame continue, and my children be beggars. What grace, what fauour, what mercy, now to pardon thee all this, and ſaue thy life, and ſet thee at libertie, as though thou hadſt neuer offended? So I and thou, and euery one here had committed treaſon againſt the king of kings, and ſtoode condemned for it, not to ſuffer, and then to be free, like them which breake the lawes of men: but to ſuffer and ſuffer, and euer to ſuffer all that the deuils would heape vpon vs.

Then came the mercie of God for Chriſt, which ſhedde his bloud, like an vmpire betweene God and vs, and ſaide as Eſay ſaid to Hezechia,* *Thou ſhalt not dye but liue*, looſe him, let him goe, for he is mine. So we were ſtaied like the widdowes ſonne, when he was caried to his graue. This is the benefite of Chriſts death, and this Sacrament is the remembrance of it, and therefore whenſoeuer we receiue it, this addition commeth with it, *which is ſhed for the remiſſion of ſinnes:* our fault was ſo hainous and greeuous, that no ranſome could counteruaile it, vnleſſe God himſelfe had ſuffered for vs.

*His words are not ſo, but the effect of his words. 2 *Kin.* 20.5 *Luke* 7.15. *Mat.* 26.28

Being in this extremitie, neither man, nor angel offered his life for vs, but the prince himſelfe, which ſhoulde haue crucified vs,

came

cam to be crucified of vs for vs, that we might say with stedfast faith, *I beleeue the remission of sinnes*, not the satisfaction of sinnes, but the remission of sinnes. Marke this distinction against Popish merites of workes; or penance. Christ hath satisfied, and not we, we are remitted, and not Christ: therfore we say in our confession, *I beleeue the remission of sinnes*, which I may call the mercifull Article, because it is the quintessence, and sweetenes of all the twelue. Therefore who but Antichrist durst depraue it? If there be a satisfaction for our sinnes by our workes, or by our pilgrimages, or by our masses, or by our penance, let Christ neuer be called a forgiuer, but an exchanger, like the Pope, which selleth his pardons.

The merciful article.

Reuel. 21.6

Wretched creatures which will not receiue the Lord, when he comes to their door. Christ saith; *Take for nothing*, and they say no, we will not take, but buy. Vile, base, miserable men, disdaine to take grace of GOD without satisfaction, but they will cope with the Lord, and giue him so many pilgrimages, fast so many daies, heare so many masses, and pay so many workes for it, vntill they haue done as much good as they haue done euill. Our sinnes are infinite, and God is infinit: but our works are finite, in number and measure; how

how can they answere then to that which exceedeth number and measure? Therefore be content with Iosephs brethren, to take your money againe, and say that you haue come for nothing, that is, you are saued for nothing, or els when you say, *I beleeue the remission of sinnes*, you lie vnto God, because you do not beleeue the remission of sinnes, but satisfaction for sinnes, like the Papists. *Gen.* 42.25

It followeth, *As often as ye shall eate this bread, and drinke this cuppe, ye shall shewe the Lords death till he come.* Here are three inuincible arguments against popish transubstantiation, like the three witnesses, vnder which euery word doth stand. *Verse* 26. Three arguments against transubstantiation in one verse. *Deut.* 17.6

First we are said to eate bread, then it is not flesh, but bread. Secondly, we are saide to shew the Lords death, then it is but a shewe or representation of his death, Thirdly, it is said, vntil he come, if he be to come, then he is not come: if he be come, how can we say, vntill hee come? The effect of this verse was shewed in these wordes, *Doe this in remembrance of mee.* For to say, *Doe this in remembrance of me*, and to say, *so oft as you doe this, you shew my death*, is much at one: so that if you call this Sacrament a shewe of Christes death, as it is called here, then it is not Christ; or if you call it a remembraunce of Christ,

as

as it is called there, yet it is not Christ, but a shew or remembrance of Christ: but this is such a shew and remembrance, that the next verse saith. *Whosoeuer receiueth it vnworthyly, is guilty of the body and bloud of Christ.*

Verse 27.

What it is to receiue vnworthily.

Will yee know who receiueth vnworthilie: In the nine and twenty verse Paul saith, he discerneth not the Lords bodie: that is, which putteth no difference betweene this bread and other, but eateth like a childe, the meate which he knoweth not: and after the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, I haue receiued vnworthily, before I could say like Dauid, *My hart is prepared. My sheep* (saith Christ) *know my voice:* as they discern Christs words, so they discerne Christes bodie, and therefore so often as they come to the Lords table, they seeme to come into the Lords presence: there they greete, and kisse, and embrace one another with affections, which none can know but they that feele, like Iohn, which leaped in the wombe, so soon as Christ came neer him.

Iohn 10.27.

Luke 1.41.

How receiuers may be guilty of Christs death.

Mat. 14.44. Mat. 25.15 Mat. 15.25.

Will ye know beside, what it is to be guiltie of the body and bloud of Christ? euen as Iudas was guiltie for betraying him, and Pilate for deliuering him, and the Iewes for crucifying him: so they are guiltie which receiue

receiue this Sacrament vnworthely, as Pilate and Caiphas and Iudas were. If they be guiltie of Christs death, they are guiltie of their owne death too; as if they had committed two murthers: and therefore Paul saith after, that many of the Corinthians dyed, onely for the vnworthie receiuing of this Sacrament. *Vers.30.*

As the Worde is the sauour of death to them which receiue it vnworthelie, so the Sacrament is the sauour of death to them which receiue it vnworthelie: it neuer goeth into their mouth, but they are traitors *ipso facto*, & may say to Hell, this day haue I taken possession of thee, because I am guiltie of Christes blood. Therefore it followeth immediatlie, *Let a man examine himselfe before he eate of this bread, or drink of this wine:* as if he should say, If he which receiueth this Sacrament vnworthely, bee guiltie of Christes death, like Iudas which hanged himselfe; if these signes be receiued to saluation or damnation, like the Word; the next lesson is, to examine your selues before you receiue, lest you receiue like the sonne of perdition, which swallowed the bread and the Diuell together. Therefore, *Let a man examine himselfe, and so let him eate:* that is, let him examine first, and receiue after: for if wee should receiue the bread of the earth reuerentlie, how should *1.Cor.2.16.*

How wee should be prepared before we come to the Lords table

Ioh.13.27.

1.Sam.9.13

we receiue the bread of heauen? When Ie-
honadab came to Iehu his chariot, he sayd,
1.K.10.15. *Is thy heart vpright as my heart is toward thee?*
So when we come to the Lordes table, hee
would haue our hearts vpright to him, as his
heart is to vs; for who seasteth his enemies
and mockers? The golden Ring sitteth high-
Iam.2.2. est at our table, but the Wedding garment
sitteth highest at this table. It is safer eating
with vnwashen hands, than with an vnwash-
en heart. The Iewes were taught to choose
the Lambe of the Passe-ouer on the tenth
daye of the first moneth, in which moneth
Exod.12.3. & 6. they came out of Egypt, and on the four-
teenth daye after they were taught to eate
him: so they had foure dates respite between
the choosing and the killing, to prepare and
sanctifie themselues for the Passeouer, which
was a signe of the Lords Supper. This admo-
nished them, that the matter (now to be per-
formed) was very waighty, and therefore
they were deeply to consider it: for now was
the action and summe of al saluation in hand-
ling. If they did prepare themselues so, be-
fore they did receiue the figure of this Sacra-
ment, how should wee bee prepared before
2.*Chro.*35.6. we receiue the Sacrament it selfe? Therefore
as Iosiah commaundeth the Leuites to pre-
pare the people: so Paul aduiseth the people

to prepare themselues; that is, to examine whether they haue faith, and loue, and repentance, before they come to this feast. By this all may see: first, that Paul would haue euery lay man so skilfull in the Scripture, that he be able to examine himselfe by it; for this admonition is not to them which minister the Sacrament, but to all which receiue the Sacrament. And the rule by which wee must examine our selues, is the lawe which wee should obey: therefore if the rule be vnknowen, the examination must be vndone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; our prayers must bee examined by the fiue petitions of Christs prayer; our beleefe must bee examined by the twelue Articles of faith; our life must be examined by the ten Commandements of the Law. Now; he which hath his Touch-stone maye trie golde from copper; but he which hath it not, takes one for the other: therefore, before Paules *Examine*, you had neede to learne Christes *Search*, *Search the Scriptures*, and they will lighten you to search your selues. This is the doctrine with which I will ende, and the necessarie poynt for which I chuse this Text, to teach you (if I could) that Christian Arte how to examine your selues.

All are bound to knowe the Scriptures.

Act. 17.11. Note.

Exod. 20.1. &c.

2. *Cor.* 13.5. *Iohn.* 5.39.

Verſ.28. *Let a man examine himſelfe before he eate.*

The Diuiſion. Here is firſt an examination: ſecondly, an examination of our ſelues: thirdly, an examination before we come to the Sacrament. Touching the firſt, here Paul ſayth, *Examine your ſelues*, but in 2. Corinth. 13. hee doubleth his charge, *Proue your ſelues*; and againe at next word, *Examine your ſelues*: as if hee ſhould ſay, this work muſt be done when it is done, becauſe it is neuer thoroughly done; & therfore we muſt double our examinatiõ, as Paul doubleth his counſell. If a man ſuſpect his enemie, hee will trye him with a queſtion; if that will not ſearch him, he will put forth another; if that bee ſpyed, hee will moue another, like one which putteth diners keyes into a locke vntill it open: So he which examineth, muſt trie and trie, prooue and prooue, ſearch and ſearch: for the angell of darknes is like an angel of light, and we haue no way to diſcouer him, but that of Iohn, *Trie the ſpirits*. God examineth with trialls, the diuell examineth with temptations, the world examineth with perſecutions: we which are thus examined, had neede to examine too. If anie man skill not what *Examining* meaneth, the very word *Examine* is ſo pregnant, that it prompteth vs how we ſhuld examine: for it ſignifieth to put our ſelues vnto the

2. Cor. 11. 14.

1. Ioh. 4. 1.

Touch-

Touch-stone, as if we would trie golde from copper. Therefore one sayth, that Examination is the eye of the soule, whereby she seeth her selfe, and her safety, and her danger, and her way which she walketh, and her pace which she holdeth, and the end to which she tendeth: shee lookes into her glasse, and spieth euery spot in her face, howe all her graces are stayned; then she takes the water of life, and washeth her blots away. After, she looks againe, and beholdeth all her giftes, her fayth, feare, loue, patience, meekenesse, and marketh how euery one doth flourish or wyther. If they fade and decay, that she feeleth a consumption; then she taketh preseruatiues and restoratiues of prayer, and counsaile, and repentance, before the sicknesse growe. Thus euery day shee letteth downe a bucket into her heart, to see what water it bringeth vp, lest she should corrupt within, and perish sodainly. A description of true examinatiō

To heare, and read, and pray, and fast, and communicate, is a worke of many; but to examine those workes is the fashion of fewe: and therefore Ieremie complayneth, *No man sayth, what haue I done?* as if he should say, No man examineth himselfe. And therefore in all the Scripture it is sayd but of one, *That hee feared all his workes*: as though hee durst *Ier.8.6.* *Iob.9.28.*

not thinke, nor speake, nor doe any thing before he had examined what it was, from whence it came, and whither it went: so the
Mat. 13.44 more precious treasure is deeper hid in the ground.

The second point is, to examine our selues.
1 Cor. 5.21 Paul saith, *I trust in you*, much more should we trie our selues. The good sower doth sow
Mat. 13.25 his owne ground, but the bad sower doth sow in another mans ground, as the diuel did. The Disciples of Christ said, *Master, is it*
Mat. 26.22 *not I, Master, is it not?* The Disciples of Iohn asked, *Master, what shall wee doe?* not, Ma-
Luk. 3.10 ster, what shall they doe? Wee must obey some, and heare others, & admonish others, and loue all; but examine our selues. That which we apply vnto others, the Apostle applyeth vnto our selues: for when we speake of an examiner, we intend one which examineth another; when we speake of an accuser, we intend one which accuseth other; when we speake of a Iudge, we meane one which
1 Cor. 11.13 iudgeth others: but the scripture crieth, *Examine thy selfe, accuse thy selfe, iudge thy selfe*, that is, be not curious to search a moate
Mat. 7.3. in thy brothers eye, but pull out the beame which is in thy owne eye. This doth shewe that they which sit in Gods Chayre to iudge others, commonly haue greater faults then

selues,

selues than they whome they vse to iudge: and therefore Christ calleth their fault a beame, and the others a moate. This made Dauid say, *Examine thy heart*; thy heart is thy owne heart, therefore thou must examine whether thou pray, whether thou watch, whether thou fast: and not whether he pray, whether he watch, whether he fast, as the Phariſie examined the Publicane, leſt thou haue Peters checke, when he examined what Iohn ſhould doo, Christ ſaid, *What is that to thee? follow thou me.* Thou art a priuate man and haſt a priuate examination, therefore let thy queſtion be, *What haue I done?* & make thy Anatomie of thy ſelfe. *Pſa.4.4.* *Luk.1.811* *Iohn 21.22.*

See beloued, we may not beleeue our ſelues, before we haue examined our ſelues; for we are falſe hearted: and the notableſt counter that deceiueth moſt, for one time that he deceiueth others, tenne times deceiueth himſelfe. Because the fleſh is a wylie ſeruant, and will lye like Gehezi to his Maſter, and face him that it hath not ſinned, when it commeth from ſinne: therefore as Eliſha examined his ſeruant, ſo the ſoule muſt examine her ſeruant, that is, man muſt be iealous of himſelfe, and take himſelfe for a liar, for a flatterer, for a diſſembler, vntill he be throughly acquainted with himſelfe: *2.Kin.5.25* *2.Kin.5.26*

for no man is so often beguiled as by himself, by trusting his double heart, and taking his owne word without further tryall. If Paul had
Luk. 22.31. bid vs examine others we would haue sifted them like Sathan. *Sathan hath desyred to sift thee* (saith Christ to Peter) so wee haue a desire to sifte others. Euen Peter which was sifted of Sathan, longed to sift Iohn; & know what he should doe, before hee hearkened to his owne charge. Therefore the helpe of examination is a needful preseruatiue, although we were as sound as Peter. They which are suspected of a crime doe not examine themselues but are examined of others, lest they should be partiall: but a Christian must exa-
1. Cor. 2.11 mine himselfe of his crime, and be his owne iudge, his owne accuser, and his owne condemner: for no man knoweth the spirite of man, but the spirite which is in man, which will condemne him if he be guiltie, and tell him all that hee hath done, and with what minde he did it, and what he deserueth for it. This is the priuate arraignement or close Sessions, when Conscience sits in her chayre to examine, and accuse, and iudge, and condemne her selfe, because she will not be condemned of God.

Thus holy men haue kept their Sessions at home, and made their hearts the fore-man

of

of the iurie, and examined themselues as we examined others, the feare of the Lord stood at the doore of their soules, to examine euerie thought before it went in, and at the doore of their lips, to examine euery word before it went out, whereby they escaped a thousand sinnes which we commit, as though we had no other worke. So thou shouldest sitte in iudgement of thy selfe, and call thy thoughts, and speeches, and actions, to giue in euidence against thee, whether thou be a Christian, or an Infidell, a sonne or a bastard, a seruant, or a rebell, a Protestant, or an hypocrite: if thou finde not faith, nor feare, nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleeue that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Gospeller, because thou art worse then thou seemest thy selfe; for euery man is partiall to himselfe when he is most humbled.

Therefore if my heart tell mee that I doe loue God, whome shall I beleeue before my selfe? As Salomon saith; *No man can search the heart of the King*: So Paul saith, *No man knoweth the spirit of any man, but the spirite which is in man*: that is, no man feeleth the heart of man so wel as himselfe. And yet himselfe, although hee haue liued with it euer since

Pro.25.3.

1.Cor.2.11.

ſince he was borne, doth not know his own heart, vnleſſe he examine it narrowly, no more than he knoweth his owne bones, or his veines, or his ſinewes, or his arteries, or his muſkles, how many are in his body, or where they lie, or what they doe.

This ſeemes ſtrange that a man ſhould not know his owne heart: yet it is true that the beſt of vs all dooth not know his owne heart, though he haue dwelt with it from his mothers wombe. For Chriſt ſayth to his Diſciples, euen to his Diſciples, *you knowe not of* Luk.9.55 *what ſpirit you are*, that is, you thinke better of your ſelues than you are, and know not what the clocke ſtriketh within. There is a zeale without knowledge, & there is a knowledge without zeale; there is a fayth without obedience, and there is an obedience without fayth; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therfore as Dalilah ſearched Iudg.16.6 where Sampſons ſtrength lay, ſo let euery man ſearch where his weaknes lyeth, and alway be filling the empty gap.

Now this examination muſt goe before vs to the Sacrament. Euery meate worketh according as it is digeſted, & this meate worketh according as it is receiued. Therefore when Chriſt had taught what we ſhould doo

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in receiuing the Sacrament, now Paul sheweth what we should doe before we receiue the Sacrament, *Let a man examine himselfe.* But some will come before they examine themselues: and therefore, as the Priests of the lawe had authoritie to put by lame and blinde sacrifices, so the ministers of the Gospell haue power to put by lame and blind receiuers, and he which doth not so, giueth a sworde into their hands to kill themselues. If the Pastor would vse this examination duely, it were the onely way to make euery one examine himselfe, least he be put by like *Non proficients*. As Iephtah discerned the Ephramites, because when they should pronounce Shibboleth, they pronounced Sibboleth: so all which cannot pronounce Christ, that is, giue a reason of their fayth, are to be thrust from this table.

There is a hearing, & a preparatiue before hearing. There is a praying, and a preparatiue before praying. There is a receiuing, and a preparatiue before receiuing; which if it be wanting, the receiuer receiueth vncomfortable, the prayer prayeth idlely, the hearer heareth vnfruitfully, like those which doo eate before hunger, and drinke before thirst. *Luke 8. 18.* *Eccle. 4. 17.*

This preparatiue before hearing, and praying,

ing, and receiuing, doth ſignifie that there is a kinde of phiſicke in theſe three, for preparatiues are miniſtred alwayes before phiſicke, and as the preparatiue which goeth before, maketh way to the phiſick, or els it would do no good, but hurt: ſo vnleſſe examination go before the ſacrament, we ſeale vp the threatnings which are written againſt vs, in ſteade of the promiſes which are made vnto vs, for the ſacrament is a ſeale, and therefore ſealeth good or euill, as euery other ſeale doth.

Luk. 1.76. The ſecond examinatiō

The preparatiue before we receiue, is to *Examine*. As Iohn was the fore-runner of Chriſt, ſo examination is the fore-runner of the ſacrament, like the harbinger, which ryeth before to prepare the roume. For, if Iob commaunded his ſonnes to ſanctifie themſelues before they did come to his ſacrifice, how ſhould we ſanctifie our ſelues before we come to Chriſtes ſacrament, wherein we are commaunded to doe as the Lorde himſelfe did which inſtituted it? It is ſayde that the chamber wherein Chriſt did inſtitute this ſacrament, was trimmed; the chamber wherein the Apoſtles receiued this ſacrament, was trimmed: If Iudas chamber, his inner chamber had been trimmed ſo too, he had receiued this Sacrament with as much comfort as the other Diſciples did: but becauſe his heart

Iob. 1.5.

Luk. 22. 12

was

was not trimmed: therefore he was the first which was condemned for the vnworthie receiuing of this Sacrament.

Adam did not thinke that death had been in an apple, so you would not thinke that death should bee in bread: but as a coale hath fire in it, beside the coale it selfe, which fire dooth either warme, or burne; so this meate hath another meate in it, beside that which is seene, which dooth either saue, or destroy: therefore he which commeth to this spirituall meat, must examine whither he haue a spirituall mouth, aswell as a carnall mouth, or els he shall receiue no more than he seeth, & that which he seeth not shall destroy him. Gen.3.6.

No man (sayth Christ) *putteth new wine into old vessels, lest the vessels breake, and the wine leake.* This wine is new wine, therefore put it into new vessels, holie vessels, sanctified vessels, or else it will leake foorth, and breake the vessell, and thou shalt haue no more taste of it, than while the rellish of bread is in thy mouth. When Christ commeth to our house, shall wee not looke whether our chamber be trimmed, as the chamber was trimmed agaynst his comming to the Passe-ouer? But how shall we trimme it? Mar.2.22.

When a man takes an office, hee examineth his substance; when he takes a trade, he exa-

examineth his skill: when he goeth to fight, he examineth his strength: but these wants are no wants when hee goeth to the Sacrament. Wilt thou know now vpon what articles thou must inquire at that time, that is, how thou shouldest examine thy selfe?

1. Thes. 5 16 As some praier may be at al times, & some reioycing may be at all times; so some examination is at all times. Thus Iob examined himselfe euery day, nay, euery houre, because he scanned all that he did.

Iob. 9. 28.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to saluation, or damnation; because it is the feast, to which whosoeuer commeth without his wedding garment, shall be cast into vtter darknesse; because it is a seale which sealeth a curse or a blessing.

1. Cor. 11. 29.

Mat 22. 11

Therefore hauing obserued that examination is the necessariest lesson in Christianitie, and lesse knowne than other, I haue studied since my Sermon to lay downe three examinations which you should vse at al times, and a speciall examination, for the Communicants Catechisme, which leadeth immediatly to the Sacrament as a guest is hāded to the Table. In the first examination I will shewe thee a rule how thou shalt trie others spirits, and how thou shalt trie thine owne.

Thou

Thou ſhalt trie ſtraunge ſpirites by their manner of ſpeaking, plainlie, or doubtfullie, boldlie, or fearefullie, therefore we read that the oracles of the heathen had a double meaning, and that the falſe Prophets neuer ſpake boldly, but where their patrons were readie to flesh them. 1

The firſt examinatiō vpon the markes of true ſpirits, & the falſe, in our ſelues or other.

By the proportion of faith: for euery hereſie is contrarie to ſome article of our beleef, as euery ſinne is againſt ſome of the ten commandements. 1.K. 22.11. 2

By the euent of theyr ſpeeches: for they take not effect, as it is ſayd in the 18. chapter of Deuteronomie, and therefore they are called falſe Prophets. 3 Deu.18.22. Matt.7.15.

By their fruites: for none of the falſe Prophets were good men. 4 Mat.7.16.

By their ſucceſſe: for if they be not of God they will come to nought, as the Arrians, and Manichees, and Pelagians are vaniſhed, as if they had neuer been: ſo time ſhall weare out euery doctrine that is not trueth. This is thy rule to trie others ſpirites. 5

Thou ſhalt trie thine owne ſpirite by the motions that it hath to good or euill. For as a good ſtomacke turneth all that it eates into good nutriment: and a bad ſtomack turneth all that it eates into raw humors: ſo likewiſe a good minde conuerteth all that it heareth, and 1

and all that it seeth, and all that it feeleth, vnto some profite: but a bad minde maketh a temptation of euerie thing: therefore it is
Rom.14.14 Tit.1.15. sayd, *To the cleane all thing are cleane*, and so, to the vncleane nothing is cleane: that is, they defile themselues with euery thing.

2 Secondly, by the first cause, or preparation which thou hadst vnto it: for whatsoeuer it be, thy thoughts will be where thou louest: to verifie that saying; *Where a mans treasure is, there will be his heart*: for lightlie, the beginning is a picture of the end, and the act is like the thought which set it a worke.
Mat.6.21.

3 Thirdlie, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calme, or boysterous, simple, or mixt: for as a cleare fountaine yeeldeth cleare streames, so a pure heart hath pure ioyes.

4 Fourthlie, whether it bring to Christ, or take any thing from him to thy selfe, like all the parts of Poperie, which mangle his honor either to angels, or to saints, or to pope, or to images. If it abide all these questions, and drawe thee not from any good; then thou mayst say it is from God, water the seede, O Lord, which thou hast sowen. This is the fruite of thy first examination. In the second, by making thee discerne whether another be a Chri-

a Christian, I will teach thee to knowe whether thy selfe be a Christian; which that thou maist reach too, obserue this direction, and thou shalt see of what side thou art.

It must needes be, that they which walke to contrarie endes, should goe diuers waies: therefore there be moe differences betweene the children of God and the children of the worlde, than there bee betweene men and beasts. The second examinatiō vpō the differences betweene the wicked and the godly.

First, they are distinguished in *will*: for the wicked striue to bring Gods will to theyr will, like Balaam, which when he had an answere, stayed for another; but the faithfull labour to bring their will to Gods will, like Christ, which sayd; *not as I will, but as thou wilt.* 1 *Numb.* 22. 19 *Mat.*26.36.

They are distinguished in *Faith*: *All men haue not faith* (sayth Paul) *but the iust liue by faith*; as if he should say, the iust beleeue, & the vniust beleeue not. The iust beleeue, and applie that they beleeue to themselues: the wicked may beleeue like the diuels, but their faith is like a gadding henne, which carieth her egges to other, and neuer laieth at home; so they beleeue that other shall be saued, but not themselues. 2 2.*Thes.*3.2. *Rom.* 1.17. *Iam.*2.19.

They are distinguished in *Hope*: for because the wicked hope not for any meanes of 3

God, therefore they neuer defer their reward; but if they doe any good, they are trumpets of it themselues, for feare it should not bee
Mat.6.2. blazed enough: and therefore Christ sayde, that the Pharisies had their rewarde alreadie,
2.Tim.3.2. because they were boasters of their workes: and if they doe not good but euill, yet they would bee magnified as much for euill, as other are for good. But the faithfull are likened
Psal.123.2. to handmaides, which waite their reward;
Mat.6.3. *Their left hand seeth not when their right hand doth well*, and they are afraide to take honor of men, for loosing their honour with God, like
Ioh.1.21. Iohn Baptist, which made his vertues meaner than they were, & debased himselfe, when he might haue got a name aboue his Lord.

4 They are distinguished in *obedience:* therefore Christ teacheth vs to iudge men by their
Mat.7.17. fruite, as an vnfallible rule: for the euill tree will bring forth euill fruite, and the good tree good fruite, and neither can change his propertie, although the euill fruite is sometimes beautifull, and the good fruite sometime blasted. All slip, but in the wicked, one sinne teacheth another, and in the faithfull one sin preuenteth another.

5 They are distinguished in *Repentance:* for the wicked doe but weepe for their sins past, but the godlie purpose to sinne no more: so

Pha-

Pharaoh, Saul, and Iudas ſayd, *I haue ſinned*; but Shadrach, Meſhach, and Abednego ſayd, *We will not ſinne*: therefore the heart of the godly is called *a contrite heart*, but the heart the wicked is called *a heart that cannot repent*. Beſide, as Chriſt caſt out a legion of diuels at once, ſo the godly would be purged of all their ſinnes together: but the wicked neuer conſent to leaue all, but as Naaman ſayd, *Let the Lord ſpare mee in this*, ſo euer hee excepteth one ſinne, which is his beloued ſin; like Herod, which reformed many things, & yet would not leaue his brothers wife.

Exo. 10.16. 1. *Sa.* 15.30 *Mat.* 27.4. *Dan.* 3.18. *Pſal.* 51.17. *Rom.* 2.5. *Luk.* 8.30. 2. *Kin.* 5.18 *Mat.* 14.3.

They are diſtinguiſhed in *Charitie*: for ye 6
ſhal neuer ſee the wicked loue their enemies; and therefore when the Phariſies coulde not loue their enemies, they taught that men might hate their enemies: and Chriſt ſpeaking of Publicans and ſinners, exhorteth his Diſciples not to loue like them, becauſe they loued none but their friends.

Mat. 5.43. *Luk.* 6.32.

They are diſtinguiſhed in *Prayer*: for the 7
wicked cannot pray, therefore Dauid ſaith, *they call not vpon the Lord*; as if they had not the *ſpirite of prayer*: and therefore Chriſt calleth their prayers, *babling*, for they thinke not of God when they ſpeake vnto him.

Pſal 14.4. *Zach.* 12.10 *Rom.* 8.16. *Matt.* 6.7.

They are diſtinguiſhed in *Patience*: no hy- 8
pocrite can beare the Croſſe, but ſayth like

Gen.4.13. Cain, *It is heauier than I can suffer:* but Paul
Act.16.25. and Silas sing in prison: for a faithfull man
would haue something to humble him, & re-
Gal.6.17. ioyceth to beare his masters markes, because
the wounds of a louer are sweete.

9 They are distinguished in the *vse of aduer-*
sitie: for this is a proper and peculiar mark of
Gods children, to profite by affliction: and
therefore we read not in all the punishments
of the wicked, that one of them said like Da-
Psa.119.71 uid, *It is good for mee, that I haue been afflic-*
ted.

10 They are distinguished in *Humilitie:* for
the wicked are not hūbled before the crosse,
Exo.8.8.15. like Pharaoh that neuer sorrowed, but when
he suffered: but the Apostles learned humi-
Mat.11.29 litie of their Master, before their persecution
came.

11 They are distinguished in their *iudgement*
of the word: for to the wicked it seemeth the
hardest, and simplest, and vnpleasanteſt book
1.Cor.1.18 that is: and therefore Paul sayth, *that it is foo-*
lishnes vnto them. But to the godly, it seemeth
the wisest, and eloquenteſt, and sweeteſt, and
easiest booke of all other, as though God did
sodainely bring the vnderstanding of it to
Gen.27.20. them, as Iacob sayde of his venison: accor-
Ioh.7.17. ding to that, *Hee that will doe his will, shall*
know his doctrine.

They

They are distinguished in their *Iudgement of God:* the wicked are perswaded now and then of Gods mercie for the present time while they feele it, as the Iewes prayſed him alwayes, when hee did as they woulde haue him; but they cannot perſwade themſelues, that God will be mercifull to them ſtill, like Iob, which ſayd, *Though the Lorde kill mee, yet will I truſt in him:* therefore the hope of the righteous is called *hope in death.* Beſide, if the wicked loue God, it is but for his benefites, as Saul loued him for his Kingdome, And this is alwayes to be noted, that in the wicked, the feare of hell is greater than is their hope of Heauen: but in the faithfull, the hope of heauen is greater than their feare of hell. 12 *Exo.15.20.* *Iob.13.15.* *Pro.14.32* *Pro.23.18.* *1.Sam.10.6*

They are diſtinguiſhed in their *Delights;* for the ſport of the vngodly is folly, like Belſhazzers; and therefore when they are ſicke or troubled, they neuer runne to the Word for comfort, as though Gods promiſes pertained not to them; but to feaſts or tables, or tales, or muſicke, as Saul did to the harp. But all the delights of the godly are like Dauids daunce about the Arke; they are neuer merrie, but when they are dooing well; nor at peace, but when their praiers haue ouercome God, like Iacob. 13 *Dan.5.4.* *1.Sa.16.23* *2.Sam.6.14* *Gen.32.28.*

14 They are distinguished in their opinions
*Phil.*1.23 of death: for the faythfull long to be dissol-
*Luk.*2.29 ued, & although they might liue euer in continuall prosperitie, yet they would not stay so long out of heauen: but the wicked would neuer be dissolued, because death comes alwaies vnto them like a Iailer to hale vnto prison, as Ahab said to Michaiah, *That hee neuer*
1.*Kin.*22.8 *prophecied good to him.* Hereby a man shall know whether he haue fayth: for if he doo beleeue the promises, he will be glad to receiue them.

15 They are distinguished in their *sense of sinne*, Wicked men feele the lothsomenesse of their vices, but none but the faithfull feele the defects of their righteousnesse. The naturall man neuer complayneth of his good workes, but vaunteth of them: but a godly man find-
*Esa.*64.6 eth fault with his prayers, and his almes,
*Psa.*16.2 and his wtches, like Isaiah that layde, his righteousnes was like a menstruous cloth. As
Mat 4.1,2. Christ met the tempter in the Wildernesse, a place of prayer, and fasting, and meditation: so a godly man meeteth the tempter in his prayers, and in his fastes, and in his meditations, that is he findes some lette, or spotte, or want in all his deuotions. Therefore, vnlesse thy righteousnesse mislike thee, as well as thy prophannesse, know that yet thou art no further

ther than the wicked.

They are diſtinguiſhed in their *Endes*, for the children of God propoſe the glory of God, and leuell all their thoughts, and ſpeeches, and actions, as if they were meſſengers ſent to carrie him preſents of honor. 16

Thus did Dauid when he ſayd, *All that is within me prayſe the Lord.* As though himſelfe had rather be without prayſe, than his maſter: but the children of the world ſet vp their owne glory for their marke, like Nabuchadnezzar, which ſayd, *For the honour of my Maieſtie.* Dan. 4. 27. Therefore they ſpeake, and looke, and walke, as if they did ſay to their tongue, and eyes, and feet, and apparrell, as Saul ſayd to Samuel, *Honor me before thy people.* *Pſal.* 103. 1. *Dan.* 4. 27 1. *Sa.* 15. 30

Laſtly, they are diſtinguiſhed in *Perſeuerance*, for the zeale of the wicked laſteth not, and therefore God ſayth, *They are ſoone turned out of the way*: but the zeale of the faithful was repreſented by the fire of the Temple, which neuer went out. By theſe differences thou mayſt ſee how much thou doeſt differ from the wicked, or whether thou be of their band. 17 *Exod.* 32. 8 *Leuit.* 6. 12.

Then come to the third examination: as the diuell tempteth thee, to ſee what thou wilt do for him, ſo thou muſt tempt thy ſelfe, The 3. examination. *Mat.* 4. 9.

and get of thy soule what it woulde doo for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set down certain interrogatories, whereof thou shalt examine it.

First, whether thou hast the heart of Iosh. 24. 15. Iosh. to worship GOD as boldly as thou doest, though all the worlde did renounce him, and euery one did mocke thee, as they did Noah while he built the Arke?

Whether thou wouldst not deny Christ as Mat. 26. 70 Peter did, if thou were in Peters straights, and nothing to succour thee but thy policie?

Iosh. 7. 21. Whether thou wouldst not steale, if thou didst see a bootie as fit as Achan, which thou mightest catch vp, and no man spie thee?

2. King. 5. 16 Whether thou wouldest refuse a bribe like Elisha, if thou didst meete with one which were as willing and able to giue it as Naaman?

Luk. 16. 6 Although this is a parable, yet it carrieth the significatiō of a history. Whether thou wouldst not deceiue, if thou were in such an office as the false Steward, whose Master referred all vnto him, & knew not when he kept any thing backe?

2. Sam. 11. 4 Whether thou wouldst not fulfill thy lust as Dauid did, if thou haddest his opportunitie and allurement, and mightest doo it without daunger of law like a king, as Dauid might?

Whe-

Whether thou wouldſt not tell a lie, as Abraham did, if it ſtoode vpon thy life, which made him twice diſſemble that his wife was his ſiſter, leaſt he ſhould die for her beauty? *Gen.12.13.* *Gen.20.2.*

Finally, if it ſhould be ſayd vnto thee as the diuell ſayd to Chriſt, *All theſe will I giue thee, if thou wilt fall downe and worſhip mee:* that is no more, but if thou wilt ſin, whether thou wouldeſt yeeld or no? *Mat.4.9.*

If thou haue ſinned thus and thus before, I will not ſay therefore the Lord will not heare thee, but Dauid ſayth, *If I regard wickednes in my heart, the Lord will not heare me,* that is, if for any cauſe a man purpoſe and carie a minde to ſinne when hee is tempted, the Lord is ſo farre from helping him, that he will ſtand like Baal, as though hee did not heare him; for he hath a Traytors minde as deep as any, which thinkes, for a Dukedome I would betray my prince, though hee neuer play the Traytor in his life. Thus you haue heard how to trie ſpirites, and how to diſcerne a Chriſtian from an hypocrite, and how to appoſe your hearts, that ye may be ſure to iudge rightly what ye are. *Pſal.66.18* *1.King.18.26.*

Nowe wee come to that examination, which is the Epitome or abridgement of all theſe, for memory is ſhort, and all are not of one ſtreugth: but ſome runne, and ſome goe, and The fourth examinatiō

and some creepe, and all doe well, so long as they striue to perfection. The matters whereof principally the minde should be examined before the sacrament, are these.

Heb.6.1. The receiuers articles

1 First, whether thou haue faith, not onely to beleeue that Christ died, but that he died for thee: for as the scripture calleth him a Redeemer, so Iob calleth him his Redeemer.

Esay.59.20 *Iob.19.25.*

2 The second article is, whether thou be in charity, not whether thou loue them which loue thee, but whether thou loue them which hate thee: for Christ commaundeth vs *To loue our enemies.*

Mat.5.44

3 The third Article is, whether thou repent, not for thy open and grosse sinnes, but for thy secret sinnes, and pettie sinnes, because Christ saith; *That we must giue account for euery idle word.*

Mat.12.36.

4 The fourth article is, whether thou resolue not to sinne againe for any cause; but to amend thy euill life, not when age commeth, or for a spurt, but to begin now, and last till death, for Christ is *Alpha*, and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promise to them which begin, but to them which perseuere.

Reue.22.13 *Reu.2.11*

5 The last article is, whether thou canst find in thy heart to die for CHRIST, as Christ died

died for thee: for we are bid, not onely to followe him, but to beare his Crosse: and therefore we are called seruants, to shew how wee should obey; and we are called souldiers, to shew how we should suffer. *Luk.12.38.* *2.Tim.3.4.*

These are the receiuers articles, whereof his conscience must be examined before he receiue this Sacrament: happie is he which can say, *All these haue I kept:* for the Doue was not so welcome to Noah, as this man is to Christ. But if thou finde not these affections within, but a neast of vices, leaue thine offering at the Altar, and returne to thine examination againe: for thou art not a fit guest to sup with the Lord vntill thou haue on this *Wedding garment.* *Mat.19.20.* *Gen.8.11* *Mat.5.24.* *Mat.22.11*

How is it then that some regard their other garments more than this? Paul sayth, *Examine your selues*, and they examine their apparrell, if they haue new clothes in the countrey, then they are ready to receiue. I haue knowen many kept from the Sacrament a whole yeare together by their masters, for nothing, but for want of a new sute to set them foorth with their fellowes. The preparation of coūtry folke before they receiue.

Others respect whether it be a faire day, that they may walke after seruice, making that day, vpon which they receiue, like a scholers Thursday, which he loues better than all

all the dayes in the weeke, onely becauſe it is his play-day. Thus like the Iewes, *They ſitte downe to eate, and riſe vp to play*, that as Chriſt calleth the Phariſies prayer *Babling*, Matth. 6.7. ſo their receiuing may bee called dallying.

When they haue the ſacrament in their bellie, they thinke that all is well, as Micah, when he had a Leuite in his houſe, thought that God loued him: but as the Leuite did not profit him, becauſe hee receiued nothing but the Leuit, ſo the bread and wine doth them no good, becauſe they receiue nothing but bread and wine for want of faith. Maruell not then if you haue not felt that comfort after the Sacrament, which you looked for, for it is comfortable to none, but to them which prepare their hearts, and examine themſelues before, becauſe it is not the mouth, but the heart which receiueth comfort.

Iudg. 17.

Now it may be that the moſt which are here haue brought a mouth, and not a heart theſe goe away from the Sacrament to deſpight Chriſt, as Iudas went from the ſacrament to betray him.

Iohn 13.30.

The other goe away like one which hath receiued a chearefull countenaunce of the Prince, all his thoughts are ioy, and the countenance of the Prince is ſtill in his eye. As he which

which hath eaten ſweete meate, hath a ſweet breath: ſo they which haue eaten Chriſt, all their ſayings, and doings, are ſweete, like a perfume to men, and incenſe to God: their peace of conſcience, and ioy of heart, and deſire to doe good, will tell them whether they haue receiued the bare ſignes, or the thing ſignified.

How a mā ſhall know whether he haue receiued well.

Euerie one which receiueth this Sacrament, ſhall feele himſelfe better after it, like the Apoſtles: or els he ſhall finde himſelfe worſe after it, like Iudas. Heereby yee ſhall knowe whether ye haue receiued like the Apoſtles, or like Iudas. Thus we haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue ſayd, yet remember the Text: that is, *Examine your ſelues before you receiue this Sacrament hereafter.*

FINIS.

THE EXAMINATION OF VSVRIE, IN TWO SERMONS.

To the Reader.

HEre thou haſt the Sermons which haue been often deſired, becauſe of the matter fit for this Citie. One ſayth, that he would neuer ſpeake to Vſurers, and Bribe-mongers, but when they be vpon their death-beds: for he which liueth by ſinne, reſolueth to ſinne, that he may liue. But when he goeth to hanging, Iudas himſelfe
Mat. 27.4. will ſay, I haue ſinned. If I ſpeake not to Vſurers vpon their death-bed, yet I ſpeake to Vſurers which ſhall lie vpon their death-bed. Three things doe giue me hope. One is, that all hearts are in the hands of God, to call them at what
Act. 9,15. houre he liſt, and therefore Saul may become an Apoſtle.

The

The next is, that the third crow doth waken moe than the former, and therefore after the crowing of other, this Crow may happely bee heard.

The laſt is, that there is no ſinne, but ſome men haue been reclaimed from it, and ſo may Vſurers from their ſinne.

Therefore goe my booke like Dauid againſt Goliah, and fight the Lords battels againſt Vſurers. The Lord giue that ſucceſſe to his doctrine in theſe leaues, that it may conſume Vſurers, as Ioſhuah drone out the Chananites before him. If I could take but this one weede out of the Londoners garden, I were anſwered for my health, and my ſtrength ſpent amongſt them. Reade with thy beſt mind, and thou ſhalt profite more. 1.Sa.17.51. Ioſh.5.1.

Thine *H.S.*

THE EXAMINATION OF VSVRIE.

The First Sermon.

Psal.15.vers.1.& 5.

1 *Lord, who shall dwell in thy Tabernacle?*
Who shall rest in thine holy mountaine?
5 *He that giueth not his monie to vsurie.*



Vers.1. These two verses must be cõsidered together, because one is the questiõ, and the other is the answere: Dauid demands who shall come to heauen? and God tels him that Vsurers shall not come thither: as if he should say, they goe to hell. Therfore as Paul taught Timothie to warne them which are rich, as though they had more neede to bee warned than other: so this sentence seemeth to be penned for a warning to the rich, because it strikes vpon the rich mans vice.

1.Tim.6.17

Ihaue spoken of Briberie, and Symonie, and now I must speake of their sister Vsurie. Many times haue I thought to speake of this Theame, but the arguments which are alleadged

leadged for it, haue made me doubtfull what to say in it, because it hath gone as it were vnder protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any heere haue fauoured this occupation before, let him now submit his thoughts to Gods thoughts, for I will alleadge nothing against it, but that which is built vpon the foeke.

Vsurie is the sin which God will trie now whether you loue better than his word: that is, whether you will leaue it if hee forbid it. For if he flatly forbid it, and yet you wilfullie retaine it, then you loue Vsurie better than Gods word. Therefore one saith well, that our Vsurers are Heretikes, because after many admonitions, yet they maintaine their error, and persist in it obstinately as Papists do in Popery. For this cause I am glad, that I haue any occasion to gripple with this sinne where it hath made so many spoiles, & where it hath so many patrones: for it is said, that there be moe of this profession in this Citie, then there be in all the Land beside. There be certaine sinnes, which are like an vnreasonable enemie, which will not be reconciled to death; and this is one of these euerlasting sinnes, which liue and dye with a man. For when he hath resigned his pride, and his en-

Vsurers heretikes.

uie, and his lust, yet Vsurie remaineth with him and he saith as Naaman saide, 2 *Kin.* 5.18. *The Lord be mercifull vnto me vnto this*, let me haue a dispensation for this: as though this were a necessarie sinne, and he could not liue without it. There be three sinnes which are counted no sinnes, and yet they doe more hurte then all their fellowes: and those are, Bribery, Nonresidencie, and Vsurie: these three (because they are gainfull) are turned from sinnes to occupations. Three sins counted no sinnes.

How many of this Citie for all that they are Vsurers, yet wold be counted honest men and would faine haue Vsurie esteemed as a trade: whereas, if it were not so gainefull, it would be counted as great a sinne as any other, & so it is counted of all but them which liue by it. This is the nature of pleasure and profite, to make sinnes seeme no sinnes if we gaine any thing by them: but the more gainfull a sinne is, the more dangerous it is: and the more gainefull vsurie is, the more dangerous it is. I will speak the more of it, because happely you shall not heare of this matter a gaine.

The contents of this Treatise.

First I will define what Vsurie is. Secondly, I will shew you what Vsurie doth signifie. Thirdly, I will shewe the vnlawfulnes of it. Fourthly, I will shewe the kindenes of it. Fiftly, I will

I will shew the arguments which are alleadged for it. Sixtly, I will shew the punishment after. Seuenthly, I will shew you what opinion we should holde of them, which doo not lend vpon vsurie, but borrow vpon Vsurie: Lastly, I will shew you what they should doe which haue got their riches by vsurie.

Touching the first, *Vsurie* is that gayne which is gotten by lending, for the vse of the thing which a man lendeth, couenainting before with the borrower, to receiue more then was borrowed: and therefore one cals the *surer a legal theefe*, because before he steale he tels the partie how much he will steale, as though hee steale by lawe. This word *steale*, comes in like a sixt finger, which makes a monster, because it is more then should be. Another defining vsurie, calleth it the contrarie to Charitie: for Paul saith, *Loue seeketh not her owne*, but vsurie seeketh anothers that is another owne: therefore vsurie is farre from loue: but *God is loue* saith Iohn, therefore vsurie is farre from God too.

The definition of vsurie.

Vsurers steale by law.

1. *Iohn* 4.8.

Now, all the Commaundements of God are fulfilled by loue; which Christ noteth, when he draweth all the commaundements to one commaundement, which is, *Loue God aboue all things, and thy neighbour as thy selfe*: as if he should say, hee which loueth GOD,

Mat. 22.37.

will keepe all the Commandements which respect God, and he which loueth his neighbour, will keepe all the Commandements which respect his neighbour: therefore, to maintaine loue, GOD forbiddeth all things which hinder this loue, and amongst the rest here he forbiddeth Vsury, as one of her deadliest enemies. For a man cannot loue and be a Vsurer, because Vsury is a kinde of cruelty, and a kinde of extortion, and a kinde of persecution, and therefore the want of loue doth make Vsurers: for if there were Loue, there would be no Vsury, no deceipt, no extortion, no slaundering, no reuenging, no oppression: but we should liue in peace, and ioy, and contentment like the Angels; whereby you see that all our sinnes are against our selues: for if there were no deceipt, then we should not be deceiued: if there were no slaunder, then we should not be slaundered; if there were no enuie, then we should not be enuied; if there were no extortion, then we should not be iniuried; if there were no vsurie, then we should not be oppressed. Therefore Gods law had beene better for vs than our owne lawes for if his law did stand, then we should not be deceiued, nor slaundered, nor enuied, nor iniuried, not oppressed. God hath commaunded euery man to lend freely,

Luke 6, 35.

by,and who would not borrow freely? Therefore they which brought in vsurie, brought in a law against themselues.

The first Vsurers which wee read of, were the Iewes, which were forbidden to be Vsurers; yet for want of faith and loue, Ezechiel and Nehemiah doe shewe, how the Iewes, euen the Iewes which receiued this law from God himselfe, did swarue from it as they did from the rest. First, they did lend vpon vsurie to strangers, after they began to lend vpon vsurie to their brethren; and now there be no such Vsurers vpon earth, as the Iewes which were forbidden to be Vsurers: whereby you may see, how the malice of man hath turned mercie into cruelkie. For, whereas lending was commaunded for the benefite of men, vsurie hath turned it to the vndoing of men: for they take when they seeme to giue, they hurt when they seeme to helpe, they damage when they seeme to vantage; therefore it is well noted, that vsurie hath her name of byting: and shee may well signifie byting, for many haue not onely been bitten by it, but deuoured by it, that is, consumed al that they haue. Therefore, as the Apostle saith, *If you bite one another, take heede you bee not deuoured one of another:* so I may say, If you be Vsurers one to another, take heede you bee not

Ezek.18.12. Nehe.2.5.

Deu.15.

Gal.5.15.

deuoured one of another, for Vsurers are byters.

Because it signifieth an aduersarie Neschec

As the name of the diuell dooth declare what an enemie hee is; so the name of vsurie dooth declare what an enemie shee is. That you may knowe vsurie for a byter, hes name dooth signifie byting. If there were one byting vsurie, and another healing vsurie, then vsurie should haue two names, one of byting and another of healing: but all vsurie signifieth byting, to shewe, that all Vsurie is vnlawfull.

Now you haue heard what vsurie is, and of what it is deriued; you shal heare the vnlawfulnes of it.

The vnlawfulnes of Vsurie.

1 First, it is against the lawe of charitie, because charitie biddeth vs to giue euerie man his owne, and to require no more than our owne: but Vsurie requireth more than her owne, & giues not to other their owne. Charitie reioyceth to communicate her goods to other, and Vsurie reioyceth to gather other mens goods to her selfe.

2 Secondly, it is against the Lawe of Nations; for euery Nation hath some law against vsurie, and some restraint against Vsurers, as you shall heare when wee speake of the punishment.

3 Thirdly, as it is against the law of Nations, so

saluo iure naturæ, that is, the naturall compassion which should be among men. You see a Riuer, when it goeth by an empty place, it will not passe vntill it hath filled that empty place, & then it goeth forward to another empty place and filleth it, and so to another empty place and filleth it, alwaies filling the places which are emptie: so should woe, the rich should fill the poore, the full should fill the hungrie, they which abound should fill them which want, for the rich are but Gods Almners, & their riches are committed to them of God to distribute and doe good as God doeth himselfe. As the water is charitable after a sort, so is the aire: for it goeth to emptie places too, and filleth them as the water doth. Nature cannot abide that any place should be emptie, and therefore the ayre though it be a light bodie, and so naturally ascendeth vpward, yet rather than any place in the earth should bee empty, the aire will descend as it were from his throne, & go into caues, into dens, & into dungeons, to fill them. If the rich were so good to their empty brethren, as the aire and water are to other emptie things: as there is no emptie place in the world, so there should be no empty person in the world: that is, the rich in Israel would fill the poore in Israel. But the rich make the

A similitude.

poore to fill them: for Vsurers feed vpon the poore, euen as great fishes deuour the small. Therefore he which said, *There shall not bee a beggar in Israel*, said too, Let there not bee a Vsurer in Israel; for if there bee Vsurers in Israel, there will bee beggers in Israel, for Vsurers make beggers, euen as Lawyers make quarrellers.

Deuter. 15. 4.

4 Fourthly, it is against the lawe of GOD. First, it is forbidden in Exodus 22. where it is said, *If thou lend money vnto any people, that is, to the poore with thee, thou shalt not oppresse them with Vsurie*: here Vsurie is called oppression; therefore if oppression be a sinne, Vsurie is a sinne too. Secondly, it is forbidden in Leuiticus 25. 36. where it is said, *Thou shalt not giue thy money to vsurie, nor lend thy victuiles for increase*: here you may see, that men may be Vsurers of victuiles and other things, as well as of money. Thirdly, it is forbidden in the 23. chapter of Deuteronomium, where it is said, *Thou shalt not lend vnto thy brother vpon vsurie*. And least you should saie, that hee meaneth but one kinde of vsurie, he sheweth that he meaneth all kinds of vsurie: for after in verse 19. hee saith; *As vsurie of money, vsurie of victuiles, vsurie of corne, or vsurie of any thing that is giuen to vsurie*: because some are not vsurers of money, but some are vsurers

of

of victuals, some are Vsurers of cloth, some are Vsurers of corne, some are Vsurers of wine, some are Vsurers of oyle, and some of one thing, and some of another, and none would be counted Vsurers, but they which lend money vpon vsurie; therefore God forbiddeth so precisely vsurie of any thing, shewing that al vsurie is vnlawfull.

It is a miserable occupation to liue by vsurie, and a great comfort to a man when he looketh vpon his gold and siluer, and his heart telleth him, all this is well gotten, and when he lieth vpon his death-bed, and must leaue all to his children, hee can say vnto them, I leaue you mine owne: but the Vsurer cannot say, I leaue you mine owne, but I leaue you other mens; therefore the Vsurer can neuer die in peace, because if he die before he make restitution, he dieth in his sinne.

When Christ mised Lazarus from death, after he had layen foure dayes in the graue, he wept so ouer his Sepulchre, that the standers about said one to another; *See how hee loued him:* As it may be said of Christ, see how he loueth vs, so it should be said of vs, see how they loue one another. For Christ said to his Disciples; *Loue one another as I haue loued you:* but it may be said of the Vsurer, see how he hateth other, & loueth himselfe. For when he

Iohn. 11. 34

Iohn. 13.

he ſaith that hee lendeth for compaſſion, hee meaneth for compaſsion of himſelfe, that he may gaine by his pittie. The Vſurer loueth the borrower, as the Iuie loueth the Oke: the Iuie loueth the Oke to growe vp by it, ſo the Vſurer loueth the borrower to growe rich by him. The Iuie claſpeth the Oke like a louer, but it claſpeth out all the iuice and ſappe, that the Oke cannot thriue after: ſo the Vſurer lendeth like a frend, but he cougnanteth like an enemie, for he claſpeth the borrower with ſuch bands, that euer after he diminiſheth, as faſt as the Vſurer encreaſeth.

Vnderſtand that his Sermon vpon the mount, is an expoſition of the Commandements, or elſe the Text will not ſeem to implie this. *Luk.* 19.8. In ſome kind of theft. *Exod.* 22.

Chriſt expounding the commaundement which forbiddeth to ſteale, ſaith; *Lend freely*, ſhewing that vſurie, becauſe ſhe lendeth not freelie, is a kinde of theft, and the Vſurers a kinde of theeues, for els this expoſition were not right. Therefore Zacheus, as though hee had ſtolne other mens goods, when hee began to repent, he reſtored them againe foure folde, euen as theeues are enioyned to reſtore foure fould for that which they haue ſtolne, ſo Zacheus reſtored foure fould, as though he had ſtolne. It ſeemeth that Zacheus was no great theefe, becauſe he reſtored foure fould for all that he had gotten wrongfullie, for hee got but the fourth part of his goods wrongfullie at the moſt, or els he could not haue reſtored

store foorth againe. But now, if some should restore foure foulde for all that they haue gotten wrongfullie, they should restore more than they haue, because all which Vsurers get, they get wrongfullie for their occupation is a sinne, and therefore one saith; Because they cannot restore foure fold here, they shall suffer an hundred fold hereafter.

Amazia is forbidden to strengthen himselfe with the armies of Israel, onely because Israel had offended God; if Amaziah might not ioyne the armies of Israel with his armies to strengthen him, dare st thou ioyne the goods of the poore with thy goods to enrich thee? When God set Adam his worke, hee said; *In the sweat of thy browes thou shalt liue:* not in the sweate of his beowes, but in the sweate of thy browes: but the Vsurer liueth in the sweate of his browes, and her browes; that is, by the paines, and cares, and labours of another, for he taketh no paines himselfe, but onely expecteth the time when his interest will come in, like the bellie, which doth no worke, and yet eateth all the meate.

2. *Chro.* 25.

Gen. 3. 19.

When God had finished his Creation, he saide vnto man, and vnto beastes, and vnto fishes, *Encrease and multiplie*: But hee neuer saide vnto money, encrease and multiplie, because it is a dead thing, which hath no seede,

Gen. 1. 28.

seed, & therefore is not fit to ingender. Therefore hee which saith to his money, Increase and multiplie, begetteth a monstrous birth,
Gen.36.24. like Anah, which deuised a creature which God had not created before. Christ saith to
Mat.5.46. his Disciples, *If you loue but them which loue you, what are you better than the Publicanes? for they loue their Brethren*: so I may say, If you will lend to none but to them which will paie you vsurie for it, what are you better than the Iewes? for the Iewes would lende for vsurie; and if you bee no better than the Iewes, then you shall spende no better than
Mat.5.29. they. For as Christ said, *Except your righteousnes doe exceed the righteousnes of the Pharisies, your reward shall not exceede the reward of the Pharisies*: so, except your charitie doe exceede the charitie of the Iewes, your reward shall not exceede the reward of the Iewes. All this doth shew, that the Vsurer is
Mal.1.3. like Esau, of whome God saide, *Esau haue I hated*. Now in the 112. Psalme you shall see who is like Iacob, of whom God saith, *Iacob*
Verse 5. *haue I loued*: for there Dauid saith, *A good man is mercifull, and lendeth*; and straight vpon it hee setteth this crowne, *Hee shall neuer bee moued, but bee had in perpetuall remembrance*: as if hee should say, this is the good mans vsurie, this is his increase, euen a good

name,

name, and euerlasting ioy. Againe, in the 23 of Exodus it is said, *Lend vnto him which wanteth without Vsurie, that the Lord may blesse thee*: as if he should say, let the Lord pay the increase, feare not to be loosers by doing good, for God hath giue his word to requite himselfe: As he saith to them which were afraide to pay tythes and offer sacrifice, *Try me if I will not powre downe a blessing vpon you*: in bee seemeth to say vnto them which are afraid to lend, Try me if I will not powre down a blessing vpon you. Whom will you trust, if you doo not trust your Creator, your Father, your Redeemer, your Preseruer, and your Sauiour? *Mal.* 3.10. *Deu.* 23.19

Now you haue heard the vnlawfulnes of Vsurie, you shall heare how many kyndes there be of it. As other Craftes are called Mysteries, so I may fitly call it, The Mysterie of Vsurie; for they haue deuised diuerse sorts of Vsurie, than there be trickes at cardes: I cannot reckon halfe, and I am afraid to shew you all, least I should teach you to be Vsurers, while I dissuade you from Vsurie. Yet I will bring foorth some, and the same reasons which are alleadged against these, shall condemne all the rest. The kinds of Vsurers.

Some will not take Vsurie, but they will haue the vse of your pasture, or your land, or your

your orchard, as you came by your house, vntill you pay the money againe, which in the one will grow to a greater gaine to the Vsurer, and a greater losse to the borrower, then if he had paide not money, as the Vsurers are wont to take.

2 Some will not take vsurie, but they will take plate, and vessell, and tapistrie, and bedding & other household stuffe to vse & weare vntil their money come home, which will lose more in the wearing, than the interest of the money would come to. This vsurie is forbidden in the 2. of Amos, where God complaineth, saying, *They lie downe upon the clothes which are laide to pledge*: shewing, that we should not lie downe vpon such clothes, that is, we should not vse or weare the thing which is layde to pledge.

3 Some will take no vsurie, but they will take a pawne which is better then the money which they lend, and then they will couenant, that if he bring not the money againe by such a day, he shall forfeit his pawne. Which doth the Vsurer knowe, that the poore man is not able to keepe, and so let passe the pawne for his money, whereby he winneth twise his money. This Vsurie is forbidden in Leuit. 25. where it is saide, *Thou shalt not take Vsurie, or aduantage*. As if he should say, thou shalt

not

not take the forfeyture, for then thou takest
vantage, when thou takest more then thou
lendest.

Some will not take Vsurie, but they will 4
buy some thing at a small price, and then co-
uenant with the Borrower, that he buy the
same againe of the same price at such a day:
which day the Vsurer knoweth that the bor-
rower is not able to keepe, and so he getteth
for a little, that which the other might haue
sold for much more. This vsurie is condem-
ned in the first Chapter to the Thessalonians,
the fourth verse, where it is saide, *Let no*
man defraude, or circumuent his brethren in
any thing.

Some will not take Vsurie, but they will 5
lende out their money to occupiers, vpon
condition to be partakers in their gaines, but
not in their losses: So one takes all the paines,
and abideth all the venture, and the other that
takes no paines, reapeth halfe the profite.
This Vsurie is forbidden in 2. Thessal. chap. 3.
verse 10. where it is saide, *He which will not*
worke, let him not eate.

Some will not take Vsurie, but if he be a 6
labourer, or a Mason, or a Carpenter, which 8
borroweth of him, he will couenant with him
for so many daies worke, he shall labour with
him so many daies, or so many weeks for no

mo-

money, but the loane of money. This vsure is condemned in Luke 19. 27. where it is sayd, *The labourer is worthie of his hire.*

7 Some will not take vsure, but if you haue not present money to pay for their wares, they will set a high price of them, for the forbearing of the time, and so they doe not only sell their wares, but they sell time too: that is, they doe not onely sell their owne, but they sell Gods owne. Therefore one saith of these, when he selleth the day, he selleth the light, and when he selleth the night, he selleth rest: therefore when he would haue the light of heauen, and the rest of Paradice, it shalbe said vnto him, that he hath solde both already. For he solde light when he solde the day, and he solde rest when he solde the night: and therefore now he can haue neither light, nor rest. Hereafter let not the Londoners say, that they giue time, but that they sell time.

8 There be other Vsurers which will not lend themselues, but giue leaue to their wiues, and they play like huckesters, that is, euery moneth a peny for a shilling, which is one hundreth for another in the yeere.

9 But that I was informed of them since this Sermon was preached, I had left out our rapitall Vsurers, which will not lend any money, because they dare not require so much

gaine

gaine as they would haue; but if you would borrow an hundred pound, they will giue you wares worth three score pound, and you shall answere them an hundred pound for it. These are the Vsurers generall, which lurke about the Citie like Rats, and Wesells, and Fulmers, of whome may be saide the same which is saide of the diuels, *They seeke whome they may deuoure.* 1. Pet. 5. 8.

There be other cousins to Vsurers, which are not counted Vsurers; such as take money for that which they should giue freely; such as take as much for a counterfeite as for the best; such as take a fee of a Client, and doo him no pleasure: such as take money for masses, and Dirges, and Trentalls, and Pardons, and such like drugges, which doo no more good than fire out of the chimney. This is a kinde of vsurie and deceipt beside, which one day they will cast away, as Iudas did his thirtie pence. 10 Vsurers cousins.

Now you haue heard the kindes of Vsurie, you shall heare the Arguments which are deuised for Vsurie. Obiections made by vsurers.

Sinne is neuer compleat vntill it be excused: this is the vantage which the diuell getteth by euery sinne, whensoeuer he can fasten any temptation vpon vs, we giue him a sinne for it, & an excuse to boot, as Adam our

Gen.3. father did. First he sinned, and then he excused: so first we sinne, and then we excuse; first a Vsurer, and then an excuser: Therefore euery Vsurer will defende Vsurie with his tongue though he condemne it with his conscience. If the Image-makers of Ephesus had

Act. 19 25. not liued by Images, they would haue spoken for Images no more than the rest: for none stood for Images, but the Image-makers: so if the Vsurers did not liue by Vsurie, they woulde speake for Vsurie no more than the rest; for none standes for Vsurie, but Vsurers.

It is an easie matter (if a man be disposed) to speake something for euery vice, as some defend the stewes, some defend Nonresidencie, some defend swearing by my faith, some

Iudg. 6.31. defend bowling vpon the Sabaoth, and some defend Vsurie; but, *will you plead for Baal?* (saith Ioash) that is, Will you plead for sinne which will plead against you? A sinne is a sinne when it is defended: nay, a sinne is two

Mat.5.19. sinnes when it is defended: for, *Hee which breaketh one of the least Commaundements*, (saith Christ) and teacheth others to doo so, *is the least in the Kingdome of Heauen.* A Squire of lowe degree, is a Squire of no degree: so the least in the Kingdome of Heauen, is none of the Kingdome of Heauen.

Who

Who then is the least in the Kingdome of Heauen? not he which breaketh the least of the Commaundements, but he which teacheth others to doo so: that is, he which by defending, and excusing, and mincing, and extenuating his sinne, incourageth others to sinne too.

To defend vsurie, they distinguish vpon it, as they distinguish of lying. As they say, there is a pernicious lye, and an officious lye, and a merry lye, and a godly lye: so they say, there is the Merchants vsurie, and the Strangers vsurie, and the Widowes vsurie, and the Orphans vsurie, and the poore mans Vsurie, and the byting vsurie, and the charitable vsurie, and the necessarie vsurie. As God said, *yee shall dye*; and the Woman saide, *peraduenture yee shall dye*; and the Serpent sayde, *yee shall not dye*: so there be three opinions of vsurie. Some say like God, *thou shalt dye*; they thinke that Vsurie is vtterly vnlawfull, because GOD hath vtterly forbid it: some saye like to the Woman, *peraduenture thou shalt dye*; they doubt whether Vsurie be vtterlie vnlawfull or no, because it is so much tolerated; some saie lyke the Serpent, *thou shalt not dye*; they thinke that Vsurie is lawfull, because it is gainfull, as Saul thought; that the Idolaters beastes should

Gen 2.

Three opinions of vsurie.

Gen. 3.

1.Sa. 15.9. not be killed, because they were fatte. But as he was commaunded to kill the fat beastes, as well as the leane: so we are commaunded to kill fat sinnes as well as leane sinnes, gainfull sinnes as well as prodigall sinnes.

They which plead for Vsurie, obiect these Arguments. First they say, God doth allowe some kinde of Vsurie, for in Deut. 23. it is said, *Of a stranger thou maiest take Vsurie.* I perceiue no Scripture speaketh for Vsurers. *Of a stranger* (saith God) *thou maiest take Vsurie:* but thou takest vsurie of thy brother; therefore this condemneth thee, because thou vsest thy brother like a stranger. Heere *stranger* doth signifie the Iewes enemies, whome they were commaunded to destroy: therefore marke how much this maketh against vsurie, which they obiect for vsurie. God doth not license the Iewes to take vsurie of any but their enemies, whom they might kill. They might not be Vsurers vnto any, but to them of whom they might be destroyers; whome they might slay, of them onely they might take Vsurie: shewing that Vsury is a kinde of punishment, and such a kinde of punishment, as if we are to kill a man, it were a very fitte punishment for him: and therefore the Iewes might take vsurie of none, but them whome they might kill. I hope vsurers will alleadge this

1 Obiections for Vsury.

this Scripture no more.

Secondly, they say they lend for compas- 2
sion, and so make vsurie a worke of charitie. This were charitie not to be partakers in our gaines, but to be partakers in our losses: but vsurers will bee partakers in our gaines, but not in our losses: nay, though wee loose, yet they will gaine. Is this charitie? It is vsurers charitie.

Thirdly they say, If hee gaine and I gaine 3
too, is not this well? may hee not consider my friendship, and bee thankfull? Yes, hee may be thankfull: but no man is bound to bee thankfull, but when he hath receiued a good turne, then hee is tried whether hee will bee thankfull or no: and if he requite thy courtesie, then he is thankfull; but if thou bind him to requite it, then thou art couetous.

Fourthly they say, Vsurie is necessarie for 4
Orphanes, and Widowes, and Straungers, which haue no other way to get their liuing, and therefore some vsurie must bee tolerated. If Vsurie bee necessarie for vs; how did the Iewes without it? Did God thinke it good for the state of their Common-weale to bee without Vsurers: and is it good for the state of our Common-weale to haue vsurers: this is wisedome against God.

Fifthly they say, If I may not gaine by the 5

money which I lend, I will lend no more, but keepe my money to my selfe: nay, that is as bad to keepe thy money from them which neede, as to lend thy money for vsurie; For
Mat.5.42. Christ saith, *From him which borroweth, turne not away thy face*: therefore thou art bound to lend. As he hath a curse in Prou. 11. which keepeth his corne when hee should sell it to them which hunger; so he hath a curse in Ezec. 18. which keepeth his money when hee should lend it to them which want.

6 Sixtly they say, because Vsurie comes of byting, the byting vsurie is onely forbidden, and none but the biting vsurie: why then all vsurie is forbidden, for all vsurie commeth of byting, so the wise God hath giuen it a name to condemne it.

7 Lastly, they alledge the Lawe of the land for it, and say, the Queenes statute dooth allowe vs to take vppon Vsurie ten in the hundred. These are like the Iewes, which saide,
Iohn 19.7. *We haue a law, & by our law he shall die*: when they could not say by Gods law he shall die, then they saide, *by our lawe hee shall die*: so when they cannot say by Gods law wee may take Vsurie, they say by mans Lawe wee may take vsurie, this is the poorest defence of all the rest: for if Gods law forbid thee, can any law of man excuse thee? As it would not

seruе

serue Adam to say, *the woman bad mee*, so it will not serue the vsurer to say, the Law doth license me: for though peradventure our law doe tolerate more than should bee tolerated, yet I would haue you know, that our law doth not allow ten in the hundred, nor fiue in the hundred, nor one in the hundred, nor any vsurie at all: but there is a restraint in our law, that no vsurer take aboue ten in the hundred; it doth not allow ten in the hundred, but punisheth that tyrant which exacteth aboue ten in the hundred. It is much like that toleration which we read of diuorces: For the hardnes of mens heartes, Christ saith, that Moses did suffer the man and wife to part asunder: so for the hardnes of mens hearts, our Moses our Prince is faine to suffer as it were a kind of vsurie, because otherwise no men would lend. Gen 3. *Mat.* 19.7.

These are the best excuses which our vsurers haue to pleade for themselues, against they come before the tribunall of God; and if their reasons will not stand before men, nor their own conscience, how wil they stand before the Lord? And yet hee which speaketh to these, maketh himselfe a mocke. Christ preached many Sermons, and was neuer scorned at any, but when he preached against couetousnesse, then it is saide that hee was mocked: shewing, that these kinde of men *Luke* 16.14

are most incorrigible, and wedded to their sinne till death make them part. Yet (for their greater condemnation) we are commanded to speake to them, which will not heare: of which number, is euerie Reader of this Sermon, if he be a Vsurer after.

Exod. 2.5.

What the vsurer is like

Now you long to heare what the Vsurer is like. To what shall I liken this generation? They are like a Butlers boxe: for as all the counters at last come to the Butler, so all the money at last commeth to the Vsurer; ten after ten, and ten after ten, and ten to ten, till at last he receiue not only ten for an hundred, but an hundred for ten: this is the onely difference, that the Butler can receiue no more than he deliuered, but the Vsurer receiueth more than hee deliuereth. They are like a Moath; Euen as a Moath eateth a hoale in cloath, so Vsurie eateth a hoale in siluer. If you haue a peece of siluer which is as much as an hundred poundes, in one yeare Vsurie will eate a hoale in it as big as ten pounds: in two yeares shee will eate a hoale as big as twentie pounds: in three yeares shee will eate a hole as big as thirtie pounds. Nay, now they say, hee is but a bad husband, which cannot eate a hoale as bigge as fiftie poundes in a yeare: that is, which cannot gaine halfe in halfe: how many holes haue these moths eaten in poore

mens

mens garmentes? they are like Nonresidents, that is, such bad members, that no man speaketh for but themselues: as no man standeth for nonresidencie, but he which is a Nonresident, or he which would be a Nonresident, so no man standeth for vsurie, but he which is an Vsurer, or he which would be an vsurer. They are like Iesabel, which said, *Let mee alone, I haue a way.* If there be no way to liue (saith the false Steward) I know what to doe, I will deceiue: so if there be no way to liue (saith the Vsurer) I know what to do, I will oppresse. If I cannot liue by buying, nor by selling, nor by flattering, nor by labouring, I will liue by oppression. But as one in his Conscience speakes to the false Steward, Thou saith I know what to doe, but doest thou know what thou shalt suffer? So I say to Vsurers, you say you know what to do, but doe you know what you shal suffer? Indeed he knoweth not what to doe, which knoweth not to do well: and therefore Christ said of his persecutors, *that they knew not what they did.* Here I will end the first daies examination. Now I may conclude with Paul, *I haue not spoken, but the Lord:* and therfore as the Lord said vnto Saul, that he persecuted him; so they which resist this doctrine, doe contemne him, and not me.

1. *Kin.* 21. 7

Luke 16. 4.

Luk. 23. 34.

1. *Cor.* 7. 10.

Act. 9. 22.

The end of the first Sermon.

THE

THE EXAMINATION OF VSVRIE.

The Second Sermon.

I remaine the last wee speake of the Vsurers punishments. Then, what may be thought of them which doe not take vsury but giue vsurie. Lastly, what they should doe, which haue got their riches by vsuries.

The punishments of Vsurers.

1 To begin with the punishments, not onelie Gods lawe, but euen the Canon law doth so condemne Vsurie, that first it doth excommunicate him from the Church, as though he had no communion with Saints.

2 Secondlie, it doth detaine him from the sacraments, as though he had no communion with Christ.

3 Thirdlie, it dooth depriue him of his Sepulchre,

pulchre, and will not suffer him to be buried, as though hee were not worthie to lie in the earth, but to be in hell.

Lastlie, it maketh his will to bee no will, as though his goods were not his owne: For nothing is ours but that which wee haue rightlie got: and therefore we say, It is mine by right, as though it were not ours, vnlesse it be ours by right. This is the iudgement of mans law. 4

Now you shall heare the iudgement of Gods law. A Vsurer dooth receiue two Incomes, one of the borrower, and another of the reuenger: of the borrower hee looketh for gaine, but of the reuenger hee looketh for punishment. Therefore all the Scripture propheciеth euill vnto him, as Michaiah did to Achab. Salomon saith; *He which increaseth his* Pro. 28. 8. *riches by vsurie, gathereth for him which will be mercifull to the poore.* As if hee should say, when he hath loden himselfe like a Cart, hee shall be vnloden like a Cart againe, and they shall inherite his money, for whom he did neuer gather it. For he which is vnmercifull to the poore, meaneth not to gather for them which will be mercifull to the poore. But Salomon saith; That they shall be his heires, which will bee mercifull, as hee was vnmercifull.

Now

Now marke whether this prophecie of Salomon be true, I know not how many in this Citie doe increase by Vsurie, but this prophecy seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Marchants, and other in London, doe not last so long, nor indure so well, as the riches and lands of other in the Countrey, & that their children doe not prooue so well as others, nor come to that place in the Common weale, which for their wealth their Parents looked that they should come to. I can giue no reason for it, but the reason of Salomon, *Hee which increaseth by Vsurie, gathereth for them, which will bee mercifull to the poore.* That is, their riches shall goe from their heires to Gods heires, according to that, *The riches of the sinner is laid vp for the righteous:* that is, the righteous shall enioy that which the wicked gathered. Pro. 13.22.

All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: They may bee called moueable goods, for they are very moueable, like the clowdes which neuer rest till they fal as they climed. God saith, that he will smite the Vsurer with his fist, not with the palme of his hand, but with his fist, which giueth a greater blow. As his hands were shutte against the poore, so Ezec. 22.13.

Gods

Gods hands shalbe shurte against him, that his punishment may be like his sinne. But if you will heare their finall sentence, Dauid saith here; *That they shall not dwell in Gods Temple, nor rest in his holy mountaine.* Then we will seeke no more punishments, for this punishment is all punishments. If they shall not come to heauen, whose then shall those riches be? Nay, whose then shall the honour be when that day commeth? If he shall not rest in heauen, then he shall rest in hel, where no rest is. Then, saith one, the Vsurer shal cry vnto his children, Cursed be you my Children, because you were the cause of these torments: for least you should be poore I was an Vsurer, and robbed other, to leaue riches vnto you. To whom the children shall replie againe, nay, cursed be you father, for you were the cause of our torments, for if you had not left vs other mens goods, we had not kept other mens goods. Note.

Thus when they are cursed of God, they shall curse one another: curse the Lord for condemning them, curse their sinnes for accusing them, curse their Parents for begetting them, and curse themselues because they cannot helpe themselues. As they which are blessed doe nothing but blesse, so they which are accursed, doe nothing but curse.

This

This is the second vsurie which the Vsurer shall receiue of God, after he hath receiued vsurie of men: then the name of Vsurie shalbe fulfilled, as it signifieth biting; so when it hath bitten other, it shall bite the Vsurer too, and neuer rest biting; then they shall wish that they could restore againe as Zacheus did, and shal not restore, because their money is gone. Therefore if Christ be come to your harts, as he came to Zacheus house, restore now as Zacheus did, and escape this iudgement. This is the end of the Vsurer and his money, if they stay together till death, yet at last there shalbe a diuision. The deuill shall take his soule; the earth shall take his bodie, the stragers shal take his goods, & the mourners shal reioyce vnder their blacks, and say, Wickednes is come to the graue.

Luke 19.

Note.

Therefore, if thou wouldest not be counted an Vsurer then, refrain to be a vsurer now, for they which are vsurers now, shalbe counted Vsurers then. Thus you haue heard the Vsurers payment.

Whether it be vnlawfull to giue Vsurie.

Now if you will know whether it be vnlawfull to giue vsurie, as it is vnlawfull to take vsurie, I wish that you could resolue your selues that I might not speak of it: for I haue heard some Preachers say, that there be some truths which they would be loath to preach:

and

and so there be some truths which I would be loath to preach, because many heare by halues, and some, for malice or ignorance, wil take things otherwise then they are spoken, yet because I haue promised, I will speak somthing of it.

Well then, may we neither take vsurie, nor giue vsurie? I know that Ieremie saith, *I haue not lent vpon vsurie to others, neither haue others lent vpon vsurie to me:* as though both were vnlawfull, not onely to take vsurie, but to giue vsurie. But thereby Ieremy doth signifie that he was no medler in the worlde, whereby they shoulde enuie him like other men, and therefore hee cleareth him selfe chiefly from Vsurie, because Vsurers were most enuied. And to shew that he was not an Vsurer, he saith that he was not a borrower, which is more lawfull than to be a Vsurer; like a man which saith, I doe neither hate him nor know him. Why it was lawfull to know him, but to proue that he did not hate him, he saith, he doeth not know him. So Ieremie, to proue that he had not lent vpon vsurie, doth say, that he neuer borrowed vpon Vsurie, which many will doe that will not lend. The best Expositors giue this sence of it. I know beside, that Christ did caste foorth the buiers out of the Temple, as wel as the

Iere. 15. 10.

1. Obiect.

Answere.

2. Obiect.

Answere. the sellers: But that was not for buying, but for buying in the Temple, where they should not buy, but pray for els it was as lawfull to buy any thing, as it is lawfull to vse it.

3. Obiect. I know beside, that it is a common saying, if there were no buyers, there would be no sellers, if there were no bribe-giuers, there would be no bribe-takers. But in this case it may be rather said, if there were no takers, there would be no giuers: for the giuer doth not make the receiuer to take, but the receiuer dooth make the giuer to giue, because he will not lend, vnlesse the other will giue him for the loane: therefore as we say the receiuer makes the theefe: so I may say, the receiuer of Vsurie, makes the giuer of Vsurie. Therefore I would be loth to compare them which are constrained to borrow vpon vsurie, vnto them which did buy in the Temple, and were not constrained more then they which sold in the Temple. Much lesse may I compare them which giue vsurie, vnto them which take vsurie: for there is as great ods betweene them, as there is betweene giuing and taking, or betweene couetousnesse and necessitie, for one is couetousnesse, and the other is necessitie. He which lendeth for vsurie, lendeth for couetousnesse, but he which borroweth vpon Vsury, borroweth for necessity.

Answere.

Now

Now, for neceſſitie GOD hath allowed many things; as, for neceſſitie it was lawfull for Adams ſonnes to marrie with Adams daughters, becauſe there were no other women; for neceſſitie it was lawfull for Dauid to eate the ſhew-bread, becauſe he had no other foode; for neceſſitie it was lawfull to worke, and heale, and fight vpon the Sabaoth, which was not lawful but for neceſſitie: therefore for neceſsitie why may not a man pay more then hee borrowed? ſeeing no Scripture doth forbid vs to pay more then we borrowed, but to require more then we lend. Some doo think, that as God did vſe the ambition of Abſalon, and the malice of Pharao, and the trecherie of Iudas vnto good; ſo men may vſe the couetouſnes of Vſurers vnto good, that is, to help at a need when a man is like to be vndone, and his children caſt away, and his leaſe forfeited, & many inconueniences beſide like to enſue, which you know better then I, vnleſſe hee haue preſent money at ſome time to preuent a miſchiefe. For example hereof, I may alleadge how Iacob did vſe the ſinne of Laban. Laban did euill in ſweating by idols, but Iacob did not euill in receiuing ſuch an oath of him, though it was an vnlawfull oath: ſo though the Vſurer doe euill in taking Vſurie, yet a man doth not euill

1 Sam. 21.6

Luke 13.10

Gen. 31.53.

Gen.21.31. in giuing Vsurie. Beside, I may alleadge the example of Abraham and Abimelech: Abraham made a couenant with Abimelech; to confirme this couenat, Abraham sware, and Abimelech sware: Abraham sware by the true God, but Abimelech sware by his false Gods; and yet Abraham did receiue this oath and sinned not. So, if her Maiestie and the Turke should make a couenant, the Turke woulde not sweare as the Queene woulde sweare; for the Queene would sweare by the Lord: but the Turke would sweare by Mahomet. If it be lawfull then to receiue such an oath, though it be an vnlawfull oath, why may it not be lawful for me to giue more than I borrowed, though it be vnlawfull for the vsurer to take more then he lended? Beside, a Prince may not pardon a wilfull murtherer, yet I thinke that no man will say in hast, that he which hath committed murther may not take a pardon. As this vnlawfull giuing doth not make the taking vnlawfull; so the other vnlawfull taking doth not make the giuing vnlawfull. Besides, it is lawfull to suffer iniurie, though it be vnlawfull to offer iniurie: it is lawfull to suffer iniurie, as Christ payde tribute, which was iniurie; but it is not lawMat.17.17 full to offer iniurie; becaufe there are six commandements against it.

Now,

Now, to take vſurie, is (as it were) to offer iniurie; but to giue Vſurie, is (as it were) to ſuffer iniurie; therefore, though I may not take more than I borrowed, yet I may giue more than I borrowed.

Moreouer, I may compare giuing of Vſurie, to ſwearing: if a man ſweare without a cauſe, hee ſinneth; but if he ſweare as the Word teacheth him to ſweare, he ſinneth not: ſo, if a man borrowe vpon vſurie, and borrow without cauſe, he ſinneth, becauſe he feedeth the Vſurer; but elſe, as a man may ſweare in ſome caſe, ſo in ſome caſe a man may borrow vpon vſurie, that is, in caſe of neceſſitie, when a man muſt needes borrow, and can borrow of none but Vſurers.

Laſtly, I may alledge, that vſurie & vſurer, are neuer read in the ſcripture, but they ſignifie him that takes vſurie, not him which giues vſurie: and therfore the Scripture ſeemeth to forbid taking, but not giuing

Many reaſons more are alleadged, which I cannot refute, and therefore I will not contradict them: yet I meane not to decide the queſtion, becauſe I will not be miſtaken. But if ſome ſhould come vnto me in that neceſſitie and extremitie which I can imagine, and aske; May I borrowe money of theſe Vſurers to ſaue my life, or my credite, or my

liuing, seeing no man will lend me freely? I would aunswere him as the Prophet aunswered Naaman: neither doo, nor doo not, but *goe in peace*. I will not forbid thee, nor I will not condemne thee; but if thy conscience condemne thee not, I thinke thy sinne one of the least sinnes: and as Naaman praied, *Lord be mercifull vnto me in this*, so I thinke the Lord will be mercifull vnto thee in this. But if thy conscience goe against it, then doo it not; for it is sinne to thee, though it be free for another, because whatsoeuer is not done of faith, is sinne. I charge you in the feare of God, that you doo not mistake that which is said, for I know no learned Preacher, nor learned writer of other mind. Yet least you shuld mistake the matter, as I distinguished of lenders, so I will distinguish of borrowers

1. *Reg.* 5. 18

Rom. 14. 23

Diuers kinds of borrowers.

If some may borrow vpon Vsurie, it doth not follow that all may borrow vpon Vsurie, because all haue not the like cause; therefor doo not say that I teach you to borrow vpon Vsury; for I thinke that the most in this Cittie which borrow vpon Vsurie, should not borrowe as they doo, because they rather maintaine Vsurie, then supply their necessitie. Some I know borrow for meere necessitie; if any may be allowed, those are they: but there is a kinde of borrowers in this Cittie,

tie, which feede vſurers, as the bellowes kindle the fire; for they haue no need to borrow but becauſe they would be rich, and richer, & richeſt of all: therefore they will imploye all the money which they can borrow, thinking to get more by the vſe of it, than the vſurie of it doth come to. This maketh them ſell their wares ſo deare, becauſe they muſt not onelie gaine the price, but the intereſt beſide, and more than the intereſt too, or elſe they gayne nothing. Theſe borrowers are in another predicament than thoſe which borrowe for neceſſitie; and therefore if they be not olde enough to aunſwere for themſelues, I am too yong to anſwer for them. There are other borrowers (as I haue heard) which for ſome ſecret cauſe would ſeeme barer & needier than they are, either becauſe they would not be charged deeply with ſubſidies, or els becauſe they would compound with their creditours for a little; therefore they will haue alwaies ſomething for Vſurie, that their Creditours may think them bare of money, or that other may pittie them in their charges. Theſe are like thoſe Foxes, which haue wealth inough to pay their debtes, and yet lye in priſon becauſe they would defraude their Creditors. I doubt no: but there be more ſortes than I know; I cannot hunt euery corner, becauſe I

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Note. want experience. But this is my concluſion. I would haue no man paie intereſt vnto Vſurers but for neceſſitie, euen as a trauailer giueth his purſſe vnto a theefe, becauſe he cannot chuſe. Thus you haue heard what I can ſay of them which take vſurie, & them which giue vſurie.

What vſurers ſhould doo with their gaines

Now you would vnderſtand the laſt queſtion; If you haue been vſurers alredie, what you ſhould doo with that money which you haue gained by Vſurie? Surely, Euen as Zacheus did, reſtore it againe. If you cannot ſay

1. Sam. 12. 3 as Samuel ſaide, *Whoſe goods haue I taken?* then you muſt ſay as Zacheus ſaide, *Whoſe*

Luk. 19. 8. *goods haue I kept?* The beſt thing is to doe no man wrong; but the next to that is, to make him amends. This God ſignifieth when hee

Ioſh. 6. 18. ſaith, *Put away the execrable thing from you*; that is, Let no vnlawfull thing ſtaie in your hands, like the wedge of Achan, which hee had got by ſinne. The ſame lawe ſerueth for all which is got wrongfully, which was inſti-

Exod. 22. tuted againſt theeues, *Reſtore it againe*: the reaſon of this law is, becauſe the ſinne is not remitted, vntill the debt bee reſtored. For as humilitie is the repentance of pride, and abſtinence is the repentance of ſurfet, and almes is the repentance of couetouſneſſe, and forgiueneſſe is the repentance of malice; ſo reſtitution

ſtitution is the repentance of vſurie. As hee which is not humble, dooth not repent his pride; he which doth not abſtaine, doth not repent his gluttonie; he which doth not forgiue, doth not repent his malice; ſo he which doth not reſtore, doth not repent his vſurie: for how can he be ſaid to repent for his Vſurie, which liueth by vſurie ſtill? therefore Daniel ſaith to Nabuchadnezzer, *Breake off thy ſinnes by righteouſneſſe*, ſhewing, that nothing but righteouſneſſe can breake vnrighteouſneſſe. As diſeaſes are healed by the contrarie, ſo pride is healed by humilitie, gluttonie by abſtinence, malice by forgiuenes, couetouſneſſe by almes, and vſurie by reſtoring. This Paul calleth, *The reuenge of a Chriſtian*, when he takes reuenge vpon his ſinnes, and puniſheth his luſts, ſo that hee maketh them doo contrary to that which they would doo. Therefore you muſt reſtore that which you haue got by vſurie; or elſe you doo not repent of your vſurie. Dan.4.24. 2.Cor.7.11.

As a Cammell when hee comes home caſteth off his burthen at the doore, that hee may enter into his ſtable, ſo they which are laden with other mens goods, when they goe to Heauen, muſt leaue their burthen where they had it, leaſt they bee too groſſe to get in at the narrowe gate. But as the Diſciples of

Iohn. 6. 60. Christ said, *This is a hard speech*; so to them which haue got most that they haue by vnlawfull meanes, this is a hard speech, to bidde them restore it againe: there be two great rubs in the way.

Two obiections. First, the losse which they shall sustaine, if they restore againe all which they haue got vniustlie; Then the difficultie to restore it againe to the right parties. If you aske me as Amaziah asked the Prophet, *How shall we* 2. *Chro.* 25. 9 *doe for those hundred talents?* How shal I liue when all is gone that I haue got wrongfullie? I can say no more then the Prophet sayde to him, *The Lord is able to giue thee more then* *Luk.* 19. *this.* Zacheus did not feare how hee should liue, but Zacheus did feare to offend: so thou shouldest not feare to restore other mens goods, but thou shouldest feare to keep other mens goods: and as Zacheus liued when he had restored, so thou shalt liue whē thou hast *Mal.* 3 10. restored. He which saith, *Trie me if I will not powre downe a blessing*, tryc him whether hee will not powre downe a blessing; *Deut.* 15. 10 for hee hath promised to blesse the Lender as well as the Sacrificer. Hee which is the Lorde of all, can giue thee more wealth than thou needest: but if you cannot restore to the owner, nor to his Heyres, then giue it to the poore; for they are the

next

next heires, and repent that thou haſt kept it ſo long: but in no wiſe thou maieſt keep it to thy ſelfe, becauſe it is none of thine.

When Hezechia was like to die, Eſay ſaide vnto him; *Set thy things in order before thou die.* That which he aduiſed him, hee aduiſeth all, ſet your things in order before you die, What is this to ſet things in order, but to reſtore vnto euery one his owne? When thou bequeatheſt thy bodie to the earth, then thy bodie is ſet in order: when thou bequeatheſt thy ſoule to God, then thy ſoule is ſet in order: when thou bequeatheſt thy goods to the owners, then thy goods are ſet in order: therefore if thou die with other mens goods in thy hand, then thou dieſt before thou haſt ſet things in order, and then thou dieſt in thy ſinnes, and then no promiſe in all the Scripture appertaineth vnto thee, becauſe nothing is promiſed vnto ſinners, but vnto penitent ſinners. *Eſay.38.6.*

Therefore that you may not die in your ſinnes, it is neceſſary to make reſtitution before you die, or els you die in your ſinne, and are croſſed out of all the ioyes of heauen. Wherefore as Abner ſaid to Ioab; *Knoweſt thou not that it will be bitterneſſe in the latter end?* So remember whether this courſe will be ſweete or bitter in the end. If they be condemned *2.Sam.2.26*

demned which giue not their owne goods to them which neede, like the rich glutton, how can they bee saued which drawe other mens goods from them, that haue more need of theirs?

Thus you haue heard the definition of Vsurie, and the derivation of it, and the vnlawfulnes of it, and the kindes of it, and the punishment of it, and the arguments which are alleaged for it, and what may bee thought of them which doe not take vsurie, but giue vsurie, and what they should doe which haue got their liuing by vsurie.

Now seeing you may not bee Vsurers to men, let euerie man hereafter be an Vsurer to God, which promiseth; If thou leaue father, or mother, or wife, or children, or house, or land for him; not tenne in the hundred, but an hundred for ten; nay an hundred for one, and in the world to come life euerlasting: that is, a thousand for one. That wee may receiue this vsurie, let vs pray that the words which we haue heard out of this Psalme, may dwell with vs till wee dwell in heauen.

Mat. 19. 26.

FINIS.

THE BENEFITE of Contentation.

To The Reader.

HEaring how fast this Sermon hath vttered, and yet how miserably it hath been abused in printing, as it were with whole limmes cutte off at once, and cleane left out, I haue taken a litle paines (as my sicknes gaue me leaue) both to perfect the matter, and to correct the print. Now as the Angel said to Iohn, Take this book and eate it, *so I wish that thou hadst so digested this doctrine, that all the parts of thy bodie and soul were strengthened by it. But if all this will not make thee content with that thou hast, sorrow that thy couetousnes is greater than others: and neuer loue thy selfe vntill thou canst finde in thy heart to be blessed. Farewell.* Rev.10.10.

Thine H. Smith.

THE

THE BENEFITE

Of Contentation.

1 Tim. 6, 6.

Godlines is great gaine, if a man be content with that he hath.



Because when wee preach wee know not whether we shall preach againe, my care is to choose fitte and proper texts to speak that which I wold speak, and that which is necessarie for you to heare. Therefore, thinking with my selfe what doctrine were fitteſt for you, I sought for a Text which speaks against couetousnes, which I may call the Londoners sinne. Although God hath giuen you more than other, which should turne couetousnes into thankefulnes, yet as the Iuie groweth with the Oke, so couetousnes hath growen with riches: euery man wisheth the Philosophers stone, and who is within these walles, that thinkes he hath enough, though there be so many that haue too much? As the Israelits murmured as much when they had Manna, as when they were without it, so they which haue riches, couette as much as they which

Exod. 16.2. *Num.* 11.4.

which are without them: that conferring your minds and your wealth together, I may truely say, this Citie is rich if it were not couetous. This is the deuill which bewitcheth you, to think that you haue not enough, whē you haue more then you neede. If you cannot choose but couet riches, I will shew you riches which you may couet, *Godlines is great riches.*

In which words, as Iacob craued of his wiues, and his seruants, to giue him their Idols, that he might burie them: so Paul craueth your couetousnes, that he might bury it. And that ye might be no losers, hee offereth you the vantage: in stead of gaine, hee proposeth great gaine. *Godlines is great gaine*, as if he should say, Wil you couet litle gaine before great? You haue found little ioy in money, you shal find great ioy in the holy ghost: you haue found little peace in the world, you shall finde great peace in consience. Thus seeing the world striue for the worlde, like beggers thrusting at a dole; Lawyer against Lawyer, brother against brother, neighbour against neighhour, for the golden Apple, that poore Naboth cannot holde his own, because so many Achabs are sicke for this vineyarde: when he had found the disease, like a skilfull Physicion, hee goeth about to pick out the gree- *Gen.* 35. 4.

gredie worme which maketh men ſo hungrie, and fetteth ſuch a glaſſe before them, that will make a ſhilling ſeeme as great as a pound, a cottage ſeeme as faire as a pallace, & a plough ſeeme as goodly as a diadem, that he which hath but twenty pounds, ſhalbe as merrie as he which hath an hundred: and he which hath an hundred, ſhalbe as iocund as he which hath a thouſand: and he which hath a thouſand, ſhalbe as well contented as he which hath a million: Euen as Daniel did thriue with water and pulſe, as well as the reſt did with their wine and iunkets.

Dan. 1.12.

This is the vertue and operation of theſe words; If you heare them with the ſame ſpirite that Paul wrote them, they will ſo worke vpon your hatts, that you ſhall goe away euery man contented with that which hee hath, like Zacheus, which before he had ſeene Chriſt, knew nothing but to ſcrape; but as ſoone as he had heard Chriſt, all his mind was ſet vpon giuing. This was not the firſt day that Zacheus ſeemed rich to others, but this was the firſt day that Zacheus ſeemed rich vnto himſelfe, when riches ſeemed dung, and godlines ſeemed riches. Chriſt doth not will other to giue al their goods away to the poor as he bad the yong man, to ſee what he would do, but he which forbad him to keepe his riches,

Luke 19. 8.

Mat. 19. 21

ches forbids vs to loue riches, which makes our riches seem pouertie. When ye contemne riches ye shal seem rich, because no man hath inough but he which is contented: but if yee couet, & groue, & thirst, as Iacob gaue Ruben a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*: for ye wil be couetous vntil ye be religious. He that wil haue contentation, must leaue his couetousnes in pawne for it. This is the spirite which we would cast out, if ye will leaue but this one sinne behind, you shall depart out of the Church, like Naaman out of Iordan, as if you had been washed, and all your sins swept away like the scales from Pauls eyes. For what hath brought Vsurie, simony, bribery, cruelty, subtilty, enuy, strife, and deceit, into this Citie: and made euery house an inne, & euery shop a market of lies and fraud, but the superfluous loue of money? Name couetousnes, and thou hast named the mother of all these mischiefes: other sinnes are but hirelings vnto this sinne. Vsurie, and briberie, and simony, and extortion, & deceit, and lies, and oathes, are factors to couetousnesse: and serue for Porters to fetch and bring her liuing in. As the Receiuer maketh a theefe, so Couetousnesse maketh an Vsurer, and Extortioner, and Deceiuer, be

1. Tim. 6. 6

Gen. 49. 4.

2. Kin. 5. 14

Act. 9. 18.

becauſe ſhe receiueth the bootie which they ſteale. Euen as Rachel cryed to her husband,
Gen. 30.1. *Giue me children or elſe I die*; ſo Couetouſnes cryeth vnto Vſurie, and Briberie, and Simonie, and Crueltie, and Deceit, and Lies, Giue me riches or elſe I die: how they may ſaue a a little, and how they may get much, and how they may prolong life, is euery mans dreame, from ſunne to ſunne, ſo long as they haue a knee to bow vnto Baal: ſo many vices budde out of this one, that it is called *The roote of all euill*, as if he would ſay, the Spawne of all ſinnes.

Rom. 11.
1 Tim. 6. 10

Take away couetouſnes and he will ſell his wares as cheape as he; he will bring vp his children as vertuouſly as hee; he will refuſe bribes as earneſtly as he; he will ſuccour the poore as hartely as he; he will come to the Church as lightly as he. If ye could feele the pulſe of euery hart, what makes Gehezi to take the bribe which Eliſha refuſed? What
1 Kin. 5. 17. makes Demetrius to ſpeak for images, which
Act. 19. 24 Paul condemned? What makes Nabal deny
1. Sa. 5. 10. Dauid that which Abigail gaue him? What makes Iudas grudge the oyle which Marie
Mat. 16. 9, tendered? Nothing but Couetouſnes. When thou ſhouldeſt giue, ſhe ſaith it is too much; when thou ſhouldeſt receiue, ſhe ſaith it is too little; when thou ſhouldeſt remitte, ſhe ſaith

it

it is too great; when thou shouldest repent, she sayth it is too soone; when thou shouldest heare, she sayth it is too farre: like Pharaoh, which found one businesse or other to occupie the Iewes, when they should serue God. *Exod. 5.6.*

Thus euery labour hath an ende, but couetousnes hath none; like a suter in lawe, which thinkes to haue an end this Tearme and that Tearme, and the Lawyer which should procure his peace, prolongeth his strife; because he hath an action to his purse, as his aduersarie hath to his land: so he which is set on coueting, doth drinke brine, which makes him thirst more, and seeth no hauen till he arriue at death: when he hath lyed, hee is readie to lye againe; when he hath sworne, hee is readie to sweare againe; when he hath deceiued, he is readie to deceiue againe; when the day is past, he would it were to begin again; whe the Tearme is ended, hee wisheth it were to come againe; and though his house be full, and his shop full, and his coffers full, and his purse full; yet his heart is not full, but lanke & emptie, like the disease which we call the Wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food which she findeth, the Lion doth refresh himselfe with the pray that hee taketh: but the couetous man lyeth by his money, as a sicke

man sits by his meate, and hath no power to
2. King. 7. 2 take it, but to looke vpon it, like the Prince to whom Elisha sayd, that hee should see the corne with his eyes, but none should come within his mouth. Thus the couetous man makes a foole of himselfe, he couetteth to couet, he gathereth to gather, he laboureth to labour, he careth to care; as though his office were to fill a coffer full of Angels, and then to dye; like an Asse which carrieth treasures on his backe all day, and at night they are taken from him, which did him no good but loade him. How happie were some, if they knewe
Pro. 9. 12. not gold from lead? *If thou be wise* (sayth Salomon) *thou shalt be wise for thy selfe:* but he which is couetous, is couetous agaynst himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spende all his life in carking, and pining, and scraping, (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he shall come agayne when he is dead, to eate those scraps which he hath gotten with all this stirre? Therefore couetousnes may well bee called *miserie*, and the couetous *miserable:* for they are miserable indeede.

Of them which seeme to bee wise, there be no such fooles in the world, as they which loue

loue money better than themselues: but this is the iudgement of GOD, that they which deceiue others deceiue themselues, and liue like Cain which was a vagabond vpon his owne lande; so they are beggers in the middest of their wealth: for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to finde them, and policie to keepe them, and life to possesse them; yet they haue such a false sight and bleare eye, that when their riches lye before them, they seeme pouertie, and hee which hath not halfe so much, seemeth farre richer than they. Gen. 4. 14.

Will you know how this commeth to passe? To shewe that the couetous men belongeth to hell, they are all like Hell while they liue. Hell is neuer filled, and they are neuer satisfied: but as the Horse-leach crieth, *Giue, giue*; so their hearts crye, *Bring, bring*: and though the Tempter should saye to them as he said to Christ, *All these I will giue thee*, yet all will not content them, no more than heauen contented him. Pro. 20. 15. Matt. 4. 9. Iude. 6.

But as the Glutton in Hell desired a droppe of Water, and yet a whole Riuer would not satisfie him: for if a drop had been graunted him, he would haue desired a drop more, and a drop more, and a drop to Luk. 16. 24.

that; so they will lye, and sweare, and deceiue for a drop of riches. The Diuell neede not offer them all, as he did to Christ, for they will serue him for lesse; but if he could giue them all, all would not content them, no more than the world contented Alexander: for it is agaynst the name and nature of couetousnesse, to be content, as it is against the name & nature of Contentation, to be couetous. Therefore one sayth, that no mans heart is like the couetous mans heart, for his heart is without a bottome.

A prentise is bound but for nine yeares, & then he is free: but if the couetous might liue
Gen.5.15. longer than Methusheiah, yet they would neuer be free-men, but bound prentises to the world, while they haue a foote out of the graue.

It is a wonder to see: as the Diuell com-
1.Pet.5.18. passeth about, seeking whom hee maye deuoure: so men compasse about, seeking what they may deuoure. Such loue is betweene
Pro.1.13. men and money, that they which professe good will vnto it with their hearts, will not take so much paines for their life, as they take for gaine: therefore no maruell if they haue no leasure to sanctifie themselues, which haue no leasure at anie time to refresh themselues.

Christ

Christ knew what he spake when he said, *No man can serue two Masters:* meaning, God and the world; because each would haue all. As the Angel and the diuell stroue for Moses body, not who should haue a part, but who should haue the whole; so they striue still for our soules, who shall haue all. Therefore the Apostle sayth, *The loue of this world is enmity to God:* signifying such emulation betweene these two, that God cannot abide the world should haue a part, and the world on the other side cannot abide that God should haue a part. Therefore the loue of the world must needes be enmitie to God, and therefore the louers of the world must needes be enemies to God: and so no couetous man is Gods seruant, but Gods enemie.

Mat. 16. 24

Iude 9.

1. *Ioh.* 2. 15

For this cause Paul in the fifth chapter of his Epistle to the Ephesians and fifth verse, calleth couetousnesse *Idolatrie*, which is the most contrarie sinne to God; because, as treason setteth vp another King in the Kinges place, so Idolatrie setteth vp another God in Gods place. This word doth signifie, that the couetous make so much of monie, that they euen worship it in their hearts, and would do as much for it, as the Idolaters doo for their Idols.

Paul seeing such sinnes committed, and

such paynes taken for gaine, thought with himselfe; If they could be perswaded that Godlinesse is gaine, it is like they would take as much paines for godlines, as they take for gaine: therefore hee taketh vppon him to proove this strange Paradox, that *Godliness is gaine*, against all them in the verse before, which holde that Gaine is Godlinesse. These two opinions are very contrary, and heere are many against one.

O Aman would thinke, that Paul shoulde be very eloquent and sharpe witted, and that he had neede to vse some Lodgick, for hee hath chosen a hard Texte. What Paul? will you proove that *Godlinesse is gaine*? You shal
1. *King.* 22. 17. haue mo opponents against you, than Micaiah had when he forbade Achab to fight. If you had taken the former verse, which saith that *Gaine is Godlinesse*, then you should haue had matters and examples inough: the Merchant, and Mercer, and Lawyer, and Landlord, and Patron, and all, would come in
Act. 19. 28. and speake for gaine, as the Ephesians cried for Diana: but if you will be crosse to all, and preach *Godlinesse to gaine*, to them which account Gaine Godlinesse, men will thinke of you as Festus did, that you speake you know
Act. 26. 24. not what. These lessons are for Paul himselfe.

As

As Christ saith, *All doo not receiue this Word*, so all do not count this gaine but losse. *Mat.19.11*
We count him rich which hath his barnes ful like the Churle, his coffers full like the Glutton, his table full like Beltasar, his stable full like Salomon, his grounds full like Iob, his purse full like Crœsus. You speake against your master, for Christ sent word vnto Iohn, that the poore receiue the Gospell, as though the godly were of the poorer sort, and Dauid calleth the wicked rich, *They prosper and flourish*, saith he, their seede blasteth not, their Cow casteth not: as if he should say, It is not as you take it Paul, that Godlines doth make men rich; for this I haue obserued in my time, that the wicked be the wealthyest, and good Lazarus is the poore man, and wicked Diues is the rich man. *Psal.73.12.*

Againe, we reade that the Officers were asked, which of the Pharisies or of the Rulers did follow Christ, yet these were counted rich men, though they had no godlinesse: and if we should examine your owne selfe, it seemes you were no great rich man for all your Godlinesse, when you did worke with your handes for your liuing: therefore if Godlinesse be such gaine, how happeneth it that your share is no better? So they which are like Nicodemus, when Christ saith, that

Iohn 3.4 they muſt be borne againe; thinke that he
1 can haue no other meaning, but that they
Iohn 6. muſt returne againe into their Mothers
wombe: and when he calles himſelfe Bread,
that he muſt needs meane ſuch bread as they
dyne with.

As the Iewes hearing the Prophets ſpeak
*Mat.*20.20 ſo often of Chriſtes kingdome, and call him
a King, looked for a temporall King, that
ſhould bring them peace, and ioy, and glory,
and make them like Kings themſelues: ſo the
carnall eares when they heare of a kingdome,
& treaſures, and riches, ſtraight their mindes
runne vpon earthly, and worldly, and tranſi-
tory things, ſuch as they loue: to whom Paul
anſwereth as Chriſt anſwered his Diſciples, *I*
*Iohn.*4.3 *haue another meate which you know not of*: ſo,
there are other riches which you know not
of. I ſayd not, that *Godlineſſe* is earthly, or
worldly, or tranſitorie gayne, but *great gaine*.
He will not onely prooue *Godlineſſe* to bee
gaine, but *great gaine*: as if he ſhould ſay,
more gainefull than your wares, and rents, &
fines, and intereſt; as though he would make
the Lawyer, and Merchant, and Mercer, and
Draper, and Patron, and Landlord, and all
the men of riches beleeue, that Godlineſſe
will wake them rich farre ſooner than Coue-
touſneſſe.

I feare

I feare this saying may be renewed, *If a man tel you, ye wil not beleeue it: nay if God tel you, yet you will not beleeue it.* As the Lord looked downe vpon earth, to see if any did regarde him, and saith; *There is not one:* so, this sentence may goe from Court to Citie, from Citie to Countrie, and say there is scarce one in a towne that wil subscribe vnto it. *Manie* (sayth Dauid) *aske who will shewe vs any good?* meaning riches and honor, and pleasure, which are not good. But when he came to goodnes it selfe, he leaues out *Many*, & prayeth in his owne person, *Lord lift vp the light of thy countenance vpon vs*, as though none would ioyne with him. Yet *wisdome is iustified of her owne children*, and the godly count godlinesse gaine.

Abac. 1.5

Psal. 14.2 & 53.2.

Psal. 4.6

Mat. 11.19

To make vs loue godlines, he calleth it by the name of that we loue most: that is, *Gaine*; as the father calleth his sonne which he would loue more than the rest, by his own name, to put him in minde of such a loue as he beareth to himselfe. Here we may see, that God doth not commaund men to be godly onely because it makes for his glory, but because godlines is profitable to vs. For godlines is not called gaine, in respect of God, but in respect of vs: it is gaine to vs, but it is duety to him. So it is not called a health in respect of

Luk. 1.51.

Pro. 3.8

of vs, becauſe it is the health of our ſoules: ſo it is not called a kingdome in reſpect of God, but in reſpect of vs, becauſe we are intituled to the kingdowe by this difference from the reprobates.

Mat.6.33.

Put all the good things in the world together, & the goodnes of all is found ni godlines: and therefore godlines is called by the names of thoſe things that men count beſt, to ſhew that the godly are as well, as merry, as content, with their loue toward God, and Gods loue toward them, as other are with health, and wealth, and pleaſures. Therefore it is ſaid of the godly; *The feare of the Lorde is his treaſure.* Therefore ſayth Ieremie; *The Lord is my portion,* as though he deſired nothing els. And therefore it is ſaid of Moſes; *That he eſteemed the rebuke of Chriſt greater riches than all the treaſures of Egypt.* If croſſes be riches, as Moſes thought, what riches are in Godlines? But is this all the harueſt? ſhall godlines be all the godly mans riches? Nay (ſaith Paul) *Godlines hath the promiſes of this life, and of the life to come:* that is, the godlie ſhall doe well in heauen and here too. And therefore Chriſt ſaith; *Firſt ſeeke the kingdome of God, & all the reſt ſhall be caſt vpon you,* euen as the ſheaues fell before Ruth: ſo riches ſhall fall in your way, as they did to Abraham, and Lot,

Eſay.35.36
Lam.3.24
Heb.11.26.
1.Tim.4.8
Mat.6.33
Ruth.2.16.

Lot, and Iacob, and Iob, and Ioseph, riches were cast to them they knew not how, but as if God had said, be rich, and they were rich straight. For all good things were created for the good, and therefore they are called good, because the good God created them for good men, to good purposes: and therfore as Iacob got the blessing, so he got the inheritance also: to shew, that as the faithfull haue the inward blessing, so they haue the outward blessing too, when they are good for them. For (saith Dauid) *They which seeke the Lord, shall want nothing that is good.* Now God knowes better than wee what is good for vs: as the Nurse knoweth better than the childe, when the milke is ready for it. Therefore Christ saith in Mathew 6. 32. *Your heauenly father knoweth what you haue neede of.* He sayth not that we know what we haue neede of, but that our Father knoweth: as if he should say, When you haue neede of health, your Father will send you health: when you haue neede of riches, your Father will sende you riches: when you haue neede of libertie, your Father will sende you libertie: For hee sayth not onely that his Father knoweth what we haue neede of, but that *He will giue vs the things which wee neede.* Matth. 7. Verse 11.

Gen. 27. 8.

Psal. 34. 10.

Mat. 6. 32.

Mat. 7. 11

There-

Therefore as children take no care for their apparell, what clothes they shall weare, nor for their victuals, what meate they shall eate, but leaue this care for their father, so saith Christ, *Take you no care, for my father careth for you.*

Mat.6.31
Psal.55.22.

He was not content to cal *Godlines gaine*, but he calleth it *Great gaine*, as if he woulde say, gayne, and more than gaine: riches, and better than riches: a kingdome, and greater than a kingdome. As when the Prophets would distinguish betweene the Idoll Gods, and the liuing God, they call him the *Great God*: so the game of godlines is called *Great game*. The riches of the worlde are called earthly, transitorie, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore to draw the earnest loue of men from them, the holy Ghost bringes them in with such names of disdaine, to disgrace them with their louers: but when he comes to Godlines, which is the riches of the soule, he calleth it great riches, heauenly riches, vnsearchable riches, euerlasting riches, with all the names of honor, and al the names of pleasure, and all the names of happinesse. As a woman trimmes and decks her selfe with an hundred ornaments, onely to make her amiable, so the holy Ghost setteth

Deu.12.17
Mar.4.7
1.Tim.6.9.
Phil.3.1
Pro.3.15
Pro.4.9. & 13
Pro.8.11. & 18

our

out godlines with names of honor, & names of pleasure, and names of happines, as it were in her Iewels, with letters of commendation, to make her to bee beloued. Leſt any riches ſhould compare with godlines, hee giues it a name aboue other, and calleth it great riches, as if he would make a diſtinction betweene riches and riches; betweene the gaine of couetouſnes, & the gaine of godlines; the peace of the world, and the peace of conſcience; the ioy of riches, and the ioy of the holy Ghoſt. The worldly men haue a kind of peace, and ioy, and riches, but I cannot call it great, becauſe they haue not inough, they are not contented as the godlie are, therefore onely godlines hath this honour, to bee called great riches. The gayne of couetouſnes is nothing but wealth: but the gayne of godlineſſe is wealth, and peace, and ioy, and loue of God, and the remiſſion of ſinnes, and euerlaſting life: Therefore onely godlines hath this honour to be called *Great gaine*. Riches make bate, but godlines makes peace: riches breed couetouſnes, but godlines brings contentation: riches make men vnwilling to dye, but godlines makes men readie to dye: riches often hurt the owner, but godlines profiteth the owner and other: Therefore onely godlineſſe hath this honour, to bee called great riches. Such

Gen. 4. 1.

Gen. 13. 6.

such gayne, such ioy, such peace is in godlines, and yet no man couets it: for this is the qualitie of vertue, it seemeth nothing vnto a man vntill he hath it, as Salomon sayth of the buyer, while hee is in buying hee disprayseth the thing which hee buyeth, and sayth; *It is naught*, it is not worth the price which yee aske: but when he hath bought it, so soone as he is gone he boasteth of his peniworths, and saith it is better than his money. So godlines, before a man haue it, he saith it is not worth his labour, and thinkes euery houre too much that he spendeth about it: but when he hath found it, he would not lose it againe for al the worlde, because hee is nowe come to that which followeth; *To bee contented with that he hath.*

Pro. 20. 14

Heere Paul sheweth with what a man should bee contented, not with a thousande pounds, nor a hundred pounds, nor twentie pounds, but with that hee hath: and there is great reason why hee should so; because no man knoweth what is fit for him, so well as his Caruer. And therefore euery one should esteeme so reuerently of God, that he thinke nothing better for him (for that present time) than that which God measureth forth vnto him.

For when Christ had no money, he was con-

contented, and when he wanted money to pay tribute, hee ſent for no more than hee needed: he might haue commaunded twentie poundes, as well as twentie pence. But to ſhew that wee ſhould deſire no more than will ſerue our turne, he would haue no more than ſerued his turne. Now, becauſe Contentation is of ſuch a nature, that it can pleaſe it ſelfe with pouertie, as well as riches. Therefore it is called the great gaine, as though it had all, which it wanted. *Mat.* 17.87

And this Contentment (ſayth the Apoſtle Paul) we owe to Godlines, becauſe it is not poſſible for a wicked man to be contented: for as he is not ſatisfied with ſinne, ſo he is ſatisfied with nothing. Riches come, and yet the man is not pleaſed: honor comes, and yet the man is not pleaſed: libertie comes, & yet the man is not pleaſed: pleaſure comes, and yet the man is not pleaſed, vntill God come, and then he ſayth, *My cup is full.* *Pſal.*23.6.

Shewe vs thy Father (ſayth Phillip) *and it ſufficeth*, Iohn 14.7. Nay ſhewe vs thy trueth, and it ſufficeth. *Now my ſoule* (ſayth the Churle) *take thy reſt:* Nay, now my ſoule take thy reſt, for thou haſt layde vp for many yeares.

The godly man hath foūd that which al the world doth ſeek, that is, enough. Euery word may

may bee defined, and euery thing may bee measured, but enough cannot bee measured, nor defined, it changeth euery yeare: when we had nothing, we thought it enough if we might obtaine lesse than we haue: when we came to more, we thoght of another enough: now we haue more, we dreame of another enough: so enough is alwaies to come, though too much be there alreadie. For as oyle kindleth the fire which it seemes to quench, so riches come as though they would make a mã contented, and make a man more couetous. Therefore seeing Contentation was neuer found in riches, the Apostle teacheth to seeke it in godlines, saying; *Godlines is riches*: as though it did not onely make a man contented, but make a man contented with it selfe. He speakes as though hee had found a newe kind of riches, which the world neuer thoght of, that are of such a nature, that they will satisfie a man like the water that Christ spake of, *He that drinkes of this water shall thirst no more*: so they that tast of these riches shal couet no more: but as the holy Ghost filled all the house, so the grace, and peace, and ioy of the holy Ghost filleth all the heart, that as Ioseph had no neede of Astronomie, because he had the Spirite of prophecie; so he which hath Contentation, hath little need of riches,

Ioh.4.13.

Act.2.2.

Gen.44.15.

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hee thinkes not of the Philoſophers Stone, nor the golde of Ophyr, nor the mynes of India; but he hath his *quietus eſt*, without ſuite of law, for he retaineth a peace-maker within, which would make all lawyers preachers, if men were ſo wiſe to take counſell of it. When the lawe is ended, if the man bee not content, hee is in trouble ſtill; when his diſeaſe is cured, if he be not content, hee is ſicke ſtill; when his want is ſupplied, if he bee not content, he is in want ſtill; when bondage is turned into libertie, if he bee not content, he is in bondage ſtill; but though he be in lawe, and ſickneſſe, and pouertie, and bondage, yet if he be content, he is free, and rich, and merrie, and quiet; euen as Adam was warme, though he had no cloathes. Such a commander is Cõtentation, that whereſoeuer ſhe ſetteth foote, an hundred bleſſings waite vpon her: in euerie diſeaſe ſhe is a Phiſition, in euerie ſtrife ſhe is a Lawyer, in euerie doubt ſhe is a Preacher, in euerie griefe ſhe is a comforter: like a ſweete perfume, which taketh away the euill ſent, and leaueth a pleaſant ſent for it. As the Vnicorne dippeth his horne in the fountaine, and maketh the waters which were corrupt and noyſome, cleare & wholeſome vpon the ſodaine; ſo, whatſoeuer eſtate Godlines comes vnto, it ſayth like the Apoſtles,

1. *King.* 28.

Gen. 2. 25.

ſtles, *Peace be to this houſe*, peace bee to this heart, peace be to this man.

*Luk.*5.9. I may liken it to the fiue loaues and two fiſhes wherewith Chriſt fed fiue thouſand perſons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little Feaſt was made a great Feaſt: ſo the godly, though they haue but little for themſelues, yet they haue ſomething for other, like *Mar.* 12.42 the Widdowes Myte, that they may ſaye as *Luk.* 22.35. the Diſciples ſayde to Chriſt, they want nothing, though they haue nothing.

Contentation wanteth nothing, and a good heart is woorth all. For if ſhee want *Iohn.*4.32. bread, ſhe can ſaye as Chriſt ſayd, *I haue another bread:* if ſhe want riches, ſhe can ſay, I haue other riches: if ſhe want ſtrength, ſhee can ſay, I haue other ſtrength: if ſhee want friends, ſhe can ſay, I haue other friends. Thus the godly finde all within, that the godleſſe ſeeke without.

Therefore, if you ſee a man contented with that which he hath, it is a great ſign that godlines is entred into him: for the heart of *2.Cor.*3.16 man was made a Temple for God, & nothing *Phil.*4 12. can fill it but God alone. Therfore Paul ſayth after his conuerſion, that which he could neuer ſay before his conuerſion, *I haue learned*

to

to be content. First he learned godlineſſe, then godlines taught him cõtentation. Now (ſayth Paul) *I haue learned to be content*, as though this were a leſſon for euery Chriſtiã to learne, *to be content*. For thus he muſt thinke, that as God ſayd to Moſes, when hee could not obtaine leaue to goe to Canaan, *Let this ſuffice thee to ſee Canaan:* ſo, whatſoeuer hee giueth, hee giueth this charge with it, *Let this ſuffice thee.* As Ieremie ſayth, *This is my ſorrow, and I will beare it*; ſo thou muſt ſay, This is my portion, and I will take it. This is the ſign whether godlines be in a man, if he haue ioy of that which he hath; for the things that God giueth to the righteous, Paul ſaith he giueth thẽ to enioy, that is, if he haue much, he can ſay with Paul, *I haue learned to abound:* if he haue little, he cã ſay with Paul, *I haue learned to want:* that is, if he haue much, as Abraham, & Lot, & Iacob, & Iob, & Ioſeph, yet it cannot corrupt his minde; but as the net was ful of fiſhes, & yet did not rent, becauſe they caſt it at Chriſts commandement: ſo though the godly be ful of riches, his hart is not rent, his minde not troubled, his countenance not changed, becauſe he remẽbreth, theſe things were giuen him to do good, as Heſter thoght of her honor: if he haue litle, it is like the oyle which ſerued the widow as litle as it was: *for*

Deut. 3.26.

Iere. 10.19.

1. *Tim.* 6.17

Phil. 4.12.

Iob, 21.11.

Heſt. 4.14.

2. *Kin* 4.7.

Psal.37.16. *a little to the righteous* (sayth Dauid) *is better than great riches to the vngodly:* for when a man hath found the heauenly riches, hee careth not for earthly riches, no more than hee that walketh in the Sunne, thinkes whether the Moone shine, or no, because hee hath no neede of her light. Therefore wee conclude with Christ, Matt.5.6. *Blessed are they which thirst after righteousnesse, for they shall be satisfied:* not they which thirst after riches, nor they which thirst after honor, nor they which thirst after pleasure; they shall not be satisfied but thirst more, as the ambitious, voluptuous and couetous doe, but they that thirst after righteousnes, shall be satisfied, though they haue no riches, nor honor, nor pleasure. If ye aske like the Virgin, *How can this be?* I answere, euen Gen.2.25. as Adam was warme without cloathes; so God doth satisfie manie men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocent: but, when hee began to rebell, then hee began to want cloathes; so though a man bee poore, yet he doth not see his pouertie, so long as he is contented: but when hee begins to couet, then he begins to want riches, and from that daye the curse (in the first of Agge.6.) takes holde vpon him, *Ye eate, but you haue not enough; ye drinke, but you are not satisfied; ye cloath*

cloath your ſelues, but you are not warme. Indeed the couetous man ſeemeth to draw the world to him with cordes, his coffers are of load-ſtones, his handes like nets, his fingers like lime-twigs, here it comes, and there it comes; one would thinke that this man ſhould be happie one day. When the churles barnes were full, he bade his ſoule reſt, thinking to gaine reſt by couetouſnes, that he might ſay, Riches gaine reſt aſwell as Godlines: but ſee what happened; that night when he began to take his reſt, riches, and reſt, and ſoule, and all, were taken from him. Did he not gaine faire? would he haue taken ſuch paines, if he had thought of ſuch reſt? Couetouſnes may gaine riches, but it cannot gaine reſt: ye may thinke like this Churle to reſt, when your barnes, and ſhops, and coffers are full: but ye ſhall finde it true which Eſay ſayth, *There is no reſt to the vngodly.* Therefore the Wiſe man to preuent any hope of reſt, or honor, or profit, by ſinne, ſpeakes as though he had tried, *A man cannot be eſtabliſhed by iniquity:* therefore he cannot be quieted nor ſatisfied by the gaine of deceipt, or bribes, or lies, or vſury, which is iniquitie; therefore bleſſed is the man whom godlines doth make rich, For *When the bleſſing of the Lorde maketh rich* (ſaith Salomon) *he doth adde no ſorrow to it,*

Eſa. 48.22.

Pro. 12 3.

Pro 10. 22.

but (saith he) *the reuenewes of the wicked is trouble*; as though his monie were care. Wherefore let Patron, & Landlord, & Lawyer, and al say now, that Paul hath chosen the better riches, which theese, nor moath, nor canker can corrupt: these are the riches at last which we must dwell with, when all the rest which we haue lied for, and sworne for, and fretted for, and couzened for, and broken our sleepe for, & lost many Sermons for, forsake vs, like seruants which change their masters: then Godlines shall seeme as great gaine to vs as it did to Paul, and hee which loued the world most, would giue all that he hath for a dram of faith, that he might be sure to goe to heauen when he is dead, though he went towards hell so long as he liued. Heere then is an answere to them which aske, *What profit is it to serue God?* How happy was Barzillai that would not be exalted? What quiet had the Shunamite, which cared not for preferment? When did the Disciples seeme so rich, as when they were willing to leaue all? This shall be your gaine, when you are Vsurers of godlines. Is not the word gone foorth yet, which hath kil'ed couetousnesse, that I may end my Sermon? Either you goe away contented, or else you goe away condemned of your owne conscience. Before, you were vexed

*Mat.*3.14. *2.Sa.*19.33. *2.Kin.*4.13 *Luk.*5.11

ed with couetousnes, but now the word shal vexe you too; for you shall neuer couet, nor lie, nor deceiue hereafter, but a sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart with a Memorandum of Hell, that yee shall wish; Oh that I could abandon this sinne, or els that I had neuer heard that warning, that makes it a corrosiue vnto mee before I can leaue it. If they which are greedy still, could see what peace, and rest, and ioye goe home with them which are contented (although they may say with Peter, *Gold and siluer haue I none*) euery man would be a suter to Godlines, that he might haue the dowrie of contentation. If anie here be couetous still, let him alway think why Dauid prayeth, *Turne my heart vnto thy law, and not vnto couetousnes*; he might haue named pride, or anger, or lust: but to shew that no sinne did so keep his thoughts from the law, as couetousnes when it came vpon him, he saith, *Turne my hart vnto thy law, & not vnto couetousnes*, as though a man could not be couetous, & haue leasure to thinke vpon any good. But, as Iohn baptized with water, so I cā but teach you with words. Now you haue heard what Contentation is, you must pray to another to giue it you.

Act.3.6.

Psal.1.19

Luk.3.21

It is sayd of this Citie, that many Citizens

of London haue good wils, but bad deedes; that is, you doe no good vntill ye die. First, ye are vngodly, that you may be rich, and then you part from some of your riches, to excuse for your vngodlinesse. It may be, that some here haue set downe in their wils; When I die, I bequeath 100. pounds to a Colledge, & 100. pounds to an hospital, and 100. gownes to poore men. I do maruell that you giue no more when you are at that poynt, for Iudas when he died returned all againe: so ye die, and thinke when ye are gone, that God will take this for a quittance. Be not deceiued, for God doth not looke vpon that which you doo for feare, but vpon that which ye doo for loue. If you can finde in your hart to do good while you are in health, as Zacheus did, then God hath respect to your offering; but before God hearken how you giue your riches, first he examines how he came by them: for a man may be hanged for stealing the monie which he giueth to the poore, because if he should count Godlines gaine, much more should he care to gaine by godly meanes. Thus you see the fruites of Godlines, and the fruites of Couetousnes, to stay Balaam posting for a bribe, and the sonnes of Zebede suing for preferment, least seeking for asses, they lose a better kingdome than Saul found.

Mat. 27. 3

2. *Cor.* 9. 7

Luk. 19. 8

Nu. 22. 17.

1 *Sam.* 10. 1

If

If you be couetous you ſhall neuer haue enough, though ye haue too much: but when ye pray, *Thy kingdome come*, ye ſhal wiſh, my kingdome come. If ye be godly, ye ſhal haue enough, though ye ſeeme to haue nothing: like the Smyrnians, of whom God ſaid; *I know thy pouertie, but thou art rich.* Therefore what counſel ſhal I giue you, but as Chriſt counſelled his Diſciples, Be not friends to riches, but make you friends of riches, and know this, that if ye cannot ſay as Paul ſaith; *I haue learned to be content*, Godlines is not yet come to your houſe: for the companion of godlines is contentation, which (when ſhe comes) will bring you al things. Therefore as Chriſt ſaith; *If the ſonne make you free, you ſhalbe free indeede:* ſo I ſay, if godlines make you rich, ye ſhall be rich indeede. The Lord Ieſus make you doers of that ye haue heard.

Luk. 11.2

Reuel. 2 9.

Phil. 4.12

Ioh. 8.46.

FINIS.

THE AFFINITY of the Faythfull.

Luke 8.

19 *Then came to him his Mother, & his Bretheren, and could not come neere him for the preasse.*

20 *And it was tolde him by certaine which said, thy mother and thy brethren stand without, and would see thee.*

21 *But he answered, and said vnto them, My Mother and my brethren are these which heare the word of God, and doe it.*

HEre is Christ preaching, a great preasse hearing, his mother and friends interrupting, and Christ again withstanding the interruption, with a comfortable doctrine of his mercies toward them which heare the word of God

God, and doe it. When Christ was about a good worke, and many were gathered together to heare him; the Diuell thought with himselfe as the Priests and Sadduces did in the fourth of the Acts; If I let him alone thus, all the world will follow him, and I shall be like Rachel without Children: therefore deuising the likeliest policie to fruttrate and disgrace but one of his Sermons, thereby to make the people more vnwilling to heare him againe; as hee set Eue vpon Adam, and made Iobs wife his instrument, when hee could not fit it himselfe: so he sendeth Christs Mother, and putteth in the minde of his kinsmen to come vnto him at that instant, when he was in this holy exercise, & call vpon him while he was preaching, to come away, and goe with them. *Gen.3.6. Iob.2.9.*

Christ seeing the serpents dealing, howe he had made his mother his tempter, that all his Auditory might goe away empty, & say, where they came; We heard the man which is called Iesus, and hee began to preach vnto vs, with such words, as though he would carie vs to Heauen; but in the middest of his Sermon came his Mother and Brethren to him, that it might bee knowen what a Kinsman they had: and so soone as hee heard that they were come, sodainely he brake off his

his Sermon and ſlipt away from vs, to go and make merry with them. Chriſt, I ſay, ſeeing this traine laid by Sathan to diſgrace him, (as he doth all his Miniſters) did not leaue off ſpeaking, as they thought he would: but, as if God had appoynted all this to credite and renowne him; that which was noyſed here to interrupt his doctrine, he taketh for an occaſion to teach another doctrine, that there is a neerer coniunction betweene Chriſt and the faithfull, than betweene the mother and the ſonne, which are one fleſh. Therefore, when they ſay, Thy mother and thy brethren are come to ſpeake with thee, he poynteth to his hearers and ſaith; *Theſe are my mother and my brethren, which heare the word of God and doo it:* as if he ſhould ſay, I haue a Mother indeede which brought mee foorth, but in reſpect of them which heare the word of God, and doe it, ſhe is like a ſtepmother, and theſe are like a naturall mother.

With this wiſe anſwere hee quieted the Auditors, and made them heare him better than they did before. For now they thought with themſelues, what man is this which loueth vs more than his mother? his mother called him, and yet he would not goe from vs: his brethren ſtay for him, and he maketh as if he did not know them, but ſaith; *Who is my*

mo-

mother? who are my brethren?

Thus Christ stood vp as it were in an indignation against Sathan, and said; Sathan, this Sermon was not begun for thee, neither shall it ende for thee: this work was not done for my mother, neither shall it be left for my mother. Thus hee caught the diuell with his owne baite, and made the people more louing and attentiue towards him, by that which Satan thoght to disgrace him. He was so armed with the Spirite, that let the diuell tempt him, or the woman tempt him, or princes tempt him, all is one.

Here are two doubts: the first is, the difference betweene the Euangelists: For Mathew sayth that one brought this message: Marke and Luke attribute it to mo; both may stand: for the word which his mother gaue of calling him foorth, was receiued of the rest, and so passed amongst many till it came to Christ: so that one may be sayd to bring this message, because one noysed it first: and many may be sayd to bring this message, because many noysed it after. *Mat.* 12.47. *Mar.* 3.31. *Luk.* 8.20.

The second doubt is, because Christ had no brethren, how they sayd; *Thy brethren would speake with thee?*

You must vnderstande, that they which are heere called Christes brethren, were his Co-

Cosens by the mothers side: that is, her sisters children: for there were three Maries, and these three were sisters: Marie the virgin, Marie the mother of Iames, & Marie the daughter of Cleophas, whose sonnes these were: their names were Iames, Ioseph, Iudas, and Simon; and they are called the Lordes brethren, because they were kinne vnto him. Therefore note that in holie Scripture there be foure sortes of brethren: Brethren by nature, so Esau and Iacob were called brethren, because they had one father, and one mother: Brethren by nation, so all the Iewes are called brethren, because they were of one Countrey: Brethren by consanguinitie, so all are called brethren which are of one familie, and so Abraham called Lot his brother, and Sarah his sister, because they were of one line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion: These were Brethren of the third order, that is of Consanguinitie, because they were of one Familie.

Gen. 27. 30.
Deu. 15. 12.
Gen. 13. 8.
Gen. 12. 13.
Matt. 23.

Now when his Mother, and his Bretheren were come to see him, it is sayd, that they could not come neere him for the preasse. Here were Auditors enough: Christ flowed now with Disciples, that his mother coulde haue no roome to heare him, but after a while

it

it was lowe water againe.

When the Shepheard was ſtroken, the ſheepe were ſcattered: when he preached in the Streetes, and in the Temple, and in the Fieldes, then many flocked after him: but when he preached vpon the Croſſe, then they left him, which ſayd they would neuer forſake him: then there was as great a preaſe to ſee him dye, as there was here to heare him preach: and many of theſe which ſeemed like Bretheren, and Siſters, were his betrayers, and his accuſers, and his perſecutors: ſo inconſtant we are in our zeale, more than in any thing els. *Mat.26.31* *Mat.27.*

Thus much of their comming and calling to Chriſt, now to the doctrine which lieth in it.

Here bee two Speakers: one ſayth, *Thy Mother and thy Brethren are come to ſpeake with thee:* the other ſaith, *Theſe are my Mother, and Bretheren, which heare the worde of God, and doe it.* The ſcope of the Euangeliſt is this: Firſt, that Chriſt would not hinder his doctrine for mother, or brethren, or any kinſman: Then, to ſhewe that there is a neerer coniunction betweene our Sauiour Chriſt and the Faithfull, than betweene the mother and the ſonne.

The

The first is written for our instruction, and the latter is written for our comfort. Touching the first, he which teacheth vs to honour our father and mother, doth not teach vs here to contemne father and mother, because he speakes of another mother: for it is said; *that he was obedient to his parents*, in Luke 2. This he sheweth, when being found in the temple among the Doctors, hee left all to goe with his mother, because she sought him: so he honoured her, that he left all for her. This he shewed agayne at his death, being vpon the crosse, he was not vnmindfull of her: for pointing vnto Iohn he sayd; *Behold thy Mother:* & poynting vnto her, he said, *Woman behold thy sonne*: so he commended her to his beloued Disciple before he dyed.

Exod. 20.

Luk. 2.46.

Ioh. 19.26.

Therefore, this is not a doctrine of disobedience, but a rule now to obey. As he taught his Disciples to giue vnto Cæsar that which is Cæsars, and to God that which is Gods: so he teacheth vs here, to giue vnto parents that which is parents, & to the Lord, that which is the Lordes. When God sayde, *Honour thy father and thy mother*, he did not giue a commaundement agaynst himselfe: and therefore he sayth; *Honour me*, before he sayth *Honour them*. The first commandement is *Honor God*, and the fift Commandement is

Mat. 22.21 *Luk.* 20.25. *Mat.* 19.

Exod. 20.

Ho-

your thy Parents; least you should honor your Parents before God. When Salomon bad his mother aske him any thing, he signified that the mother should be obeied in many things; but whē he denied his Mother that one thing which she asked, he sheweth that the Mother should not be obeied in al things. Whē Christ saide, *You haue but one Father, and one Master*, he speakes of Faith and Religion, shewing; that when it concerneth our Faith and Religion, we should respect but one Father and one master, which is the giuer of our faith and the master of our Religion, 1. *Kin.* 2. 19. *Mat.* 23. 9.

When Paule said, *Children obey your Parents in the Lord*, hee meaneth not that wee shoulde obeye them against the Lord; As when hee saith, *Obey Princes for conscience sake*, he meaneth not that we should obey them against conscience. Therefore when it commeth to this, that the earthly father commaundeth one thing, and the heauenly Father commaundeth another thing; then as Peter answered the Rulers, so maiest thou answere thy Parents, *Whether is it meete to obey God, or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out: or else they should be as deere vnto thee, as thy hand or thine eye. *Eph.* 6. 1. *Rom.* 13. 5.

In Mathew 19. A man must forsake his father and his mother, to dwell with his wife. In Luke the 16. He must forsake Father, and Mother, and Wife too, to dwell with Christ: For *He which forsaketh Father or Mother for me, shall receiue more*, saith our Sauiour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple*. Shewing, that our loue toward God should be so great, that in respect of it, our loue towards men should seeme but hatred. Thus he which obeyed his Parents more then we, yet would haue some rule, some sentence, some example in Scripture of not obeying them too, because it is such a hard point, to know how far they are to be obeyed, which are set in authoritie ouer vs.

Luk. 14.26.

As none but God speakes alwaies right, so none but God must alwaies be obeyed: wee are not called onely *the sonnes of men*, but we are called *the sonnes of God*. Therefore, as Christ answered his Mother, when she wold haue him turne Water into Wine, *Woman, what haue I to doo with thee?* so wee shoulde answere Father, and Mother, and Brethren, and Sisters, and Rulers, and Masters, & Wife too, when they will vs to doo that which is not meete, What haue I to doo with you? For to leaue dooing good, and doo euill, were not

Gen 8.2.

Iohn 2.

not to turne water into wine, but to turne wine into water. Peter was not Sathan, but when he tempted Christ like Sathan, Christ answered him as he answered Sathan, *Comie behinde me Sathan*: shewing, that we should giue no more attention vnto Father, or Mother, or master, or wife, when they tempt vs to euill, than we would giue vnto Sathan, if he should tempt vs himselfe. *Mat.16.23*

Three things Children receiue of their parents; life, maintenance, and instruction. For these three they owe other three: for life, they owe loue; for maintenaunce, they owe obedience; for instruction, they owe reuerence; for life, they must be loued as Fathers; for maintenance, they must be obeyed as masters; for instruction, they must be reuerenced as Tutors. But as there is a king of kings which must be obeyed aboue kings, so there is a father of fathers which must be obeied aboue fathers; therefore, sometime you must answere like the sonne, when he was bid goe into his Fathers Vineyard, *I will goe*: & sometime you must answere as Christ answered, *I must goe of my fathers busines*.

When two milch Kine did carrie the Arke of the Lord to Bethshemesh, their Calues were shut vp at home, because the kine should not stay, when they heard their Calues crie

after them: so when thou goest about the Lords busines, thou shalt heare a crie of thy Father, and thy Mother and thy brethren, and thy Sisters, and thy Kinred, to stay thee; but then thou must thinke of another father, as Christ thought of another Mother: and so as these Kine went on till the Lord brought thē where the Arke should rest; so thou shalt goe on till the Lord bring thee where thou shalt rest. It is better to flie from our friends, as A-
Gen. 11.31. braham did, then to stay with some friends, as
and 12.1. Sampson did with Dalila.
Iudg. 16 4. *&c.*

I may say, Beware of Kinsemen, as well as our Sauiour said, *Beware of men.* For this re-
1. *Sam.* 2. spect of cousenage made Eli his sons Priests; and this respect of cousenage hath made many like Prieſtes in England: this respect of
1. *Sam.* 8.1. cousenage made Samuels sonnes Iudges, and this respect of cousenage hath made many like Iudges in England: this respect of cou-
Neh. 13.45 senage brought Tobias into the Leuits chamber, & this respect of cousenage hath brought many Gentlemen into Preachers liuinges, which will not out againe. As Christ preferred his spirituall kinsmen, so we preferre our earthly kinsemen. Many priuiledges, many offices, and many benefices haue stooped to this voice, Thy Mother calleth thee, or thy Kinsemen would haue thee.

As

As this voyce came to Christ while he was labouring, so many voyces come to vs while we are labouring. One saith, Pleasure would speake with you: another saith, profit would speake with you: another saith, Ease would speake with you: another saith, a Deanrie would speake with you: another saith, a Bishopricke woulde speake with you: another saith, the Court woulde speake with you.

When a man is in a good waie, and studieth the Scriptures, to bee a teacher in the Church; a voyce commeth to his eare, as this came to Christs, and saith; Thy frends would haue thee studie the Lawe, for by Diuinitie thou shalt attaine to no preferment: and thine owne Flocke wil vexe thee, or the Bishop wil stop thy mouth. This winde sometime turneth Ionas his sailes from Niniue to Tharshish, and makes him burie his Talent. *Ionas* 1.

If he be a Diuine alreadie, and preach his conscience, a voyce commeth vnto him againe, as this did to Christ, and saith; Thy friendes would haue thee bee quiet, or there bee Spies which noate what thou saiest, or there bee fellowes which lye in wait for thy Liuing: so sometimes (with a little intreatie) hee beginneth to draw vp his hand, and laie his finger on his mouth, and preache peace

when he is sent with war. Thus we are cumbred like our master, before our Sermons, and in our Sermons, and after our Sermons, euen of them sometime, which should encourage vs: and therefore as Christ saith, *Beware of men*, so say I, Beware of Kinsmen.

Mat.19.14.

So soone as the Children bee borne, their Parents bring them to the Temple, and baptise them, & offer them to God: but so soone as they be able to serue him, they tempt them away from him, to Lawe, or Phisicke, or Merchandise, or Husbandrie, and had rather they should be of any Tribe, than of the Tribe of Leui, which serueth in the Temple. Hee which will be hindred, shall haue blockes enough: but we must learne to leape ouer all, as Christ leaped ouer this. If we should *leaue Father, and Mother, and wife, and Children, for Christ*; much lesse should wee care for labour, or losse, or shame, or trouble, or displeasure; for wee woulde aduenture these for our friendes. Thus much of his naturall Kindred: now of his spirituall Kindred.

Num.3,6,7 8.

Here is another genealogie of Christ, which Mathew and Luke neuer spake of. As Christ saith, *I haue another bread which you knowe not:* so hee saith, *I haue other kinsmen which you know not.*

Saint

Saint Iohn writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie: shewing, that the chiefest honour of Ladies, and Lordes, and Princes, is to bee elect of God. Saint Luke speaking of certaine Bereans, which receiued the word of God with loue, calleth them *More noble than the rest*: shewing, that God counteth none *noble*, but such as are of a noble Spirite. As Iohn calleth none elect, but the vertuous; and Luke calleth none noble, but the religious: so Christ calleth none his kinsmen, but the righteous: and of those onelie hee saieth, *These are my Mother, and my Brethren, which heare the word of GOD, and doe it.* *Iohn* 1.1. *Act.* 17.11.

As Abrahams Children are not counted Children after the flesh, but Children after the spirit: so Christes Kindred are not counted Kindred after the flesh, but Kindred after the Spirit; for the flesh was not made after the Image of GOD, but the spirite was made after his Image: therefore God is not called the Father of bodies, but the Father of Spirites. *Rom.* 9.8. *Gen.* 1.

Now, GOD (which is a Spirite) preferreth them which are a kinne to him in the Spirite. Therefore Esau was not blessed, because hee was of Isaacks flesh, but

Iacob was blessed, because he was of Isaacks Spirite. As wee loue in the flesh, so Christ loueth in the spirite, therfore he calleth none his kinsmen, but them *which heare the word of God and doe it.*

Gal.4. It seemeth that Paul thought of this saying, when he said; *Till Christ be formed in you.* If Christ be formed in vs, as Paul saith, then we are Christes mother: euery one which wil haue Christ his sauiour, must be Christes mother. The virgin asked the angel *how she could beare Christ seeing shee had not knowen a man?* Luke Chapter 1. Verse 24. so you may aske how you can beare Christ, seeing he is borne alreadie?

As there is a second comming of Christ, so there is a second birth of Christ. When we are borne againe, then Christ is borne again: *Mat.25.* the virgin was his mother by the flesh, & the *Luk.21.* faithfull are his mother by the spirit: the holy Ghost dooth conceiue him in them: hee was in her wombe, and he is in their hearts: shee did beare him, and they doe beare him: shee did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of *2 Cor.3.16.* man may bee called *The Temple of the holy Ghost*, which is the third person: so it may be called the wombe of the Sonne, which is the second person.

Before

Before theſe words it is ſaide, that Chriſt asked, *Who are my brethren?* as if hee ſhould ſay, you thinke that I am affected to my kinſmen, as you are? but I tell you that I count them my kinſmen, which heare the worde of God and doe it. To ſhew that Chriſt loueth vs with an euerlaſting Loue, hee ſheweth that hee doth not loue vs for any Temporall things, but for that which dooth endure for euer.

If Chriſt loued vs, as Iſaack loued Eſau, for veniſon, then we might miſſe the bleſſing as Eſau did: But as Iohn ſaith; *He loued in the truth,* ſo Chriſt loueth in the trueth. To loue in the trueth, is the true loue: euerie loue but this at one time or other hath turned into hatred, as the trueth ouercommeth falſhood. *Gen. 25.28.*

Now for this loue, Chriſt calleth them by all the names of loue, his father, and his brethren, and his ſiſters. In Rom. 6. they are called his ſeruants. If that be not inough, in Iohn the fiftcene they are called his friends. If that be not enough, in Marke the thirde they are called his kinſmen. If that be not inough, in Luke the twentie fourth they are called his brethren. If that be not inough, in Marke the firſt they are called his children. If that be not enough, here they be called his mother. If that be not enough, in Canticles the fift they are

are called his Spouſe, to ſhew that hee loued them with all loues; the Mothers loue, the Brothers loue, the Siſters loue, the Maſters loue, and the Friends loue. If all theſe Loues could be put together, yet the loue of Chriſt exceedeth them all: and the Mother, and the Brother, and the Siſter, and the Childe, and the Kinſmen, and the Friende, and the Seruant, woulde not doe, and ſuffer ſo much among them all, as Chriſt hath done, and ſuffered for vs alone. Such a loue wee kindle in Chriſt, when we heare his word, and doe it, that we are as deere vnto him, as all his Kinred together.

Now as wee are his Mother, ſo ſhould we carrie him in our heartes, as his mother did in her armes. As wee are his Bretheren, ſo we ſhould preferre him, as Ioſeph did Beniamin, Geneſis, Chapter fortie three, Verſe fortie three. As we are his Spouſe, ſo ſhould we imbrace him as Iſaac did Rebecca: if thou be a kinſman, doe like a kinſman.

Now wee come to the markes of theſe Kinſmen, which I may call the Armes of his houſe: As Chriſt ſaith; *By this all men ſhall know my diſciples, if they loue one another*, ſo hee ſaith; By this ſhall all men knowe my Kinſmen, if they heare the word of God, and doe it.

As

As there is a kindred by the Fathers ſide, and a kindred by the Mothers ſide, ſo there is a kindred of Hearers, and a kindred of dooers. In Matthewe it is ſaide, *Hee which heareth the Wil of my Father, and doth it:* Here it is ſaide, *Hee which heareth the worde of God and dooth it:* both are one; For his word is his will, and therefore it is called *his will.* Pſalm. 119.

As he ſpake there of dooing, ſo hee ſpeaketh here of a certaine rule, which hee calleth *the worde of GOD*, whereby all mens workes muſt bee ſquared: For if I doe all the workes that I can, to ſatiſ-fie an others will, or mine owne will; it auaileth mee nothing with GOD, becauſe I doe it not for GOD. Therefore, hee which alwaies before followed his owne will, when hee was ſtricken downe and beganne to repent, cried out: *Lorde, what wilt thou haue* 28.9.
mee to doe? as if hee ſhould ſay, I will doe no more as men woulde haue mee, or as the Diuell would haue mee, or as the fleſh would haue mee, but as thou wouldſt haue me.

So Dauid prayed, *Teach mee O Lorde to doe thy will:* not my will, for wee neede not to bee taught to doe our owne will, no more than a Cuckoe, to ſing Cuckoe her owne name,

name. Euerie man can goe to hell without a guide.

Here is the rule now, if you liue by it then you are kinne to Christ: as other kinreds go by birth, and marriage, so this kinred goes by faith and obedience. Hearers are but halfe kin, as it were in a farre degree; but they that heare and doe, are called his Mother, which is the neereſt kinred of all. Therefore if you haue the deede, then are you kinne indeede; there is no promiſe made to hearers, nor to ſpeakers, nor to readers: but all promiſes are made to beleeuers, or doers.

If you aske God who ſhall dwell in the holie Mountaine, hee ſaith, *The man which walketh vprightlie.* *Pſa.15.2.* Here are none but dooers: If you aske Chriſt who ſhall enter into the kingdome of heauen, he ſaith; *Not they which crie Lord, Lord,* (though they crie twiſe Lord) *but they which doe the will of my father:* *Mat.7.21.* here are none but dooers. If you aske him againe, how you may come to heauen, hee ſaith, *Keepe the Commaundements:* *Luke 18.* here are none but doers. If you aske him againe, who are bleſſed? he ſaith; *Bleſſed are they that heare the word of God and doe it:* *Reu.22.7.* here are none but dooers. If you aske an Angell, who are bleſſed, he ſaith; *Bleſſed are they which keepe the words of this booke*: here are none but dooers.

If

If you aske Dauid, who are blessed? he saith; *The man is blest which keepeth iudgment, and doeth righteousnes:* here are none but doers. If you aske Salomon, who are blessed? he saith; *The man is blessed which keepeth the law:* here are none but doers. If you aske Esay, who are blessed? he saith; *He which doeth this is blessed:* here are none but doers. If you ask Iames who are blessed? he saith; *The doer of the word is blessed in his deede:* here are none but dooers. Thus blessing and dooing runne together. *Psal* 106.3. *Esay* 56.2. *Iames* 1.25

Least any man should look to be blessed without obedience, Christ calleth Loue the greatest commaundement: but Salomon calleth Obedience the end of al, as though without obedience all were to no end. *Mat.*7.21. *Ro.*12.13.

When Michah had got a Leuite into his house, *Now* (saith he) *I know the Lord will be good vnto me, seeing I haue a Leuite in my house:* So many thinke, when they haue gotten a Preacher into their parish; Now the Lord will be good vnto vs, now Christ will loue vs, now we are good sonnes, seeing we maintaine a Preacher among vs. But Michah was not blessed for a Leuite, nor you for a Preacher: but as you would haue vs doe as we teach, so God would haue you doe as you heare: for you shalbe no more saued for hearing, *Iudg.*17 8.

ring, then we are for ſpeaking.

Gen.1. When God created the Tree, hee commaunded it to bring foorth fruite: ſo when he createth Faith, he commaundeth it to bring foorth workes: and therefore it is called a liuely Faith. When our Sauiour woulde prooue himſelfe vnto Iohn, to be the true Meſſias indeede, he ſaid to his Diſciples, *Tell Iohn what things you haue heard and ſeene:* Matth. 11.4. not onely heard, but ſeene: So if we will prooue our ſelues to be Chriſtes Kinſmen indeede, we muſt worke that thing which may be ſeene as well as heard. Iohn was not onely called; *The voice of a Crier,* Luke the ſeuenth Chapter and two and twentieth verſe, but, *A burning Lampe,* Mathew chap. 3. verſe 3. which might be ſeene: ſo all which are crying voyces, muſt be burning Lampes.

Iames 2.18. Iames doeth not ſay, Let me heare thy faith, but *Let me ſee thy faith.* As the Angels *Gen.18.2.* putte on the ſhape of men, that Abraham might ſee them: ſo Faith muſt put on works, that the world may ſee it. *The workes which* *Iohn 5.16* *I doe* (ſaith Chriſt) *beare witnes of me:* So the workes which we doe, ſhould beare witneſſe of vs. Therefore Chriſt linketh Faith and Repentance together. *Repent and beleeue the Goſpell.* Marke Chapter one, Verſe fifteene.

fifteene. Therefore I conclude, *That which Christ hath ioyned, let no man ſeparate,* Marke chap. 10. ver. 9.

Thus I haue ſhewed you Chriſt preaching, a great preaſe hearing, his Friends and Kinsfolke interrupting, and Chriſt againe withſtanding the interruption: By this you may ſee what a Spirite the diuell hath to hinder one Sermon, therefore no maruel thogh he cauſe ſo many to be put to ſilence; no maruell though he ſtand ſo againſt a learned Miniſterie; no maruell though he raiſe vp ſuch ſlaunders vpon Preachers; no maruel though hee write ſo many Bookes againſt the Chriſtian Gouernement in the Church; no maruell though hee make ſo manie Non-reſidentes; no maruell though hee ordeine ſo manie dumbe Prieſtes; for theſe make him the God of this world.

The Diuell is afraide that one Sermon will conuert vs, and wee are not moued with twentie: So the diuell thinketh better of vs than we are.

Againe, by this you may learne how to reſiſte and withſtande temptations: whether it bee thy Father which tempteth thee, thy mother which tempteth thee, or thy brother which tempteth thee, or thy ſiſter which tempteth, or thy kinſman which tempteth,

or

or Rulers which tempteth, or Maſter which tempteth, or wife which tempteth. As Chriſt would not know his mother, againſt his father: ſo thou ſhouldſt not know any father, or mother, or brother, or ſiſter, or friend, or kinſman, or maſter, or child, or wife againſt God. If the mothers ſute may be refuſed ſometime, a noble mans letter may be refuſed too: He that can turne his hinderance to a furtherance as Chriſt did here, may make vſe of euery thing.

Againe, by this you may learne how to chooſe your friends. As Chriſt counted none his kinſmen but ſuch as heare the worde of God and doe it: ſo we ſhould make none our familiars, but ſuch as Chriſt counteth his kinſmen.

Againe, you may ſee the difference betweene Chriſt and the world: Chriſt calleth the godly his kinſmen, be they neuer ſo poor; and we ſcorne to call the poore our kinſmen, be they neuer ſo honeſt: ſo proud is the ſeruant aboue his maſter.

Againe, by this you may ſee how Chriſt is to be loued, for when he calleth vs his mother, he ſheweth vs the way to loue him as a mother, for indeede he is the mother of his mother, and his brethren too.

Againe, by this all vaunting and boaſting of

of Kinred is cut off. Glory not in that thou haſt a Gentleman to thy Father, glory not that thou haſt a Knight to thy Brother, but glory that thou haſt the Lord to thy Brother. *Luke* 16. He which called Abraham his Father, fried in Hell, becauſe GOD was not his Father. If Mary might not be prowde of ſuch a Sonne as our Sauiour Chriſt, much leſſe may you bragge of any friend or Sonne that you haue.

Againe: by this you may know, whether you be kinne to Chriſt. As thoſe Prieſts were ſhut out of the Temple, which coulde not count their Genealogie from Aaron: ſo they ſhall be excluded out of Heauen, which cannot reckon their Pedegree from Chriſt. *Eſay* 2.

Heere are the Armes now, whereby you may ſhew of what Houſe you come. If you heare the woord of God, and doo it, then Chriſt ſaith vnto you, as he ſaid vnto them, *Theſe are my Mother, and my Bretheren, and my Siſters:* You women are his Siſters, and you men are his Bretheren: and if you be Chriſts Brethren, then are you Gods ſonnes. and if you be Gods Sonnes, then are you his Heyres; for all Gods Sonnes are called *heires* Rom. 8. 7.

Laſtly, by this you may know the Di-

uels Kinsemen: (and therefore our Saulour
Iohn.8.44. Christ saith, *You are of your father the deuill*. Shewing that the deuill and the wicked are as neere kinne as Christ and the faithfull.

1.Sa.16.23 Now as Dauid saith, *Seemeth it a light thing vnto you to be the Sonne of a king, seeing I am a poore man and of small reputation?* So may I saie, seemeth it a light thing vnto you, to be the sonnes of the king of kings, seeing you are poor men and of small reputation? It is coun-
Heb.11.16. ted a great honor to Abraham, Isaac & Iacob that God was not ashamed, to be called their God; What an honor then is this, that God is not ashamed to be called our Father? nay, our brother, as though we were matched with him.

If the Israelites had such care to match with the seruants of God, what a blessing is this to marrie with the sonne of God? Therefore if any affect rich kinsmen or great marriages: heere is a greater then Salomon, marrie thou him. This kinsman of ours is now gone vp into heauen, that we may haue a friend in the Court.

Ioseph desired the Butler to remember him
Gen.40.40 when he stoode before Pharaoh, and he for-
Gen.40.14. got him though he had pleasured him. But a Theefe desired Christ to remember him
Luke 23.42. *when he came into his kingdome*, and he receiued

ued him into paradiſe the ſame day, though he had alwales offended him: to ſhewe that although we haue beene as bad as theeues, yet we may hope in Chriſt. Therefore, now I may conclude, you haue heard the word, if you góe away and doe it: then you are the Mother and Brethren and Siſters of this heauenly King. To whome with the Father and the holy ſpirite, be all praiſe, maieſtie and dominion, now and euer more amen.

THE CHRISTIANS Sacrifice.

To my late Auditors, the congregation of Clement Danes: all the good will which I can wish.

BEloued in Christ Iesu, my first fruits, I haue nothing but this myte to leaue with you, which is the summe of all my Sermons: ye haue heard it alreadie; and as the Apostle calles the Corinthians his Epistle, so ye should be my Sermon, 2.Cor.3.2. that is, my Sermon should be printed in your harts, as this is printed in paper. If you haue not giuen your harts to him which sent for them, now think that God hath sent for them againe: and heare me writing, whom ye cannot heare speaking.

king. Take not custome for Religion, shunne occasion, abuse as some seek the vse of euery thing, desire not to haue your Kingdome here. And so I leaue you all with Christ, (whome I haue preached) to bring forth the fruite of that seed which is sowne: beseeching you for all the loue that you beare of heauē, that ye would not couet any thing in this world, worthie to kepe your hearts from God, but thinke of the day when ye shall giue account of euery lesson which ye haue heard, and he which hath called you in this prison, will glorifie you in his Pallace: where ye shall see him to whome ye haue giuen your hearts, and enioy that blessing of blessings, which makes all the world to worship him. The Father of our Lord Iesus Christ, which hath begun to draw you to his kingdome, neuer leaue you vntill you come vnto it. Amen.

Your late vnworthie seruant
for the Lord

Henrie Smith.

THE CHRISTI-
ans Sacrifice.

Prouerb.23.26.

My Sonne giue me thy heart.



TO binde all the lessons toge-
ther which yee haue learned
hitherto, I came, this sentence
came to my minde, *My Sonne,*
giue me thy heart: which is the
summe of all that yee haue
heard, and shewes in what chest you should
lay vp these treasures, in your Heart, and then
giue that Hart to God, and he wil keep al safe.

Iob.22.22.
Luke 2.19.
Psal.37.32.
Dan.7.28.

A supplication is come, as it were frō God
to man, that man would send God his Hart,
penned by Salomon vnder the name of Wis-
dome, and directed to her sonnes, Wisedome
intreateth her sonnes, that they woulde giue
her their heartes; this Wisedome is God, we
by adoption are his sonnes, and our heart is
that which Christ cals spirite and truth, with-
out

Pro.9.1.
Rom.8.15.
Gal.4.24.
Iohn 4.14.

out hypocrisie, *Giue me that heart*, saith God. He which giues anie thing to another, considers before what he loues, & giues that which he thinkes will be accepted, that he may bee loued for his gift: therefore Dauid as though he were at a stand, & sorrowed that he could not do enough for God, breakes forth to himselfe, *What shall I giue vnto the Lord, for all that he hath giuen me?* The Lord hearing as it were these sighs of his seruants, which care & study what they may do to please him, comes in their suspence, and like a friend which desires nothing but good will, answeres from heauen, *My Sonne giue me thy heart*. Vnder which sute he taxeth them beside which are sutors alwaies to him, and looks still somewhat like the Publicans, but neuer casts in their mindes what they should giue: therfore their tribute is set downe by equall measure vnder the Kinges seale, euerie man must homage his heart. *Psa.116.12*

Hee which alwaies gaue, now craues, and hee which craued alwayes, nowe giues: Christ stands at the doore like a poore man, and askes not bread, nor clothes, nor lodging, which wee should giue to his members, but our Heart, that is, euen the continent of all, and gouernour of mannes house, which sits on the Bench like a Iudge, to giue the

the charge, and teach the tongue to speake, the hand to worke, the foote to walke, the eare to attend, the eye to obserue, the minde to chooſe, and the flesh to obey. That wee must preſent to GOD like a burnt Sacrifice, wherin all is offered together, a wiſe tongue, a diligent hand, a vnwearie foote, a watchfull eye, an attentiue eare, an humble minde, an obedient flesh, put all together, and it is but the heart; *My Sonne* (ſaith GOD) *giue mee this heart.* Here thou art the giuer, God the petitioner, thy heart the gift, which he claimeth by the name of a Sonne: ſhould God bee a ſuppliant vnto thee and me? but that our vnthankfulneſſe condemnes vs, that for all the things which he hath giuen vs, we neuer conſidered yet what we ſhould giue vnto him before he asketh. Hee is faine to put in his petition like a Suter, and ſay, *Giue me thy heart.*

Leu. 1. 9. & 13.

Marke what God hath choſen for himſelfe, not that which anie other ſhall looſe by, like the demaunds of them which care for none but themſelues; but that, which being giuen to God, mooues vs to giue vnto euerie man his due; as Zacheus when hee gaue his heart to Chriſt, parted his goods to the poore, and reſtored to all, that which hee had gotten by wrong.

Luk. 19. 8.

Once God required offerings and ſacrifices,

ces, which men were vnwilling to giue, be- *Mal.*1.13.
cause it was a deere seruice of God: but now *and* 3.18.
he saith, that the heart is more than all burnt
offerings and sacrifices. Iacob loued Ioseph
more then all his brethren, so God loueth the *Mat.*12.23
heart more than all her sellowes: this myte *Gen.*27.
God will haue for all his benefites, which we
may best afford him; thy almes to the poore,
thy counsell to the simple, thy inheritance to
thy children, thy tribute to Cæsar, but thy
heart to God: hee which is a spirite, requires *Iohn* 4.24.
the spirite, and delights to dwell in the hearts
of men. Here God plants himselfe as in a ca-
stle, which is alwaies besieged with the
world, the flesh and the diuell. If the enemie
get a thought, or a worke, yet hee
hath but razed the walles, but if hee take the
heart, then the fortresse is lost. From that time
all our thoughts, wordes and workes, are cap-
tiue vnto him: he bids them go, and they go,
doe, and they doe it.

That man is like Esau, which had an inhe- *Gen.*25.23.
ritance, which had a heart, but now hee hath
not possession of his owne, therfore giue God
thy heart, that he may keepe it, not a peece of
thy heart, not a roome in thy heart, but thy
heart. The heart diuided, dyeth: God is not
like the mother, which would haue the child
diuided, but like the naturall mother, which
said,

saide, rather then it should be diuided, let her take all. Let the Diuell haue all, if hee which gaue it bee not worthie of it: GOD hath no copesmate, therefore he will haue no parting of stakes, but all or none, and therefore hee which askes heere thy Heart, in the sixte of Deuteronomie, and the fift verse, askes *all thy heart, all thy soule, all thy strength*; thrice he requireth all, least we should keepe a thought behinde: yet it is thy Heart, that is, a vaine heart, a barren heart, a sinfull heart, vntill thou giue it vnto God, and then it is the spouse of Christ, the temple of the holy Ghost, and the image of God, so chaunged and formed, and refined, that God calls it a new heart.

Esa. 47. 17. *Eccle.* 11. 9. 1. *Cor.* 3. 16. 1. *Cor.* 6. 19.

Some haue a double heart, as it is in the twelfth Psalme: but GOD acknowledgeth but one heart, saying, *Giue me thy heart*, not giue thy hearts; declaring that a single heart is pleasing vnto him, & that they which haue a double heart, a heart and a heart, haue neuer a good heart.

Psal. 12. 2.

God doth not require the heart, as though hee required no more but the heart, like the Pope, which saith, Giue mee thy heart, and it sufficeth. To maintaine his Papistes pendant and crouchant, which liue among Christians; he requireth nothing of such but their heart, that they may worship God with their lips, and

and dissemble their religion, and forsweare their opinion, and come to sermons, and subscribe to other lawes, and seeme Protestants, as the Diuell licenseth witches to seeme Christians, so they giue him their heart, he dispenseth with them to dissemble, and giue the rest as they list: but GOD requireth the heart, because wee should not dissemble; for in the twelfth to the Romanes, hee commandeth the bodie too, *Offer vp your bodies:* Ro.12.1. which we cannot doo, vnles we giue heart, & hand, and tongue, and eyes, and eares, and all; for the bodie is all: but the heart is chiefe in request, because if there bee any goodnes, it lies in the heart, and because he which giues the Heart, giues all: for out of the abundance of the heart the mouth speaketh, the hande worketh, the eye looketh, the eare listeneth, the foote walketh to good or euill. Luk.6.45.

Therfore there is such strife for the hart, as there was for Moses bodie, Giue it mee saith the Lord, giue it me saith the Tempter, giue it mee saith the Pope, giue it mee saith riches, giue it me saith pleasure, as though thou must needes giue it: now here is the choyce, whether thou wilt giue it to GOD or the Diuell, Gods heart or the Diuells heart, whose wilt thou bee? Iud.9.

Thus dooth man hang in a ballance, like a young

a yong virgin which hath many sutors: some she fansieth for parentage, some for personage, some for friends, some for wealth, some for wit, some for vertue, and after all, chooseth the worst of al: so the hart hath so many sutors besides God, that sometime she marieth with one, sometimes with another, the world keepes her, the flesh keepes her, the diuell keepes her, which haue no more interest in her, than Herod to his sister, but seeke her spoile, like them which marrie for riches, are glad when one dies, that another may come. These sutors are like Absolon, which did not seek the hearts of the people like Dauid, but stole them with flatterie and lies: but God would haue thee *giue thy heart.*

Matt. 14.4.

2. *Sam.* 5.6.

As a man considers what he doth when he giues, so God licenseth vs to consider of that which wee doe for him, whether hee deserues it, whether we owe it, whether he can requite it, least it should come against our will, therefore *giue me*, saith God: as though he would not straine vpon vs, or take from vs, but if thou wilt giue him thy heart, then he accepteth it, it must come freely like a gift, as his blessinges come to vs, and then his demaund is graunted.

Here is no respect of time, how long thou maist staie it, or how long he will keepe it, but

giue

giue it, is the preſent time, as though he wold haue it out of hand, while he askes, before ye goe out of the Church: for what can we aske of him, while we deny him but one thing which he askes of vs? therefore conſider who is a ſutor to you. Now I am a Collector for God, to gather harts, either you muſt graunt him, or deny him; think who ſhall looſe by it, if thou wilt not pay thy Land-lord his rent. How many ſubiects would reioyce if they had any thing to giue to their prince, and pray her to accept it, and be glad if ſhe would take it, that they might but ſay; I haue giuen a preſent to the Queene. So Mary reioyced that ſhe had a little Oyle to ſprinckle vpon Chriſt, that ſhe would take no mony for it; yea the widow of Zarephath was ſo ioyfull that ſhe had a little food for the Prophet, that ſhe ſpared it from her children and her ſelfe, to ſerue him firſt: ſo they which loue the Lord like his diſciple, which left all to follow him, had rather that he ſhould haue their riches, their honors, their harts and their liues, then they themſelues. *Mark.* 14 3 1. *Reg.* 17. 13. *Luke* 5. 27.

Why is Dauid called *a man after Gods owne hart*; but becauſe when God ſaid, *Giue me thy hart*, his ſpirite anſwered like an Eccho, I giue thee my hart? Is God ſo deſirous of my hart? what good can my hart doo to God? 1 *Sa.* 13. 14

God? It is not worthie to come vnder his roofe, I would I had a better gift to send vnto my Lord, goe my hart to thy Maker, the Bridegroome hath sent for thee, put on thy wedding garment, for the King himselfe will marrie thee. Who is not sorrie now, that he did not giue his hart before? Is he not worthie to die which will take his hart from him that made it, from him which redeemed it, from him which preserues it, from him which will glorifie it; to giue it vnto him which will infect it, torment it, condemne it? Will a seruant reach the cup to a stranger, when his Master cals for it? Or will a man sell his coate if he haue no moe? What dooſt thou reserue for God, when thou haſt giuen Sathan thy heart? Christ hath promised to come and dwell with thee, where shall he staie, where shall he dine, if the chamber be taken vp, and the heart let foorth to another? Thou art but a Tenant, and yet thou takeſt his houſe ouer his head, and placeſt in it whom thou wilt, as if thou wert Landlord.

Rom. 3. 20.

Canſt thou poſſeſſe another mans goods but he will moleſt thee, and trouble thee vntill hee haue his owne? and dooſt thou think to keepe that which is Gods, and holde it in peace? No he will neuer ſuffer thee to reſt, but crie vpon thee day and night, as Moſes

vex-

vexed Pharaoh vntil he let the people goe; so thou shalt bee distracted with feares and thoughts, as one plague followed another, vntill thou let thy hart goe, that it may serue GOD: for, as if a man should pull out thy heart, and take it from thee; so greeuous is it to GOD to keepe thy hart from him. 2. *Sam.* 3. 8. *Exod.* 8. 13. & 9. 28. *Acts* 16. 14. *Exo.* 8. & 9. & 10.

Therefore let all Sutors haue their answere, that thy hart is married alreadie. As Isaac answered Esau, *Iacob haue I blessed, and he shalbe blessed*: so thou maist say, God hath my hart, and he shall haue it; and them that craue it hereafter, send them to Christ for it, for it is not thine to giue, if thou haue giuen it to God alreadie. But take heede thy hart do not lye to thy selfe, and say it is Gods when it is the worldes, like Ieroboams Wife, which woulde not seeme to be Ieroboams Wife. By this thou shalt know whether thou hast giuen it to him or no; if the Hart be gone, all will followe. As the Sunne riseth first, and then the beastes arise from their dennes, the Fowles from their neasts, and men from their beddes: so when the Hart sets forward to GOD, all the members will follow after it, the tongue will praise him, the foote will followe him, the eare will attende him, the eye will watch him, the hand will Gen 27. 1. *Reg.* 14. 6.

ſerue him, nothing will ſtaie after the hart, but euery one goes like handmaides after
Pſal.123.2. their miſtres: this Chriſt verifieth, ſaying:
Mat.13.26. make cleane within, and all will be cleane: therefore the Publican did beat vpon his hart, as though he were angrie with it, becauſe it did not waken all the reſt: ſhewing that as the Father gaue vs all, when he gaue his ſon,
Rom.8.32. ſo we giue him all when we giue our hartes. This is the melodie which Paul ſpeaketh of, Eph.5.19. *Make melodie in the Lord in your hartes:* ſhewing that there is a conſort of all the members, when the hart is in tune, and that it ſounds like a melodie in the eares of God, and makes vs reioyce while we ſerue him. Wee haue example heereof in Chriſt, which ſaid it was meate and drinke vnto him to doo his fathers will: and in Dauid, which
Iohn 4.34. daunced to ſee the Arke; and in the Iſraelites
2.Sa.6.14. of whom it is ſaide that they reioyced, when
1 Chro.29.9 they offered from their heart vnto the Lord.

Therefore Salomon pricking out the Hart for God, ſpake as though he would ſet out the pleſanteſt, and faireſt, and eaſieſt way to ſerue him, without any grudging, or toyle, or wearineſſe: touch but the firſt linke, and all the reſt will follow; ſo ſet the hart a going, and it is like the poize of a clocke, which turnes all

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the wheeles one way, such an Oyle is vpon the heart, which makes all nimble and currant about it: therfore it is almost as easie to speak well and doe well, as to thinke well. If the heart indite a good matter, no marvell though the tongue be the Pen of a readie writer: but *Psal.* 45. 1.
if the heart be dull, all is like a left hand, foward and vntoward, that we cannot turne it selfe to any good.

Therfore Gods sutes haue so hard passage in mens counsailes, iudgements, and Parliaments, because they doe not giue him their harts, which should be the first offering of all: if they would giue him their hearts before they sit downe to heare his cause, they could not denie him any thing that is for his honour, though it were against their profit; but as Christ saieth, *Not my will, but thy will*; so *Mat.* 26. 39
they would say, It is not our Kingdome, but thy kingdome; it is not our Church, but thy Church; therefore not our will, but thy will; not our law, but thy law; not our discipline, but thy discipline raigne in it; and all that giue their hearts subscribe to this: the rest say, not thy wil, but our will; not thy law, but our law; not thy discipline, but our discipline, because as the Apostle sayth, *They seeke their owne glorie, and not Christs*; Phil. 2. 21. This hath been the rub euer since Antichrist was

Matt.2.3. first resisted. Herode could not see how hee should be King, if Christ should raigne, there-
Act.19.25. fore as the Image-makers cried and stormed when Images should goe downe, alleadging that they liued by that craft: so, if you marke what kind of me they were which did preach and write, and labour so hotly against religion, it is they that were like to loose some of their dignities, or their commodities by it.

Iohn.11.48. The Scribes and Pharisies resisted Christ
Matt.23.7. more than the people, because he denounced
Mar.10.21. woe to them, and misliked that they should bee called Rabbi: how hard it is to follow Christ, when he sayth, *Leaue all*; nay, if he bid vs leaue any thing for him, though we should leaue our selues, Matt.16.24. The tongue wil not praise, because the heart doth not loue; the eare doth not heare, because the heart doth not minde; the hand doth not giue, because the heart doth not pitie; the foote will not goe, because the heart doth not stirre; all stay vpon the heart, like the Captaine that should giue the onset. Thus to shew that he deserueth all, the Lord requireth that which bringeth all.

Secondly, GOD requireth the Heart, shewing that all the things of this world are not worthie of it, nor a peece of it, nor a thought, vnles it be to contemne them, as Salomon

lomon thought of vanitie: for if the heart be the Temple of GOD, hee which giueth it to any thing else, committeth Sacriledge, and breaketh that Commaundement, *Giue vnto GOD that which is Gods*, Matthewe 22.21. Eccl. 1.13. & 14

Thirdly, that all should consent so with the heart, that wee should speake as if our heart did speak, pray as if our heart did pray, heare as if our heart did heare, giue as if our heart did giue, remit as if our heart did remit, and counsell as if our heart did counsell, as the Apostle sayth, *Doe all things heartely*. Col. 3.23. which if we could keepe, nothing that wee doe should trouble vs; because nothing is trouble some, but that which goeth against the heart. Psal. 44. Iob. 22.22.

Fourthly, that wee should serue GOD for himselfe, and not for our selues, as hee which giues his heart, doth all for loue: this Christ requires, when he casts off that Disciple, that offered to follow him for aduantage, *The birds haue nests, and the foxes haue holes* (saieth Christ) *but the Sonne of man hath not a place to hide his head*: shewing his Disciple, if hee will follow him, he must not looke for a place to hide his head: we must leaue all to follow Christ, as Peter did, & not seeke all by following him, as they that wet after him for bread. Mat. 8.19 Mat. 4.20. Iob. 9.26.

Fifthly, that wee should not serue GOD by fits, as we vse to pray when the night comes, to heare when the Sabboath comes, to fast when Lent comes, to repent when death comes: but the seruice of the heart is a continuall seruice, like that in 1. Thess. 5. 16. *Reioyce euermore, praye continually, in all things giue thankes.* Who is this which reioyceth, & prayeth, and thanketh continually? The tung prayeth but sometime, the eare attendeth but sometime, the hand giueth but sometime; but the heart prayeth, and praiseth, and worshippeth alwayes; a man may serue God alwaies with his heart and neuer bee wearie, because the heart cannot serue him, vnles it reioyce in his seruice; and therefore the Israelites praised God with musicke, which did not delight God, but shewed that they delighted in his seruice, as they did in musicke. But if the tongue, or the hande, or the eare thinke to serue God without the heart, it is the irksomest occupation in the world, the houre of deuoutnesse, like a long sicknesse, hee is tyred before he begin, and thinketh himselfe in the stockes, vntill the Sermon bee ended, and vntill his Prayer bee done, that hee may bee at libertie, and returne to his olde byas agayne.

1. Thess. 5. 16.

1. Chro. 15. 16.

Lastly, this shewes how GOD mislikes our

our coldeneſſe in hearing, or praying, if wee cannot ſay with the Virgin in Luke, the firſt Chapter and fixe and fortieth verſe, *My heart doth magnifie the Lord*, All that comes ſhort of this is hypocriſie, and pleaſeth God like the offering of Cain. As Ioſeph charged his brethren that they ſhould not come to him for corne vnleſſe they brought Beniamin vnto him, whom they left at home: ſo God wil not haue vs to ſpeak to him, nor come to him for any thing, vnleſſe we bring our heart vnto him which we leaue behinde. The tongue without the heart is a flattering tongue, the eye without the heart is a wicked eie, the eare without the heart is a vaine eare, the hande without the heart is a falſe hand. Doeſt thou think that God wil accept a flattering tongue, a wicked eye, a vaine eare, a falſe hand; which reiecteth a ſacrifice if it be but leane, or bruſed? No ſaith Paul, in his firſt Epiſtle to the Corinthians, the thirteenth Chapter and firſt verſe, *If I giue all that I haue, & haue not loue*, that is, giue not my hart, *it auailes me nothing*: he ſaith not, that they which giue not their heart, giue nothing, but that they ſhall haue nothing for ſuch offerings: hee which brings but a myte and brings his heart, brings more than he which offers a talent, and hee ſhall goe away more iuſtified than hee which

Luk. 1.46.

Gen. 4.5

Gen. 42.15.

Mat. 15.8

Leu. 22.22, 23,24.

1. Cor. 13.1.

Mar. 12.42.

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1. Thess. 5. 16.

1. Chro. 15. 16.

Lastly, this shewes how GOD misliketh our

our coldenesse in hearing, or praying, if wee cannot say with the Virgin in Luke, the first Chapter and fixe and fortieth verse, *My heart doth magnifie the Lord*, All that comes short of this is hypocrisie, and pleaseth God like the offering of Cain. As Ioseph charged his brethren that they should not come to him for corne vnlesse they brought Beniamin vnto him, whom they left at home: so God will not haue vs to speak to him, nor come to him for any thing, vnlesse we bring our heart vnto him which we leaue behinde. The tongue without the heart is a flattering tongue, the eye without the heart is a wicked eie, the eare without the heart is a vaine eare, the hande without the heart is a false hand. Doest thou think that God wil accept a flattering tounge, a wicked eye, a vaine eare, a false hand; which reiecteth a sacrifice if it be but leane, or brused? No saith Paul, in his first Epistle to the Corinthians, the thirteenth Chapter and first verse, *If I giue all that I haue, & haue not loue*, that is, giue not my hart, *it auailes me nothing*: he saith not, that they which giue not their heart, giue nothing, but that they shall haue nothing for such offerings: hee which brings but a myte and brings his heart, brings more than he which offers a talent, and hee shall goe away more iustified than hee which

Luk. 1.46.
Gen. 4.5
Gen. 42.15.
Mat. 15.8
Leu. 22.22, 23, 24.
1. Cor. 13.1.
Mar. 12.42.

Mat.19.20 Gal.6.7. Act.5.3 Psal.73.1. Mat.27.24. 2.Reg.5.13 Gen.34.22. Gen.4.3.

said, *All these haue I kept from my youth vpward*: for GOD is not mocked, but knowes how much is behinde, though Ananias seeme to bring all. He markes how I speake, and how you heare, and howe wee pray in this place, and if it come not from the heart, hee repelles it as fast as it goes vp, like the smoke which clymes towardes Heauen, but neuer comes there. Man thinks when he hath the gift he hath the heart too, but God when he hath the gift cals for the heart still; the Pharisies prayer, the harlots vow, the traytors kisse, the Sacrifice of Cain, the fast of Iezabel, the oblation of Ananias, the teares of Esau, are nothing to him, but still he cries, *Bring thy heart*, or bring nothing, like a iealous husband when he hath a wife, yet he is iealous whether he hath her heart; so whatsoeuer thou do, yet GOD is iealous still, and respects not what thou doest, but whether thou doe it from thy heart, that is, of meere loue toward him. If Pilate had washed his heart when he washed his hands, he had been cleaner than Naaman when he came out of Iordan; if the Sichemites had circumcised their heartes, when they circumcised their flesh, they had saued their soules when they lost their liues, if Cain had offered his heart when hee offered of the fruites, his offering had been as acceptable

ble as Abels. But, as Swines flesh was like Sheepes flesh, yet was it not accepted, because it came from an vncleane beast: so Cains offering; Pilates washing; the Sichemites circumcision; the Pharisies prayer, and fastes, and almes, were as fayre as the Apostles; yet they had no reward, but *Woe to you hypocrits*, because they washed the heart; which is like the fire that kindleth the Sacrifice. But will he requite our prayers, and fastes, and almes, as he did theirs? Yea sayth Christ, *Except your righteousnesse exceede the Pharisies*, that is, Except we giue our hearts beside our lippes, and our eares, & our almes, which they gaue, *we shall not enter into the Kingdome of Heauen*; because our righteousnesse doth not exceede the righteousnesse of the Pharisies, but their righteousnesse very farre exceedeth ours.

Leu. 10.7

Matth. 23.

1. *Reg.* 18. 25.

Mat. 5.20.

Christ doth not bid them *woe*, because they were Pharisies as we are not, but because they were hypocrites as we are. GOD delights himselfe in giuing, and therefore he loueth a cheerefull giuer; but he cannot giue chearfully, which giues not his heart. Therefore, as Iudas thought the Oyle spent which was powred vpon Christ, and wished the price of it in his purse: so they grutch & grieue when they should doe good, and thinke, Shall I

Mica. 7.18. 1. *Cor.* 9.7.

Mat. 26.9.

giue it? Can it part it? What will it bring? So the good worke dieth in the birth, like a bird which dropeth in the hand, while the head considers whether he shall let her goe, or holde her still: as easie to wring Hercules clubbe out of his fists, as to wring a penitent teare from their eyes, a faithfull prayer from their lips, or a good thought from their heart, which cannot afforde the heart it selfe: all is too much which they doe, and they thinke God more beholding to them for blurting out a *Pater noster*, or fasting a friday, than they to him for all his benefites: and when they haue done, what is their reward? Woe bee vnto you like the Scribes and Pharisies, because you giue not your hearts but your mouthes, therefore we doe but vexe our selues, and loose our labour, thinking to make God beleeue that we pray, when indeede our lips doe but pray: whereby it comes to passe, as we serue him, so he serueth vs, our peace is not in deede but in word, our ioy is not in heart, but in countenance, a false comfort, like our false worship: for he which giueth God his lips in stead of his hart, teacheth God to giue him stones in stead of bread: that is, a shadow of comfort for comfort it selfe.

Math.23.

Mat.15.8

Now, while we haue giuen God faire words,

and

and long prayers, and solemne fastes, and mourning countenances, he puts in but a word more to fill vp the Sacrifice; *Giue me thy heart*, and it sufficeth. It is like the last sute of Abraham when he said to God, *I will speake but this once:* so if thou wilt heare him in this, he will aske no more, therefore nowe conclude, whether God shall haue thy heart or nothing: if thou consider what right he hath to aske it, and what cause thou hast to giue it, thou canst not keepe it till I ende my Sermon.

Of all the sutors which come vnto you, it seemes there is none which hath any title to claime the heart but God, which challengeth it by the name of a sonne: as if he should say, thou shalt giue it to thy Father, which gaue it to thee: art thou my sonne? My sonnes giue me their hearts, and by this they know that I am their father, if I dwell in their hearts, for the heart is the temple of GOD, therefore if thou bee his sonne, thou wilt giue him thy heart, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Sauiour desires it, thy Lord, & thy King, & thy master desires it, which hath giuen his Sonne for a ransome, his Spirit for a pledge, his Worde for a guide, the Worlde for a walke, and reserues a kingdom for thine inheritance. Canst thou

Mal. 1.6

1. *Cor.* 4.16

Rom. 8.32

thou denie him any thing, which hath giuen the heire for the ſeruant, his beloued for his enemie, the beſt for the worſt? Canſt thou denie him any thing, whoſe goodneſſe created vs, whoſe fauour elected vs, whoſe mercie redeemed vs, whoſe wiſdome conuerteth vs, whoſe grace preſerueth vs, whoſe glory ſhall glorifie vs? O, if thou knewelt (as *Iohn.4.10.* CHRIST ſayd to the woman of Samaria, when ſhe ſtuckt to giue him water) if thou knewelt who it is which ſaith vnto thee, *Giue me thy heart*, thou wouldeſt ſay vnto him as *Iohn 13.9* Peter did, when Chriſt would waſh his feete, *Lord, not my feete onely, but my hands, and my head*; not my heart onely, but all my body, and my thoughts, and my wordes, and my workes, and my goods, and my life, take all that thou haſt giuen. For why ſhould not we giue him our hearts aſwell as our lips, vnles we meane to deceiue him with words for deedes?

If Abraham gaue Lot leaue to chuſe what *Gen.13.9* part he did like, ſhall we not giue God leaue to chuſe that which he loueth? If he did not loue thee, he would not require thy heart; for they which loue, require the heart. The Maſter requires labor, the Landlord requires ſeruice, the Captaine requires fight; but hee that requires the heart, requires it for loue, for the heart is loue.

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We will giue him little, if we will not giue him that which he askes for loue toward our ſelues: though he ſay, Giue it, yet indeede he hath bought it, and that deerely, with the deereſt blood that euer was ſhed. He gaue thee his heart before he deſired thy heart, but a heart for a heart, a liuing heart for a heart which died: thou doeſt not loſe thy life, as he did for thee, but thou beſtoweſt thy life to glorifie him: thou doeſt not part from thy hart when thou giueſt it, but he doth keepe it for thee, leſt the Serpent ſhould ſteale it from thee, as he ſtole Paradiſe from Adam when it was in his owne cuſtodie. Hee can keepe it better than we, and hee will keepe it if wee commit it to him, and lay it in a bed of peace, and lap it with ioy, and none ſhall take it out of his hands. Therefore, if ye aske mee, why you ſhould giue your hearts to God? I doe not anſwere like the diſciples which went for the Aſſe and the Colt, *The Lord hath neede:* but we haue neede: for vnleſſe we giue our ſoules, how can he haue them? and vnles he haue them, how can he ſaue them? Therefore we haue neede. If euer the ſaying were true, (*It is more bleſſed to giue than take:*) more bleſſed are they which doe giue their hearts to God, than they which take poſſeſſion of the worlde. Abigail did not gaine ſo much

*Pſal.*31.5. 1.*Pet.*1.18, 19

*Gen.*3.1.

*Pſal.*31.5. *Iohn.*10.26

*Mat.*21.3.

*Act.*20.35.

1.*Sa.*25.42.

much by her gift to Dauid, as we for our gifte to God: for she was maried vnto Dauid, but wee are married vnto Christ, of whome the Church doth sing in the fift of Canticles, that *no welbeloued is like her beloued:* what Heart would not bee loued of him, though it doe not loue him? Who can assoile this riddle? We would haue Christ our bridegroome, and yet we will not be his spouse; I would haue him take my heart, and yet I will not giue it. How should he keepe it, or saue it, or glorifie it, if I hide it away, like the seruant that buried his talent in the earth? So much as I keepe from God, so much I keepe from heauen, and will not suffer him to glorifie it, as if I did wish one part to be saued, and another damned. He which would haue his heart sanctified, and comforted, and enlightned, and wil not giue it to God which should doe it, is like a woman which would haue her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the other: then commeth the tempter, and takes them asunder, and seazeth vpon the heart, because he findes her alone. This is his seed time, now he enters into it, & fils it with his poyson, till the temple of God be the sinke of sin, & the heart which should be the seate of holines, grace, and wisedome,

Mat. 26. 24.

a heart

a heart of pride, a heart of enuie, a hart of luſt, more like a belly than a heart: how many things lodge in the heart, when GOD is not there? It is a world to think how the diuine ſoule, which deſcended from heauen to bring forth fruit, is become a fit ſoil for euery weed, whereby we may ſee what hearts wee haue, before we giue them to God.

Therefore now aske your hearts, whoſe they are, and how they are moued with theſe words; how many here will giue to this collection? whoſe hart is gone vp vnto him ſince I began to ſpeake? Here one and there one runnes vp the ladder, like the Angels that Iacob ſaw in his dreames, and ſing with Dauid, *My heart is prepared, my heart is prepared*: &c why not thou as well as he? Doth not he ſend for all alike? Wilt thou bee the thorne or the thorne, or the high way, where the ſeede doth looſe his fruite? Why, hadſt thou rather bee compelled than inuited, ſince thou art called to a banket? How many hearts mo might we drawe to God, if all that bee here would go to him this day? but thus it ſtands, GOD hath ſent vnto vs for our hearts, and wee anſwere him as the husbands of the vineyard when he ſent for fruites; or as Nabal anſwered Dauid, when he ſent for food; *Who is Dauid?* or who is the Lord? that I ſhould take my heart from

Gen 28.13. *Pſal.* 47.5.7.

Mat. 13.

Mat. 22.

Mat. 21.33. 1. *Sa.* 25.10

pleaſure

pleasure and sinne,& giue it vnto him? Thus we demurre vpon the cause when we should giue, whether we should giue or no; and aske the flesh, and our lusts, and our pleasures: and if the diuell will not giue his assent, then wee returne an excuse, it is not mine to giue, or if thou canst get the diuels good will, I will not stand; or let sinne and pleasure haue it for a while, and when they haue done with it, then God shall haue it.

Thus euery thing which should be thrown out, hath a place in our heart; and hee which should bee receiued in, can haue no roome there, though hee would open the doores of heauen, if we would open the doores of our
Psal.24.4. hearts, that the King of glorie might come in. What shall become of those harts, when he which craues them now, shall iudge them hereafter? Then shall they stand like Esau,
Gen.27.36. and see them blessed like Iacob which gaue their hearts; and crie themselues as he did to his father Isaac, Hast thou not reserued a blessing for vs? What a heauie heart will it bee then, when it may not ioye any longer here, and the ioyes of Heauen are shut against it? and hee which desired it, will not haue it, be-
Mat.25.11 cause it comes like the foolish Virgins, when the doores of mercie are shut. Thus ye haue heard what God requires for all that he hath

giuen

giuen you, and how all your seruices are lost vntill you bring it. What shall I wish you now before my departure? I wish you would giue all your hearts to GOD while I speake, that yee might haue a Kingdome for them. Send for your hearts where they are wandering, one from the Banke, another from the Tauerne, another from the Shop, another frō the Theaters; call them home, and giue them all vnto God, and see how he will welcome them, as the Father imbraceth his Sonne. If your hearts were with God, durst the Diuell fetch them, durst those sinnes come at them? Euen as Dina was defloured when she strayed from home: so is the heart when it straieth from God. Therefore call the members together, and let them fast like a quest of twelue men, vntill they consent vpon lawe, before anie moe Tearmes passe, to giue GOD his right, and let him take the heart which he wooeth, which he would marrie, which hee would endowe with all his goods, and make it the heyre of the crowne. When you pray, let your heart pray; when you heare, let your heart heare; when you giue, let your heart giue; whatsoeuer you doe, set the heart to doe it: and if it be not so perfect as it should be, yet it shalbe accepted for the friend that giues it.

Luk. 15.22.

*Gen.*34.1.

*Pro.*3.1. *Dan.*10.12

Now,

Now if you cannot command your hearts to turne vnto God, because the diuell pleades custome, and the flesh will not agree to leaue her possessions, then remember what Christ
Mat. 6.2. sayth, *When ye giue almes, let not your left hand know what the right hand doth:* so the flesh must not knowe what the spirite doth. Thou must not make thy lusts of counsell; but as Abraham when he was bid to offer his sonne, rose vp betime and left his wife at home, and
Gen. 22,6. neuer made Sarah priuie lest she should stop him, being more tender ouer her childe (like women) than the father is: so thou must giue thy heart to God, before the flesh heare of it:
1.Sa.25.18 for if Abigaile had consulted with Nabal, whether she should haue supplied Dauid with victuals or no, when he sent; the miser would neuer haue giuen his consent, which scolded so soone as he heard of it, therefore she went alone, and gaue that which he asked, and neuer tolde her husband what shee would doe, lest hee should hinder her, which sought her welfare and his to: so we should steale our harts from the world, as the world stole them from vs, and transport them to God when the flesh is asleepe.

I haue but one daye more to teach you all that you must learne of me, therefore I would holde you heere vntill you assent to giue all

your

your hearts to God. If ye giue them not now, where haue I caſt the ſeed, and how haue yee heard all this yeare? If ye will giue them now ye ſhall bee adopted this daye the ſonnes of God, and I ſhall leaue you in the boſome of Christ, which will giue you heauen for your heares. The Lord Ieſu graunt that my wordes bee not the ſauour of death vnto any ſoule here, but that you may goe in ſtrength thereof, through proſperitie and aduerſitie, till you heare that comfort from heauen, *Come yee bleſſed and receiue the inheritance prepared for you.*

1. *Cor.* 2. 16.

Mat. 25. 34.

FINIS.

THE TRVE TRIAL OF THE SPIRITES.

To the Reader.

TWo things we are apt to forget, Gods benefites and our ſinnes: for the firſt, the Lord ſayth, I haue loued you, and they ſay, Wherein haſt thou loued vs? For the ſecond he ſayth, Ye haue deſpiſed me; and they ſay, Wherein haue we deſpiſed thee?

Mal. 1. 2. 6.

THE TRVE TRIAL OF THE SPIRITES.

1.Thess.5.19,&c.

19 *Quench not the spirit,*
20 *Despise not prophecying:*
21 *Trie all things, and keepe that which is good.*
22 *Abstaine from all appearance of euill.*

AT the last time which I spake of these wordes, *In all things giue thanks*, and *Quench not the Spirite:* Touching the first, I shewed you that it is an easier thing to obtayne of God, than to be thankful to him: for mo haue gone awaye speeders, than haue gone awaye thankers. Then how the wicked are beholding to God, aswell as the iust: and therefore it is sayd, that the Sunne doth shine vpon the iust and the vniust. Then how Iacob came

Luk.17.17.

Matt.5.45.

not

not so barely to Laban, when he brought no thing with him, but his staffe in his hand: as man commeth into this worlde without strength or staffe to sustain him, which made the Apostle to aske, *What haue you which you haue not receiued?* Therefore, to teach man to be thankfull vnto his maker, hee was not made in Paradise the place of ioy and happines, but being made out of Paradise, hee was brought into Paradise, to shew how all his ioy and happines came from God, and not from nature, that he might know where to bestow his thankes. Therefore Dauid to perswade all men vnto thankfulnes, saith, It is a good and pleasant thing to be thankfull. If he had sayd no more but good, all which loue goodnesse were bound to be thankful, but when he saith not onely good but pleasant too, all which loue pleasure are bound to be thankfull, and therefore as Peters mother in lawe, so soone as Christ healed her of a feauer, rose vp immediatly to minister vnto him, so we so soone as Christ hath done any thing for vs, should rise vp immediatly to serue him. And as Annah when she had receiued a sonne from God, did consecrate him to God againe: so whatsoeuer wee receiue of God, wee must giue it to GOD againe, that is, vse it to his glorie, and make it one of our meanes to serue him, for

Gen. 19.13.

1. *Cor.* 4.4.

Gen. 2.8.

Psal. 147.1.

Matth. 8.

1. *Sam.* 1.

all things which wee receiue in this life, are giuen vnto vs, leſt we ſhould wãt any means to ſerue God. Then becauſe the Apoſtle requireth *Thankes* for all things, I ſhewed you that he is not thankfull before GOD, which thankes him onely for his benefites, but he is thankfull indeede, which thankes him for his chaſtiſement. It may be, while the Lorde giueth, many will ſay, *Bleſſed bee the name of the Lord.* But when the Lord taketh, who wil ſay,

Iob.1. *Bleſſed bee the name of the Lord?* When the Lord did take, Iob ſayd, *Bleſſed be the name of the Lord.* There is one example then of Pauls doctrine, which *in all things gaue thankes.* The

Pſal.23.24. Prophet Dauid ſayth, *Thy ſtaffe and thy rodde haue comforted me,* there is another example of Pauls doctrine, which gaue thankes vnto God for his rod, for an obedient childe doth not only kiſſe the hand which giueth, but the rod which beateth.

After ſpeaking of theſe words, *Quench not the Spirite*; I ſhewed you that Spirit doth ſignifie the giftes and the motions of the ſpi-

Matt.3. rite. The Spirite in the third of Matthew is likened to fire, and therefore Paul ſayth well, *Quench not the Spirite,* becauſe fire may bee quenched.

Heere I tooke occaſion to ſpeake of zeale,

Matt.3.11. which is the fire of the ſpirit; ſhewing you, that

that GOD is pleased with zeale, as men are pleased with loue: but as Christ did baptize with fire, so Iohn did baptize with water; and as the holy Ghost descended with fire, so hee did descend with winde, that cooleth fire: shewing that our zeale should be a temperate zeale, as our Masters was. Esaiah was commaunded to crie, but not to roare; the Iewes might not gather too much Manna, no more than they might gather too little. As there is a measure in knowledge, so there is a measure in zeale, that is, Be zealous according to discretion, as Paul sayth, *Be wise according to sobrietie.* The Disciples were commended for their zeale, when they left all to followe Christ: but Christ reproued them for their zeale, when they woulde pray for fire from heauen to consume the Samaritanes. Therefore zeale and discretion vnited together, are like vnto the two Lyons which supported the Throane of Salomon: and hee which hath them both, is like Moses for his mildenes, and like Phineahs for his feruencie: therefore, as wine is tempered with water, so let discretion temper zeale. But I neede not bring water to quench that fire which is out already, I would rather I could saye of you, You are too zealous, as Paul tolde the Athenians, they were too superstitious. But our sickneſſe is not a

Mat. 3. 11

Act. 2.

Esa. 58. 1.

Exod. 16. 18

Rom. 12.

Mar. 10.

Luk 9. 5.

1. *King.* 2.

Act. 17. 22.

hot ſickneſſe; but a colde ſickneſſe, the hot body is diſtempered; but the colde bodie is dead. Zeale was neuer infamous before our dayes: the Papiſts are commended, if they be zealous; but the Proteſtant if hee be zealous, is held in deriſion.

Then I ſhewed you how the ſpirit is quenched, as a man doth quench his reaſon with ouermuch wine: and therefore we ſay, when the wine is in, the wit is out; becauſe before he ſeemes to haue reaſon, and now he ſeemes to haue none: ſo our zeale, and our fayth, and our loue are quenched with ſinne. Euerie vaine thought, and euery idle word, and euery wicked deed, is like ſo many drops to quench the Spirit of God. Some quench it with the buſines of this world, ſome quench it with the luſtes of the fleſh, ſome quench it with the cares of the minde, ſome quench it with long delayes, that is, not plying the motion when it commeth, but croſſing the good thought with bad thoughts, and doing a thing when the Spirite ſayth, Doo it not; as Achab went to battell after he was forbidden. Sometime a man ſhall feele himſelfe ſtirred to a good worke, as though hee were led to it by the hand; and againe he ſhall bee frighted from ſome euill thing, as though he were reproued in his eare: then, if hee reſiſt hee ſhall

ſtraight

straight feele the spirit going out of him, and heare a voyce pronouncing him guiltie, and hee shall hardly recouer his peace againe. Therefore Paul saith, *Grieue not the Spirite*, shewing, that the spirite is often grieued before it be quenched: and that when a man begins to grieue, and checke, and persecute the spirite, lightly he neuer ceaseth vntill he haue quenched it, that is, vntill he seeme to haue no spirite at all, but walketh like a lumpe of flesh. *Ephes.* 4. 30.

After *Quench not the Spirite*, followeth, *Despise not prophesying*. In the ende of this Epistle, Paul speaketh like a Father which is come to the ende of his life; who because he hath but a while to speake, heapeth his Lessons together, which he would haue his sons remember when hee is gone: so Paul, as though he were set to giue good counsaile, and had not leasure to speake that he would, sendeth the Thessalonians a briefe of his minde, which their meditation shoulde after amplifie and expound vnto them.

His first aduice is, *Quench not the Spirite*, that is, when a good motion commeth, welcome it like a friend, and crosse it not with thy lusts. The second admonition teacheth howe the first should be kept, *Despise not prophesying*, and the spirite will not quench, because

prophesying doth kindle it. The third admonition teacheth how to make fruit of the second; Trie the doctrines of them which prophesie, and thou shalt not beleeue errour for truth, but holde the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning; that is, *Abstaine from all appearance of euill.* This is the summe of all, for hee which can abstaine not onely from euill, but from the appearance of euill, is so perfect as a man can bee in this sinfull life: put all those together, and it is as if Paul should say; Quench not the Spirite by despising of prophesying; neither despise prophesying, because all doe not prophesie alike: but rather when you heare some preach one waie and some another, when you see some follow him, and others follow him, doe you trie the doctrines by the Scripture, as the men
Act. 17. 11. of Berœa did, and choose that which is best, and soundest, and truest, hauing alway such an eye to the truth, that you abstaine from all appearance of errour; so ielous the holy ghost would haue vs of our faith, that we set no article vpon our religion but that which is an vndoubted truth. As Moses did nothing in the Tabernacle, but that which was shewed in his paterne. It seemes that there were some among the Thessalonians, as there be among

vs

vs, which did forsake all religion because the preachers did not agree, or because the liues of professors gaue some offence, therefore Paul sheweth that there is no cause why they should mislike the word for the Preacher, or why they should despise religion for the professor, because the word and the religion are not theirs which teach it and professe it, but Gods, and therefore cannot be polluted by them no more than God. Then hee concludeth, that seeing it is necessarie, that there shal be alwayes errours and heresies to trie vs, wee should also trie them, and thereby be prouoked so much the more from errour, or heresie, or superstition, that we abstain euen from the appearance thereof, least we fall into the sin; this is the scope of these words.

Despise not propheſying. This admonition is as it were the keeper of the former, for by propheſying the Spirite is kindled, and without propheſying the Spirite is quenched, and therefore after *Quench not the ſpirite*, Paule sayth, *Deſpiſe not propheſying*; shewing that as our sinne doth quench the Spirite, so propheſiying doth kindle it. This you may see in the Disciples that went to Emaus, of whome it is sayd, when Christ preached vnto them out of the law & the Prophets, their spirite was so kindled with his propheſiyng, that their harts *Luk.* 24. 32.

waxed

waxed hot within them. This you see againe
1.Sa.19.20 in Sauls messengers, which were sent for Dauid, when they came among the Prophets & heard them prophesie, their spirite was so kindled, that they could not choose but prophesie also, insomuch that Saul came after himselfe, and hearing the Prophets as they did, the Spirite came vnto him likewise, & he
1.Sa.19.23. prophesied too; whereupon it was said, *Is Saul also among the Prophets?* This is no maruell, that the spirite of man should bee so kindled, and reuiued, and refreshed with the word, for the word is called the Food of the soule; take
Heb.5. away the word from the soule, and it hath no foode to eate. As if you should take foode from the body, the body would pine. And
Pro.26.18. therefore Salomon sayth, *Without visions the people perish*: that is, without prophesying the people famish. Therefore he which loueth his soule, had no need to despise prophesying, for then he famisheth his owne soule, and is guiltie of her death; therefore that Pastor or that Patron, which is the cause why any place doth want preaching, is guilty of their destruction, because he which taketh, or keepeth away the foode, doth famish the body. The Apostle might haue sayd, loue prophesiyng, or honor prophesiyng; but he saith, *Despise not prophesiyng*. And why doth hee for-

forbidde to deſpiſe Propheſiyng? Why did Chriſt ſaye, *The poore receiue the Goſpel?* But to ſhew that the rich did contemne it. Why doth Paul ſay, *I am not aſhamed of the Goſpel?* but to ſhew that many are aſhamed of it. Euen ſo he ſayth, *deſpiſe not Propheſiyng*; ſhewing, that the greateſt honour which we giue to Prophets, is not to deſpiſe them; and the greateſt loue which we carrie to the Word, is not to loath it. If we doe not deſpiſe the preachers, then we thinke that we honour them enough: and if we doe not loath the Worde, then we thinke that we loue it enough: therefore the Apoſtle ſayth, *Deſpiſe not Propheſiyng*, for Honour Propheſiyng. *Propheſiyng* here doth ſignifie Preaching, as it dooth in Rom. 1.14. Wil you know why preaching is called *propheſiyng*? To adde more honor and renoun to the preachers of the word, to make you receiue them like Prophets, and then Chriſt ſaith, *you ſhall haue a Prophets reward*; that is, not ſuch a reward as you giue, but ſuch a reward as God giueth.

Mat. 11.5. *Rom.* 1.16. *Rom.* 1.14 *Mat.* 10.41

Laſtly, (if you marke) Paul ſaith not, Deſpiſe not Prophets, but *propheſiyng*: ſignifiing, that from the contempt of the Prophets, at laſt we come to deſpiſe Propheſiyng too; like the Iewes, who when they were offended with the Prophet, charged him to propheſie

Ier. 11.27.

no

no more. Therefore, as Christ warned his disciples, to heare the Scribes and Pharisies, although they did not as they taught; so Paul warneth the Thessalonians that if any prophets among them doe not as they teach, and therefore seeme worthy to bee despised like the Scribes and Pharisies, yet that they take heede that they doe not despise prophesying for the Prophets. Because the preachers are despised before the word bee despised, therefore we will speake first of their contempt.

*Mat.*23.3

*Mat.*16,13. Christ asked his Disciples, what they thought of him; so I would aske you, what you thinke of preachers? Is hee a contempo-

2.*Cor.*5.20

*Revel.*1.20. ble person, which bringeth the imbassage of God? which hath the name of an Angel and all his words are messengers of life? Prophets

*Amos.*3 7. are of such account with God, that it is said, *God will doe nothing before hee reveale it unto his Prophets*; so prophets are (as it were) Gods counsellers. Againe, Kings, and Priests, and Prophets were figures of Christ, all these three were anoynted with oyle, so we see that they

1.*Kin.*13.1 had greater graces than the rest: but especially the Prophets are called, *Men of God*; to shew, that all which are of GOD will make much of Prophets for Gods sake. Therefore

1 *Cor.*14.34 women are forbidden to take vpon them to prophesie, lest that noble calling should become

come vile and despised, by such vnskilfull handlers of. Therefore when the Prophet Elisha would send for Naaman the leaper to come vnto him, these were his words, *Naaman shall know that there is a Prophet in Israel*; as though all the glorie of Israel were chiefly in this, that they had Prophets, and other had none: as if one Parish should triuph ouer another, because they haue a preacher, and the other haue none. Therfore when this Prophet was dead, Ioash the King came vnto his coarse and wept ouer his face, and cryed, *O my Father, my Father, the Chariot of Israel, and horsemen of the same*: shewing, that the Chariots, and horses, and souldiers do not so safegarde a Citie, as the Prophets which teach it, and praye for it. Therefore when God would marke the Israelites with a name of greatest reproach, he calleth them, A people which rebuke their Priests: as if he should say, vsurpers of the Priests office: for they rebuke their Priests, which are appoynted to rebuke them. 2. *King*. 5. 8. 2. *K*. 13. 14.

How ioyfull & glad was Lydea when she could drawe Paul and Sylas to her house? *If ye thinke me to be faithfull* (sayth she) *come to my house*: shewing, that neuer any guests were so welcome to her house before. How tender was the Shunamite ouer Elisha, that *Act*. 16. 15.

she

2.Kin.4.10 she built an house to welcome him, and to keepe him with her; thinking al the places in her house to bad for him, she built him a new roome, to make him staye with her. How
Gal.4.15. much did the Galatians make of Paul, that he sayth, they would pull out their owne eyes to doe him good: So once a Prophet was steemed like a Prophet. And hath he bid you despise them now, which bad you to honour them before? No, Paul chargeth vs to receiue our teachers, as hee was receiued himselfe: saying, *He which laboureth in the word,*
1.Tim.5.14 *is worthie of double honour*; that is, the Preacher (after a sort) is more to be honoured then the Ruler: for Aaron was the elder brother, but Moses was the yonger brother; & therefore if there be any appendix, the Magistrate
Exod 28.30 is the appendix: for if Aarons Vrim & Thumi would haue serued, Moses rod and staffe should not haue needed; but when the tongue could not perswade, the rod did compell, & so came in the Magistrate. As Paul shewed the Thessalonians how the Preachers of the Word should bee honoured, so he teacheth
Phil.2.29. the Philippians how to honor their teachers: saying, *Receiue him in the Lorde with all gladnesse, and make much of such*; that is, shew your selues so glad of him, that hee may bee glad of you. Haue you needs to be taught

why

why Paul would haue you make much of such? Because they are like Lampes, which consume themselues to giue light to other; so they consume them selues to giue light to you: because they are like a Hennes, which clocketh her Chickens together from the Kite; so they clocke you together from the Serpent: because they are like the showte which did beate downe the walls of Iericho; so they beate downe the walls of sinne: because they are like the fiery piller which went before the Israelites to the Land of Promise; so they go before you to the Lande of Promise: because they are like good Andrewe, which called his brother to see the Messias; so they call you to see the Messias: and therefore make much of such. *Iosue.6.20.* *Exod.13.21* *Ioh.1.41.*

If wee shoulde make much of Prophets, how much shoulde wee make of Prophecying? If we should loue our Instructors, how much should wee loue instruction? Symeon keeping in the Temple, met with Christ; so manie hearing the Worde, haue met with knowledge, haue met with comfort, haue met with peace, haue met with salutation: but without the Worde neuer any was conuerted to GOD. Therefore whensoeuer the Word is preached, euery one may saye to himselfe, as the Disciples sayd to the blind *Luke.2.28.*

man,

Mar.10.49 man, *Be of good comfort he calleth thee*: Be of good comfort, the Lorde calleth thee: but when the word is not preached, then euerie man may say to himselfe; beware, the deuil calleth thee. When the Prophets went from Ierusalem, then sword, and famine and pestilence, and all the plagues of God rained vpon them, euen as fire came vpon Sodome, so

Gen.19.24. soone as Lot was gone out: therefore why may those Lands feare, which vse their Prophets, as the Iewes vsed them which sent them. Amos calleth it an euill time, wherein the prudent keepe silence, Chapt.5.verse.13. therefore this is an euil time, wherein the prudent are silent.

There be two trades in this Land, without which the Realme cannot stand: and one is the Queenes souldiers, and the other is the Lords souldiers, and the Lords souldiers are handled like the Queenes souldiers, for from the Merchant to the porter, no calling is so despised, so contemned, so derided, that they may beg for their seruice; for their liuing is turned into an almes. One sayth, that Moses is *Quis*, that is, the Magistrate is some bodie: but Aaron is *Quasi quis*, that is, the Minister is no bodie, because no bodie is despised like him. Receyue a Prophete in the name of a Prophet: nay, Receyue a Pro-

phet

phet in the name of an enemy, as Ahab receiued Elias; Art thou here mine enemie? 1. King 21. 20.
If Paul had liued in our daies hee would not haue said, *Despise not the Prophets*, but persecute not the Prophets, for he should haue seen not onely despisers of the Prophets, but mockers of them, not onely mockers, but slanderers of them, not onely slanderers, but hunters and biters, and smiters of them. Ioseph was troubled so soone as he began to feed his Fathers sheepe, so the Pastours are troubled so soone as they beginne to feede their fathers sheepe, euery man thinkes to finde friends against them, and though there be no lawe to hurt them, yet no man feares to accuse them, because authoritie doth disfauour them, they cannot tell how to preach, nor what to say, because there bee so many Ahabs which would haue them say that which pleaseth them, though it be not true. Charme the charmer neuer so sweetely, let his song be neuer so pleasant, yet many adders are ready to stop their eares, & stop his mouth, like a birde which was smitten in her song, of the Archer whom she singeth vnto, euen as Saul let his speare flie at Dauid, while he played vpon his harpe to solace and comfort, and driue the euill spirite from him: so while we play vpon Dauids harpe to solace & comfort, and driue Gen. 37. 4. 1. King. 22. 13. 1. Sa. 19. 10.

the evill spirits from you, many let the darts of reproach, and the arrowes of slaunder flie at vs; saying, as the woman said to Elias, *If thou hadst not beene, my childe had not died*: if we had not been, their peace had not died: if we had not been, their sports had not died: if we had not been, their customes, and their titles, and their honors had not died. And why should not Herode and Archelaus die, which sought the death of the childe? Why should not any customes, or honour, or pleasure die, which seeke the death of religion? *Alas* (saith Jeremiah) *what have I done that all men should curse me?* If we do but preach the truth, you should not hate vs for the truth? Now Obadiah had needs so hide the Prophets against Iesabel their cruell persecutor, where as Rahab that she might conceale the seruants of God? Once Baals prophets were punished, but now Christs Prophets are punished: once they did aske, *Where is the Seer, that he may teach vs?* but now they aske, where is the Seer, that we may take his life? once they did builde houses for the prophets like the Shunamite: but now they take their houses from them, and think they do God seruice, when they make them, & theirs wiues & their children, & their seruants beggers? once Paul said to Timothie, *Let no man despise thy youth;*

youth; shewing that preachers should not be despised for their youth, but now they despise the young prophets and the old too. How is the double honour turned to single honour? nay, how is our honour turned to dishonour? *If I be a Master* (saith God) *where is my feare?* So, if we be prophets, where is our reverence? doth not the contempt of prophets cry vnto God, as well as the blood of Abel? When the husbandmen which were sent into the vineyard for fruit, were beaters of them which should haue taken them; then it is said that the Lord of the vineyard would wish, and said that he would let his vineyard vnto others, which should yeeld him the fruites thereof. The meaning hereof is this, that when the preachers & teachers which Christ sendeth to his Church for fruit are abused and persecuted of those whom they call to the harbor, then he will remoue their light and his Gospell to other which will yeeld him the fruites thereof. Therefore what may this Land feare, which hath vsed Christs ambassadors as Ammon vsed Dauids ambassadors to Ierusalem in Ieffe vicious one prophet because she despised them, Sodom was burned because she despised Lot, and the whole world was drowned because it despised Noah? and are not these examples written for our warning? The time came that Saul sought for

Mal. 1. 3.

Gen. 4. 10.

Mat. 21. 41

2 *Chro* 10. 4

1 *Sam.* 28. 6

a Prophet, and God would not answere him by Prophets, because he had despised his Prophets before: so the time commeth when you shall aske where is the seer? and they shall
2. Kin. 2. 11 say, he is rapt away like Elias: a Prophet was amongst vs, but when he was despised in Ierusalem, he was sent to Nineueh. Is not iudgment begun already? Doth not the Gospell stand at the doore, as if she were ready to take her leaue? Are we not come from despising of Prophets almost to the despising of Prophecying too? Do not many runne into the rulers, as young Iosua ranne to Moses, and crie master, forbid them to prophecie? Do not many walke in the streetes while we preach in the Temple? The beasties came to the arke
Gen. 7. 9. to saue themselues, and men will not come to the Church to saue themselues? because we may cry vnto them as the Children did to their fellowes in the market, *We haue piped vnto you*
Mat. 11. 17 *and you would not dannce*, wee haue lamented vnto you, and you would not mourne. Some come to heare vs, as Naaman came to Elisha, when the Prophet had told him what he should doe, he mocked him for it,
2 Kin 5. 11 he thought that he knew a better way than that himselfe? So they come to heare what they think they can teach vs, but they must
1. Cor. 1. 27. remember that Paul saith, *God hath chosen*

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the foolish to confound the wise; therfore if they thinke themselues wise, let them thinke vs those fooles whom God hath chosen to confound them. For although at all other times we are plaine and simple as Iacob, yet at this time we haue a promise, and it is giuen to vs for your sake, to speake sometime that which we conceiue not our selues; because the houre is come wherein God hath appointed to call some of you, as he hath done some of you before; therefore as the princely spirite came vpon Saul when hee should raigne, to teach him how hee should rule, so the prophetical spirite commeth vpon Preachers when they should teach, to teach them how they should speake: therefore as Christ was content to bee baptised of Iohn, so bee you content to bee instructed of vs, that (if wee bee more simple then you) the glorie of God may appeare more in conuerting you by vs. 1. Sa. 11. 6. *Matt.* 3. 13.

Hath not this despising of the Preachers, almost made the preachers despise preaching? the peoples neglect of the prophets hath made the Prophets neglect prophesying? the Nonresident keepes himselfe awaie, because hee thinkes the people like him better, because hee doth not trouble them. And the droane neuer studieth to preach, for hee

faith, that an Homilie is better liked of then a Sermon: and they which would studie Diuinitie aboue all, when they looke vpon the contempt and beggerie, and vexation, runne to Lawe, or Phisicke, or trades, or any thing, rather than they will enter this contemptible calling. And is not the Arke then readie to depart from Israel?

Now if you will knowe what makes Prophets and prophecying so despised, you may see first in Ieroboams priests. It is saide that

1. Kings 13. 26. *Ieroboam made Israel to sinne*: that is Ieroboam made Israel to contemne Religion be-

1. Kings 13. 33. cause he made priests of the basest of the people; therefore they which make priests like Ieroboams priests, make the people contemn the priests and religion too. Who might none

Deu. 10, 18. carrie the Arke but the Leuites? Was it not least the Arke (which was a signe of GOD) should be despised? Therefore none should meddle with the Word (which is the Arke of God) but they which are fit, least they make it despised. Anna said, *I will not offer the child*

1. Sam. 1. 22 *to God, before he be weaned*: that is, before he be taken from the dugge: but how they offer their children to God, before they be weaned, before they can go, before they can speak; and sende them to fight the Lords battailes, before they haue one stone in their hande to

sling

fling at Goliah; that is, one Scripture to re- Mat.4.
sist the Tempter. This is either because the Patrones or the Bishoppes haue lime vppon their fingers; which makes them like blinde Isaac, that they take no heede whome they Gen.27.11.
blesse.

The second thing which makes prophets and prophecying despised, is the lewdnesse and negligence of them that are able to doe well in their Ministrie, and yet doe contrarie. It is said of Hophni and Phineas, that by their 1.Sam.2.17
corrupt sacrificing, they made the people abhorre the sacrifices; so, mame by their slubbering of the Word, (for want of studie and meditation) doe make men thinke, that there is no more wisedome in the word of GOD, than they shew out of it: and therefore they stay at home, and say, they knowe as much as the preacher can teach them.

There is a kinde of Preachers risen vp but of late, which shrowde and couer euerie rustical and vnsauerie, and childish, & absurde sermon, vnder the name of the simple kinde of teaching, like the Popish priestes, which make Ignorance the mother of deuotion: but indeede to preach simplie, is not to preache rudelie, nor vnlearnedlie, nor confusedly, but to preach plainlie and perspicuouslie, that the simplest man may vnderstand what is taught

as if he did heare his name. Therefore if you will knowe what makes many Preachers preach so barely, and loosely, and simple, it is your owne simplicitie, which makes them thinke that if they goe on and say some thing, all is gone, and no fault will be found because you are not able to iudge in or out: and so because they giue no attendance to doctrine, as 1. Tim. 4. 16 Paul teacheth them, it is almost come to passe that in a whole Sermon the hearer cannot picke out one note more than hee could gather himselfe. Wheate is good, but they which sell the refuse of wheate are reputed. Amos the eight Chapter and fift verse. So preaching is good, but this refuse of preaching is but like swearing, for one taketh the name of God in vain, and the other taketh the word of God in vaine. As cuerie sound is not musicke, so cuerie Sermon is not preaching, but worse then if he should reade an Homelie. In the eight and fortieth of Jeremiah there is a curse vpon them which doe the businesse of the Lord negligently. If the curse doo not touch them which doe the chiefest businesse of the Lorde negligently, and the I cannot tell whome the Prophet meaneth. These woulde not haue prophesying dispised, and yet they make it despised with sciences.

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The last thing which makes Prophets and *prophecying* despised, is the diuersitie of minds, while one holdeth one way, and another another way, some leaue all, and will bee of no Religion, vntill both parties agree: as if a patient should pine himselfe and eate no meate at all, because one phisition saieth, that this meate will hurt him, and another saieth, that meate will hurt him. These are the three enemies, which make vs and our labours despised.

Now what shall we answere to our despisers? *Reioyce not against mee, O mine enemie!* (saith the Church) *for I shall be raised.* So, Despise not the prophets, O yee Ismaelites! for they shall be honored. Peter saith to Ananias and Saphira, *You haue not lied vnto men, but vnto God:* so, you haue not despised man but God; for Christ saith, *He which despiseth you, despiseth mee.* When Sathan slewe Iobs seruants, his malice was against Iob: so, when you despise Gods seruants, your presumption is against God; for *That which you doe vnto them* (saith Christ) *you doe vnto me.* Why then if they despise Christ, Christ will despise them, for he tolde Saul that he spurned against the pricke; that is, he spurned against that which would spurne against him. Therefore, if you giue vnto Christe when you giue vnto the

Micah.7.

Act.5.3.

Luk.10.16.

Iob.31.16.

Matt.10.

poore,

poore; and if you honour Christ when you honour his Prophetes: as you giue vnto the poore for Christs sake, so despise not the prophets for Christs sake. If for all this we must be despised still, then this is our remedie. Paul saith, *What sweet sauour are we vnto you, yea vnto a sweete sauour vnto God, both in them which are saued, and them which perish*, that is, though we bring him word that you will not come to the banquets, yet we shall be welcome without you. And so much of that.

2. Cor. 2. 15.

After *Despise not Prophecying*, followeth, *Trie all things*: as if hee should say, Despise not Prophecying, but for al that trie Prophecying, least you beleeue errour for truth: for as among Rulers, there bee bad Rulers, so among prophets there be false prophets. This made Christ warne his Disciples to beware of the leauen of the Pharisies, that is, of their false doctrine. This made Iohn say, *Trie the spirites*. And therefore wee reade in the seuenteenth chapter of the Acts of the Apostles and the eleauenth verse, how the men of Berea would not receiue Pauls doctrine before they had tried it, and how did they trie it? It is said, that they searched the Scripture. This is the waie which Paul would teach you to trie other whereby hee vsed himselfe: whereby you may see, that if you

Mar. 8. 15.

1. Iohn 4. 1.

you vse to read the Scripture, you shall be able to trie all doctrines: for the word of God is the touchstone of euery thing, like the light which God made to behold all his Creatures; for the Scripture to decide all questions, & euerie doubt must come to the Word, and all controuersies must be ended at this Tribunal, the Scripture must speake which is right, and which is wrong, which is truth, and which is error, and all tongues must keepe silence to heare it: so GOD hath appointed that the iudge of our controuersies, which Christ saith in the fiue and fortieth chapter of Iohn and the eight and fortieth verse, *shall iudge vs in the last day.* Gen. 1. 2.

Heere a man may aske, If it be so that God would haue vs to trie all our Religion by the Scripture, and not by Fathers, not by Doctors, not by Councells, not by Angell, not by Pope, how then doe the Papists say, we must beleeue as the Church beleeueth? and neuer looke into the Scriptures, whether our teachers say as god saith, but take it vpon their credit, as a bridle maketh with his meate, Asinus stolidus his horse which must beare him, and shall he not trie his iudgement which must teach him? Paul saith, *Let euerie one be perswaded in a matter of his faith.* Is this a reason of our faith to say, I beleeue so, because Rome beleeueth so? or rather because that

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the word dooth teach me ſo. It will not anſwere for them which die in hereſie, to ſay, the Prieſts taught vs ſo; no more thã it would excuſe Eue to ſay, the Serpent taught her ſo: for God ſaith, *Be not deceiued*, neither by ſerpent, nor by Prophet, nor by Angell. Therefore I conclude with Paul, *Deſpiſe not Prophecying*, leaſt the Goſpel be taken from you; and yet trie prophecying, leaſt you receiue error for truth.

Gen.3.13.

As we are to trie doctrines, ſo Paul would haue vs to trie our thoughts, and our ſpeeches, and our actions: therefore he ſaith, *Trie all things*. He doth not bid vs take a taſt of all ſinnes and vanities, as Salomon did to trie them; for they are tried already: but that we ſhould ſet the word of God alwaie before vs like a rule, & beleeue nothing but that which it teacheth, loue nothing but that which it preſcribeth, hate nothing but that which it forbiddeth, doo nothing but that which it commaundeth; and then we trie al things by the word. As the Eunuch ſaid, *How ſhould I vnderſtand without an Interpreter?* ſo thou maiſt ſaie: How ſhoulde I trie without the word; which is the touchſtone of good and euill?

Act.8.31.

Now, when wee haue tried by the woord which is truth, and which is error; what ſhuld we

we doo then? *Keep that which is best*: that is, stay at the truth, as the wise men stayed when they came to Christ. We must keep and hold the truth, as a man gripeth a thing with both his hands; that is, defend it with thy tongue, maintain it with thy purse, further it with thy labour, in danger, and trouble, and losse, and displeasure, come life, come death; think, as Christ did seale the truth with his blood, so thou must seale it with thy blood, or els thou dooſt not keep it, but let it goe. Well dooth Paul put *Trie* before *Chooſe*, for he which trieth may chuſe the beſt; but he which chuſeth before he trie, takes the worſt ſooner than the beſt: and therefore the Popes prieſts because the people ſhould take ſuperſtition before religion, will neuer let them haue the Touchſtone, but keep them from the Scripture, and locke it vp in an vnknowen tongue, which they cannot skill of, leaſt they ſhould try their doctrines, like the men of Bœrea, making religion a craft, as men call their trades. Therefore, as Iosiah reioyced that the book of God was found againe; ſo we may reioyce that the Book of God is found againe: for when the people might not read it, it was all one as if they had loſt it. Mat. 2.2. Act. 17.

After *Trie all things*, and *keepe the beſt*: foloweth *Abſtaine from all appearance of euill*:

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As if hee should say, That is like to be best which is so farre from euill, that it hath not the appearance of euill; and that is like to be the truth which is so farre from errour, that it hath not the shew of errour; whereby he sheweth, that nothing should be brought into the Church, or added to our Religion, but that which is an vndoubted truth without suspition of errour. It is not enough to be perswaded of our faith, but we must be assured of it; for Religion is not built vppon doubts, but vpon knowledge. Here we may maruell why Paul biddeth vs *Abstaine from all appearance of euill*: Because sinne, and heresie, and superstition are hypocrites; that is, Sinne hath the apparance of Vertue and Heresie hath the apparance of Truth, and Superstition hath the apparance of Religion: but by this the Apostle doth note, that there is no Sinne, not Heresie, nor Superstition, but if the visor be taken away from it, it will appeare to be a Sinne, and Heresie, and Superstition, though at the first sight the visor doo make it seeme none, because it couereth the euill, like a painted Sepulcher vpon wormes and rotten bones.

Hereby wee are taught to iudge of all things as they are, and not as they seeme to be. As we draw aside the curtaine before we

wee beholde the picture: ſo we muſt remooue our prudence and all ſurmiſes, and then beholde the thing naked as it is, if we will know it indeed.

Heere I might admoniſh them which ſeparate themſelues from our Church: As Paul ſaith, *Examine whether you be in the faith:* ſo examine whether you haue the ſhew of errour. Hath it not the ſhewe of errour, to broach a Religion which was neuer heard of before? Hath it not the ſhew of errour, to retaine an opinion, which the Author himſelfe hath recanted? as though yee would ſucke vp that which the Dogge hath vomited? Hath it not the ſhew of errour, to affirme, that thoſe preachers may not bee heard, which (by their owne confeſſions) haue conuerted them to the Knowledge of GOD, and dayly conuert other? Hath it not the ſhew of errour, to affirme that the Lords prayer may not be vſed for a praier, which for any thing that wee or they can reade, was ſo vſed from the beginning?

Hath it not the ſhewe of errour, to ſay that no man may vſe any ſet prayer? ſeeing there be many praiers, and pſalmes, and bleſſings in the holy Scripture, which were vſed in the ſame forme? Hath it not the ſhew

of

of error, to affirme that we haue no Church; and yet to graunt that our Martyrs which died in Poperie, were true members of the Church? Hath it not the shew of errour to affirme that two or three may excommunicate all the rest without a Minister, seeing the Pastor is the mouth of the church? hath it not the shew of error to affirm, that the church of Christ was euer inuisible before this age, and that it is such a small flock as their nũber is? & that it hath set foote no where but in England? Hath it not the shew of error to holde that for sound and good religion, which is altered euery day, adding and detracting, as though a man should make a Religion of his owne inuention, so fast as new conceits come into his braine? Let them thinke that Paul
Rom. 12.3. saith vnto them, *Be wise vnto sobrietie*, and suspect that construction which your selues deuised; for Salomon saith, *There is an error*
Pro 4.27. *vpon the right hand, as well as vpon the left*, that is, (as I may call it) the zealous errour, & if this be not it, I know none within this Land.

Yet, shall I say that we haue not the shew of error? Nay, I would that we were but in the shew of errour. I may not call euill good, no more then I may call good euill; & therefore let vs pull out the beame out of our own eies,

eyes, as we would pull the moate out of their eyes. If Paul would haue vs abſtaine from euery apparance of euill, ſure he would haue vs abſtaine from hereſie and from idolatrie; for theſe are the greateſt euills. But if we be not idolaters, yet we haue the ſhew of idolatrie; if we be not of Antichriſts religion, yet we are of Antichriſts faſhion, ſo long as we haue the ſame veſtures, and the ſame orders, and the ſame titles that Antichriſt knoweth his miniſters by. It is ſaid, that the Serpents ſting is in his tayle, and ſo it ſeemes: for this tayle of Antichriſt (which the pope hath left behinde him, like an euill ſauor) is vnto vs as the remnants of the Chanaanites were vnto the Iewes: they ſhould haue deſtroyed all the Chanaanites, but becauſe they ſpared ſome, therefore they whom they left were goades in their ſides, and pricks in their eies, that they could neuer be quiet for them; ſo we ſhould haue expelled the head and the taile too of Antichriſt, but becauſe we did not, therefore the remnants of Poperie are goads in our ſides, and prickes in our eyes, that we cannot yet be quiet for them. Therefore let vs pray that he which hath taken away the euill, will take away the ſhew of euill too. Nu. 33. 55

FINIS.

To the Reader.

TO controll those false copies of this sermon, which were printed without my knowledge, patched (as it seemeth) out of some borrowed noates; and to stay the Printing of it againe without my corrections, as it was intended, because they had got it licensed before, although vtterly vnwilling (for some respects) to haue it published: which made me withstand their importunitie so long, yet seeing more inconuenience than I thought of, I suffered that which I could not hinder. And now hoping that it is God's will to profite some by it, as Iacob parted from Beniamin: so that which must be let be: and the Lord giue thee a blessing with it.

Gen. 43. 11.

THE

THE WEDDING GARMENT.

Rom. 13. 14.

Put ye on the Lord Iesus Christ.

I Haue chose a text which is the summe of the bible. For all Scripture runneth vpon Christ like the Title of a Booke, because hee is Alpha and Omega, the beginning and the end of mans saluation: therefore he is figured in the Lawe, foretolde in the Prophets, and fulfilled in the Gospell. Some places point to his Diuinitie, some to his humanitie, some to his Kingdome, some to his Priesthood, some to his Prophecie some to his Conception some to his Birth, some to his life, some to his miracles, some to his Passion, some to his Resurrection, some to his Ascention, some to his Glorification; all poynt to the Sauiour, like Iohn Baptist, when he saide, *This is* *Reuel. 1. 8.* *Iohn. 1. 29.*

the Lambe of God, which taketh away the sinnes of the worlde. Therefore learne Christ, and learne all. Now to teach vs how we shuld heare, and how we should loue, and how we should feare, & how we should beleeue, and how we should follow Christ, that we may knowe when wee haue learned him: The Apostle saith, *Put ye on the Lord Iesus Christ:* as though this word did containe all our duties vnto Christ, *to put him on:* (which seemes to be the leuell of this phrase, if you marke how it commeth in) for before Paul saith,

Verse 12. *Cast away the workes of darkenesse, and put on the armour of light:* then hee nameth the workes of darkenes which we should cast off, that is, gluttonie, drunkennesse, strife, enuy,

Verse 13. chambering, wantonnesse; after hee nameth

Verse 14. the armour of light, which we should put on, and calleth it by the name of the giuer, *The Lord Iesus Christ.* In stead of gluttony, and drunkennesse, and strife, and chambering, and wantonnesse and other patches of the Diuell, wherewith man cloatheth himself as with a Garment; the Apostle giueth him an

Psa.109.18 other Garment, which hee calleth Iesus Christ: hee dooth not oppose vertue to vice, as one would thinke when he had sayd, Cast off gluttonie, he should haue said, Put on sobrietie: when he had said, Cast off wantonnesse,

nesse, he should haue said, Put on continencie: when he said, Cast off enuie, hee should haue said, Put on loue: But in stead of all vertues, he commendeth the example of Christ for euerie vertue, and opposeth it to euerie vice: as if he should say, Hee which thinketh onely to followe Christ, needeth not bee lead by the hand from vertue to vertue, but his example will teach him what he shall followe, and what he shall flie, better than al precepts in the world. Therfore this is the best thought in euerie action for a man to thinke, what Christ would doe, which was made not onely redemption and saluation to saue vs, but wisedome and example to guid vs. Therefore hee saith, *Learne of mee, and followe mee:* 1. *Cor.* 1. 30. though we should thinke before wee speake whether hee would speake so, and consider before we doe, whether he would doe so; and doe all by his example as the Scholler writeth by his coppie: or else we doe not learne of him, but of our selues; and then we go awrie, like a childe which scribleth without a rule. If thou resolueſt to speake and doo no otherwise than Christ would speake and doe himselfe, thou shalt bee sure to doe all things wel, because thou followeſt a straight paterne therefore studie what this meaneth, *To put on Christ.* It is a strange speech, & a strange Gar- *Mat.* 11. 29. *Mar.* 10. 21

ment. They which cannot tell (like Nicodemus) what Christ meaneth when hee saith, *John 3.4.* that wee must bee borne againe, cannot tell what Paul meaneth when hee saith, *Put on Christ*: as if one man should put on another. I think manie here may goe to the Apostle, as the Apostles went to Christ, and aske of him, Master, expound to vs, what is the Parable?

This phrase is read in none but Paul, which hath written most of iustification by Christ: *Gal.3.27.* and therefore hee vseth all fit phrases, to expresse how wee should applie Christ vnto vs: and in no termes hee hath shewed it more liuely than in this phrase, *Put on Christ*: for it signifieth that Christe dooth couer vs like a Garment, and defend vs also safely like an armour. *Rom.4.7.* Hee hideth our vnrighteousnesse with his righteousnesse, hee couereth our disobedience with his obedience, hee shadoweth our death with his death, that the wrath of God cannot finde vs, iudgement cannot spie vs, the curse cannot see vs, for the Garment which couereth and hideth vs. But, as *Gen.37.29.* Iacob got the blessing in the name and apparell of Esau his elder brother: so in the name and apparell of Christ our elder Brother, wee receiue the blessing, and are receiued into fauour like Christ himselfe. For

GOD

GOD saith not, This is my beloued Sonne, which pleaseth mee, but *In whome I am pleased*; meaning, that not onely Christ pleaseth God, but we please God in Christ; for Christ is our head. *Mat.3.17.* *1.Cor.11.3.*

Therefore, as one looking in the face of a man, dooth like him straight if hee like his face: so, GOD beholding vs in the face of Christ, doth loue vs straight, becaufe the face dooth pleafe him. But Christ is not our head vnleſſe we be his members, Christ is not our Garment vnleſſe we put him on: as Christ did put on our Garment when he cloathed himſelfe with our fleſh; and tooke our infirmities and bore our curſe: ſo wee muſt put on his Garment, that is, his righteouſneſſe, his merites, and his death, which is as ſtrange a veſture to vs, as our fleſh was to him, and much a doo wee haue to put it on, and when it is on, there is great cunning to weare it cleanlie and comely from ſoyling and renting, that ſuch a precious Garment bee not taken from vs againe. *Eph.5.23.* *Reu.3.4.* *Mat.22.11.* *Math.7.23.*

Therefore many ſeeme to weare this garment which ſhall be thruſt from the banket, becauſe they weare it not: as thoſe which will ſay, when the Lord ſhall come to iudgement, We haue ſeene thee in our ſtreetes, wee haue heard thee in our Sinagogues, wee haue pro- *Luk.13.26.*

phecied, we haue cast out Diuells, we haue wrought myracles by thy name: as though if anie had put him on, or borne his marke, they were the men which were marked like his seruants: therefore who but they shall enter into Heauen? Yet Christ saith, *I know you not*: there is their reward, I know you not: as if he should answere, You weare not my liuerie, you beare not my cognisance for all your shewes, therefore depart from me: so he put them off, because they had not put him on: for though they had seene his person, and heard of his vertues, yet they had not faith to applie his mercies, his merits, his death and his righteousnesse vnto them, without which no man can put on Christ nor weare him. Faith is the hand which putteth him on, Faith taketh first his righteousnes and couereth her vnrighteousnes, then she taketh his obedience and couereth her disobedience, then shee taketh his patience, and couereth her impatiencie, then she taketh his temperancie, & couereth her intemperancie, then she taketh his continencie, and couereth her incontinencie, then she taketh his constancie, and couereth her inconstancie, then she taketh his faith and couereth her diffidence: then shee taketh his humilitie and couereth her pride: then shee taketh his loue, and couereth her rancour:

Luk. 13.27.

And

And so taketh one roabe after another, and tricketh her selfe, vntill she haue put on Iesus Christ, that is, vntill shee appeare in the sight of God, like Iesus Christ, cloathed with his merites and graces: that God hath no power to be angrie with her, because shee commeth so like his sonne. This is to put on Iesus Christ, as you shall see more liuely, when you haue taken a view of the Garmẽt, for we are to speake of Christ the Garment, and of our putting it on. There be many fashions of apparell, but they are too light, or too heauie, or too saddle, or too course, or too stale, and all weare out. At last the Apostle found a fashion that surpasseth them all: it is neuer out of fashion, meet for all seasons, fit for all persons, and such a profitable weed, that the more it is worne, the fresher it is. What fashion haue you seene comparable to this? It is not like the clothes of Dauids Ambassadours, which couered their vpper partes; nor like Sauls armour, which tired Dauid when hee shoulde fight with it: nor like the counterfait of Ieroboams wife, which disguised her selfe to goe vnknowen: nor like the olde ragges of the Gibeonites, which deceiued Iosua: nor like the paultrie sute of Michah, which hee gaue once a yeere to his Leuite: nor like the gluttons flaunt which ietted in purple euerie day: nor

2.Sa.10.4. *1.Sa.17.29.* *2.Kin.14.2* *Iosua 9.4.5* *Iud.17.10.* *Matt.11.8.*

nor like the light clothes which Christ saide are in kings Courtes, and make them lighter that weare them. But it is like the garment of
Exod.28.21 the high Priest, which had all the names of the Tribes of Israell written vpon his breast: so all the names of the faithfull are written in
Mal.3.16. the breast of Christ, and registred in the book
2.King.2.8. of his merites: it is like Elias mantle, which diuided the waters: So he diuideth our sinnes and punishmets, that they which are clothed with Christ, are armed both against sinne and
Deut.26.5. death. It is like the garments of the Israelites in the wildernesse, which did not weare; forty yeares together they wandered in the desart, and yet saith Moses, their shooes were
Math.17.2. not worne, but their aparell was as when they came out of Egypt: So the righteousnesse of Christ dooth last for euer, and his mercies are neuer worne out. As Mardocheus shined in
Hest.6.11. the kings roabes before the people: so and more glorious are the faithfull in the roabes of Christ before God. When Christ was transfigured vpon the mount, Mathew saith that his face shined like the Sun, & his clothes
Psal.136 1. were as white as the light: So when wee are transfigured into the image of Christ, we shall shine before other men like lightes, and therefore Christs disciples are called Lights,
Math.5.14. because they were clothed with light, and shi-

ned

ned to the world. Salomō was not so glorious in al his rioalty, nor the Lillies which are brauer than Salomon, as he which is clothed with Christ, because the apparel vpon him is better than al the world about him. Therefore if Dauid said, *Weepe ye daughters of Israel, for Saul which clothed you in purple:* I may saie, reioyce ye daughters of Israel, for Christ which hath clothed you with righteousnes, as it were with a vesture, before you come to the banquet. *Matt.6.29.* *2.Sa.1.14.*

This is the Wedding Garment, without which no man can feast with the Lord. This Garment is called an *Armour*, because it defendeth vs from all the assaultes of the diuell, the flesh, the world, the heate of persecution, and the colde of defection. This Garment is called Light, because it is the beauty and glorie of them which weare it. This Garment is called a Kingdome, because none but Kinges doe weare it, that is, they are inthroned in the kingdome of Christ, and made kings ouer the world, the flesh and satan: which weare this Garment like the haire of Sampson, which while he wore he was like a king, and all his enemies had no power to hurt him. *Mat.22.12* *Ephe.6.11.* *Rom.13.2.* *Matt.6.3.* *Iud.16.6.*

This Garment Paul hath sent vnto you, to goe before the king of heauen and earth, a holy Garment, a roiall Garment, an immaculate garment, an euerlasting garment: a garment

ment whereof euerie hem is peace of conſcience, euerie pleate is ioy in the holy Ghoſt, euerie ſtitch is the remiſſion of ſome ſinne, and ſaueth him which weareth it. If ſhee which touched the hemme of Chriſts garment was healed, he which weareth the Garment, nay, hee which weareth Chriſt himſelfe, ſhall not he be healed of all his ſores, though hee were wounded from head to foote? You need not cloath him now which ſaith, *When I was naked ye did not cloath mee*, nor caſt your garments in his waie, as they did, when he came to Ieruſalem, but take his Garments, and ſuffer your ſelues to be cloathed, as Noah did, to couer your nakednes. As the good Samaritane put him vpon his owne beaſt, which was ſpoiled with theeues, and bound vp his ſores, when hee was wounded: So Chriſt Ieſus mounteth the faithfull vpon his righteouſnes, and healeth their ſinnes, as though hee ſhould couer them with his garments, whom the worlde, the fleſh and the diuell haue robbed of their garments, that is, the righteouſnes which they had in paradiſe before the ſerpent came: ſo if we put on Chriſt, we are clothed with his obedience, wherby our wickednes is couered: wee are clothed with his merits, whereby our ſins are forgiuen: we are clothed with his ſpirit, whereby our heartes are mollified

Mat 25.43. *Mar.*21.8. *Gen.* 9.23. *Luk.*10 34.

This Samaritaine doth not ſignifie Chriſt, but yet may be reſembled to Chriſt.

*Gen.*3.1.

mollified and sanctified, & renued, til we resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in Col. 3. 12. Where he brings forth al the robes of Christ, and sorts thē, and saith, put on mercie, put on meeknes, put on humilitie, put on patience, put on loue, all which before he called the new man. So that to put on Christ, is to put on the new man with all his vertues, vntill we be renued to the image of Christ, which is like a new man amongst men. They which labor to be righteous, and yet beleeue that Christs righteousnes shall saue thē, haue put on Christ as Paul would haue them. We are not taught to put on Angels, nor Saints, nor the virgin Mary, nor Paul himselfe, to couer our sinnes with their righteousnes, as the Papists do: but we are commanded to put on Christ, and couer our sinnes with his righteousnes. The body hath many Garments, but the soul hath one garment. Euery clout will couer our sores, but the fineſt silke wil not couer our sins. Therefore when we seeme braue to others, we seeme foule to God, because his eie is vpon our sins, which lie naked whē al the rest is couered, vntil we put on Christ, & then we hear þ voice, *Thy sins are couered*, & thē we haue that blessing, *Blessed is the mā whose sin is couered*: so we are clothed & blessed together. *Verse* 10. *Math.* 9. 2 *Psal.* 32. 1.

Yet

Yet this garment is out of request, too rough for some, too graue for others, too base for others. And therefore in stead of putting on
Luke. 1737 Christ, they put him off, in stead of welcom-
*Mat.*8.34. ming him, they discharge him, like the Gadarens, that they may keep their swine, that is, their beastly pleasures, which he would cast in
*Ma.*27. to the sea. These are like the foolish souldiers which should haue made Christ their Garment, and they cast lots vpon his Garments, and diuided them, and so spoiled them. So do the Papists deale with this Garment, they say it is not fit for them, and therefore they break it, and mangle it, and peece it with ragges of their owne inuentions: they say it is too light, and not able to beare off the storms of death and heate of hell, and therefore choose rather to make themselues garments of their merites, and their masses, and their penance, and their pardons, and their pilgrimages: like Adam and Eue, which made themselues coates
*Gen.*3.7.31 of fig leaues, which God destroyed againe, to shew that when men haue patched all their leaues of masses, of pardons, of pilgrimages, & satisfactions together, yet they will not couer their nakednes, nor keepe off the heate of Gods wrath, but are like the curtall skirtes of
2.Sa. 29.4. Dauids Ambassadors, which hidde not their shame. Therefore when we may goe in our masters

maſters attyre, ſhall we ſcrubbe like beggers patched in our rags? Mine owne garmentes defile me, ſaith Iob: Our owne Garmentes, our owne righteouſnes defileth vs, for what garment, what righteouſnes haue we of our owne, but that which is like a menſtruous cloth, which had more need to be waſhed it ſelf, than to wipe that which is foule? Therfore Chriſt muſt make vs Garments, or elſe when our backs ſtant it like Courtiers, our ſoules ſhall ſtrip like beggers. And the deuills will ſport themſelues like Cham, to ſee our nakedneſſe.

Iob 9.31.

Eſa.64.6.

Gen.9.22.

Firſt, the Father made vs Garmentes in Paradiſe, now the Sonne makes vs Garments in the Wilderneſſe, nay, the Sonne is made our Garment, as Paul ſaith, *Chriſt is made vnto vs righteouſneſſe*: that is, Chriſts righteouſnes muſt be our Garment, or elſe we ſhal be aſhamed when our righteouſneſſe doeth not reach to couer our nakedneſſe, but ſtill ſome part will peepe bare vntill he caſt his righteouſnes vpon it, and then all is couered. As Dauid needed no other armour againſt the Giant than a ſling: ſo we need no other garment againſt ſinne than Chriſt. There wanteth nothing but this, to put it on.

Gen.3.21.

1 Cor.1.30

1.Sa.17.42

Now let vs ſee how to put this Garment on. Many fumble about it, like childrē which had

had neede of one to put on their clothes. Some put on Christ like a precious head tire, which all day is worne, beautified with iewels, and beset with gemmes, to make the face seeme more amiable: but at night, that riches is laid aside, and the head muffled with some regardles tyre. Thus do our curious women put on Christ, who when they heare the messengers of grace offering this Garment: and preparing to make the bodie fit to be garnished with so glorious a vesture, as Paul did the Romanes, first washing away dronkennes and gluttony, then chambring and wantonnes, then strife and enuie, and so sinne after sinne, they seeme like the stonie ground to receiue it with ioy, and thinke to beautifie their head with this precious ornament: but when hee tels them there is no communion between Christ & Belial, that if this Garment be put on, all other vanities must be put off; they then turne their day into darknesse, and reiect Christ, that would be an eternall crowne of beauty to their heads, and wrap their temples in the vncomely rags & refuse of euery Nations pride: and in these toyes they cause their seruants to spend many howers on euery day in the weeke, but especiallie on the Sabboth day to decke their bodies, as if they were but little children, which had

had neede of one to put on their cloathes. Some put on Christ as a cloake, which hangeth vpon their shoulders, and couereth them: when they goe abroad to bee seene of men, they can cast on the cloake of holinesse, and seeme for a while as holie as the best; but so soone as they come home, the cloake goeth off, & the man is as he was, whose vizard was better than his face. Thus Hypocrites put on Christ, as many retaine vnto Noble men, not to doe them any seruice, but to haue their countenance. Many put on Christ like a hat which goeth off to euerie one which meetes them: so euerie temptation which meetes them, makes them forget what they heard, what they promised, what they resolued, and change their way, as though they had not repented at all. So the common people (like vnto Iehu) put on Christ, they are zealous so long as they are in the Church, and beate their breasts, and cast vp their eyes like the Publican, when they heare a sentence which moues them, as though they would doe no more against that saying while they liue: but the next businesse putteth all out of mind, till they come to the Church agayne. Some put on Christ as a gloue, which couereth but the hand; so they put on the face of Christ, or the tongue of Christ; but their hands worke,

Luk. 18. 11.

and their feete walke, as they did before. So manie professours of Religion put on Christ, which call but for discipline and reformation, that they might get a name of zeale and sincerities, to couer some fault, which they would not be suspected of. Thus euery man would couer himselfe with Christ, but they haue not the skill, or they haue not the will to put him on. What will you do then? Though the Garment bee neuer so good, yet it is not good to them that do not weare it: for what profite haue we of the Garments which we doe not weare? they neither keepe vs from heate, nor colde. Therefore Paul doth not bring you a Garment to laye by you for the moaths, but he bids you put it on. Here is the cunning now in putting it on. If Paul had taught vs this, then you would hearken vnto him. Well, you shall heare what Paul sayth to the putting it on.

Vers. 12. Fiirst (sayth Paul) you must cast away the workes of darkenesse, and then put on the armour of light: first you must put off, and then put on. As the Eagles feathers will not lye with anie others feathers, but consume them which lye with them: so the Wedding Garment will not bee worne with filthie Garments, but scornes like the Arke that Dagon should stand by it. If any man may not weare

1. Sam. 5. 8.

womens

women apparell for lightnes; may he weare the diuels apparell, and cloath himselfe with pride, with couetousnes, with enuie, with hypocrisie, with vncleannes, and when hee is like the diuell, sit at Gods table? No man (saith Christ) patcheth a new peece to an old Garment, and wilt thou patch an olde peece to a new Garment? God forbad the people to weare linsey wolsey, because it was a signe of inconstancie: but this is inconstancie it selfe. *Matt.* 2. 21. *Leu.* 19. 19.

He doth not put on Christ, but putteth off Christ and putteth on Belial, which fashions himselfe to GOD, and the Worlde too. As Christes coate was without seame, so they must bee without stayne that weare it. For when a man putteth on fayre clothes, he maketh himselfe fayre too, and auoydeth euerie foule thing, lest it should fowle his cloathes: so must he which putteth on Christ; for the finest Garment is soonest stayned. Therefore when thou hast put on this Garment, thou must wash thy selfe, and picke thy way, and choose thy workes, and handle nothing that is foule for marring thy cloathes; that is, thou must not thinke as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast changed thy master, & serue him with whom thou art bound. For if GOD and the diuell coulde not agree *Iob.* 19. 23. *Reuel.* 3. 15. *Iude.* 3.

vpon Moſes bodie, for one to haue one part, and the other another part, but GOD would haue all: much leſſe will God agree that the diuell ſhould haue part of the ſoule, which would not yeeld him part of the bodie. Thus haue you heard what you muſt put off: now heare how Chriſt muſt be put on. As the Angel taught Iohn to reade the Booke, when he bad him eate it: ſo we muſt put on Chriſt, as if we did eate him, not as the Papiſts doe in their Maſſe; but as the meate is turned into the ſubſtance of the bodie, & goeth through euery part of man: ſo Chriſt and his Word ſhoulde goe from part to part, from eare to heart, from heart to mouth, from mouth to hand, til we be of one nature with them, that they bee the very ſubſtance of our thoughts, and ſpeeches, and actions, as the meate is of our bodie. This is to eate Chriſt and his Word, or elſe we do not eate them, but chew them, & when our taſte is ſatiſfied, ſpue them out againe. Thus we muſt put on Chriſt: for the Worde ſignifieth ſo to put him on, as if thou wouldſt put him in, that he may be one with thee, and thou with him, as it were in a bodie together. As he hath put on all our infirmities, ſo we muſt put on all his graces, not halfe on, but all on, and claſpe him to vs, and gird him about vs, and weare him, euen as we

Rom. 10. 9.

Ephe. 3. 30.

weare

weare our skinne, which is alway about vs. Then there shall be no neede of wyres, nor ruffes, nor perriwigs: the husbands shall not be forced to racke their rents, nor inhaunce their fines, nor sell their lands, to decke their wives; but as the poore mantle of Eliah seemed better to Elisha than all the roabes of Salomon: so the Wedding Garment shall seeme better than all the flaunts of vanitie; & put euery fashion out of fashion, which is not modest and comely like it selfe. If you will know farther how to put on Christ, you shall see how your Text will Catechize you in his three names, Lord, Iesus, Christ. The Apostle seemeth to spel out the way vnto vs, how we should weare this Garment: First we must put him on as Lord; then we must put him on as Iesus; lastly, we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to commaund thee, thy tutor to goueme thee, & thy master to direct thee: thou must be no mans seruant but his, take no mans part against him, but say with the Apostle, *Whether is it meete to obey God, or you?* Thou must put him on as Iesus, that is, thy Sauiour in whom thou trustest, thy protector on whom thou dependest, thy redeemer in whom thou beleeuest: thou must not look for thy saluatiō from Angel, nor Saint, nor any thing beside him.

2. *Kin.* 2. 13

Act. 4. 19.

Iosua hath the like name, but not from God, nor to that end.

him. For the name of Iesus signifieth a Sauiour, and is giuen to none but him; and hee is not onely called the Sauiour, but the Saluation, in the Song of Simeon; to shew that he is the onely Sauiour, for there may be manie Sauiours, but there can be but one saluation: there may be many tortures, and yet but one death. Therefore, when hee is called the Saluation, it implieth that there is no Sauiour beside him. Thou must put him on as Christ, that is, a King to rule, a Prophet to teach, a Priest to pray and sacrifice, and pacifie the wrath of God for thee. For this name Christ doth signifie that hee was annoynted a King, a Priest, and a Prophet for man: a King to rule him, a Priest to offer sacrifice for him, a Prophet to teach him. So that hee putteth on Christ as Lord, which worshippeth none but him; he putteth on Christ as Iesus, which beleeueth in none but him; and he putteth on Christ as Christ, which worshippeth none but him, beleeueth in none but him, and hopeth none but him.

Luk. 1.69.
Iudg. 3.9.
Luk. 3.15.
Act. 3.22.
Heb. 8.3.
Mat. 1.16
Heb. 1.8.
Gal. 3.17.

You put on Christ first, when you are baptized: then you were sealed and consecrated to his seruice: so soone as you came into the world, you vowed to renounce the world & follow God. How many haue put on Christ thus, & since haue put him off againe? which

haue

haue broken the first promise that euer they made, and were neuer faithfull to God since. *Rom.6.3.*

You put on Christ againe, when you are called and sanctified; that is, when you cast off the olde man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of the world; and put on the newe man, which is generate in righteousnes and holines, to the Image of Christ; or likenes of Adam in his innocencie: for to put on the new man, is to become a new man, as if thou were borne againe, and conceiued of the holy Ghost. Of this Iob speaketh when he sayth, *I put on Iustice, and it couered me.* *Eph.4.22.* *Rom.12.2* *Iob.29.14.*

You put on Christ againe, when you receiue his holy sacrament, and are partakers of his bodie and blood, that is, the merites of his obedience and passion by Fayth, which heareth him as if she did see him, and seeth him as if she did feele him, and feeleth him as if she did taste him, and tasteth him as if she did digest him: then Christ is become yours, and dwelleth in you, and feedeth you with his grace to eternal life as the bread and wine sustaineth the life present. Lastly, when you haue put on Christ in these three sortes, which is your Garment for this world; after you shall put on Christ in heauen, and be clothed with his glory, and that shall bee your last vesture, which shal neuer weare out. *1 Cor.10.16* *Phil.3.21.* *1 Cor.15.49*

Thus haue you heard what is ment by put-
ting on Christ: first to cloath our selues with
righteousnes and holines like Christ; & then
because our own righteousnes is too short to
couer our armes, and legges, and thighes of
sinne, but still some bare place will peere out
and shame vs in the sight of God, therefore
Gen.27.15. we must borrow Christs Garments, as Ia-
cob did his brothers; and couer our selues
with his righteousnes, that is, beleeue that his
righteousnes shal supply our vnrighteousnes,
& his sufferings shall stand for our sufferings,
because he came to fulfill the lawe, and beare
the curse, and satisfie his Father for vs, that
Iohn 3.16. all which beleeue in him might not die, but
haue life euerlasting.

Now I haue shewed you this goodly Gar-
ment, you must goe to another to helpe you
to put it on; and none can put this Garment
vpon you, but hee which is the Gar-
ment, the Lord Iesus Christ.

Therefore to him let
vs pray.

FINIS.

THE

THE WAIE TO walke in,

Rom. 13. 13.

Let vs walk honestly, as in the day, not in glutonie and dronkennesse, neither in chambering and wantonnesse, nor in strife and enuying, &c.

HAuing alreadie shewed you a kingdome, nowe I will shew you wherein this kingdome consisteth and in what it doeth not consist, as in the 14. of the Romans, he sheweth that it consisteth not in meats and drinks, &c. but in righteousnes, and peace, and ioy in the holy Ghost. But because I am to speake of some vices which this text calleth me vnto, I

will first proceede in them, beseeching you, as you can heare them to be condemned, so speedily to proceed in execution, to put them to death, & so to goe forward with the rest of your sinnes.

Let vs walke honestly as in the day, not in gluttonie and drunkennes, &c. As if he should saie, know you that I bidde you put awaie from you the workes of darkenes, he nameth not all the workes of darkenesse, but chiefly those that doe raigne and are cause of more wickednesse, that is, gluttony, drunkennesse, strife and envying, &c. three monsters come out of hell, and troubleth the whole worlde, therefore cast off these, and you have cast off all.

Now to speake of them, I wil begin where the vices begin, and as I point them out vnto you, so I pray you to slay them, as if you had marshall lawe in your handes to put them to death. By this narration the Apostle sheweth the chaine of sinne, how one sinne will draw on another after it, for no sinne is so base, that it will goe alone, wherefore resist all sinnes or none, for if you entertaine one sinne, it will presently draw another after it, and so the whole house will be full of theeues, as Gehezi his pride made him to lye, and Adams fall made him to excuse himselfe, & Peters deni-

all made him sweare, and after his swearing, made him curse himselfe, &c. for the sinner cannot stay after he hath committed one sin, to commit another, nor till he hath come to the bottome, euen to the bottome of hell. If I should stand to anatomize and paynt out al vices in their kinde, I should crane a longer time than is allotted me, therefore I will briefly touch them.

As huge as the sea is, yet one may taste the saltnesse of it in a droppe, so in one sinne you may see how ill fauoured all the rest be, for there is no sinne but weakeneth the body, shorteneth the life, corrupteth and consumeth the goods, preuenteth grace, and maketh vs odious to GOD and to Angels. You are giuen to hate your enemies, these are they, therefore hate them: they keepe you from repentance, least you should be saued, wherefore I will shew you what is in this box, least the same goe to your eyes and so blinde you.

Walke not in gluttonie, drunkennes, & strife, &c. These come like faire Ladies, with presents in their hands to woo the vnstable soule of man, Gluttonie commeth with the pleasure of the flesh, Drunkennesse with the satisfying of the thirst, Strife with the reuenge of the enemie.

And

And first what gluttonie and drunkennes offereth, and how many haue been deceiued with their sweete meates and strong drinkes, till all haue beene turned into a belly, and so turned the body into sinne, dayly Experience teacheth vs.

Now by the way, the Apostle (we must note) doth approue sobrietie & vertue, that as a man may drinke and not be drunken, so he may eate that he loueth, and not glut himselfe; for he forbiddeth not to eate meate, but not to eate too much, lest thou surfet, for the golden meane is good for al things. Salomon doth not forbid to eate honie, but eate not too much, lest thou surfet: As the body may not offend the soule, so the soule may not iniurie the bodie, lest it bee vnfit to serue the soule.

Many there bee that thinke they haue not sinned in gluttony till they surfet, but this is gluttonie in excesse, and punisheth it selfe with many diseases, as dulnes of wit, want of memorie, and shortnes of life. Now that you may sinne in gluttonie, and not to surfet, appeareth by the rich man in the sixteenth of Luke, who fared deliciously euery daie, and neuer surfeted, yet for all that hee is called a glutton, to teach vs that there be gluttons which doo not surfet. This kind of sin much

dif-

displeaseth God, when men eate and drinke and rise vp to play, and remember not the afflictions of Ioseph and Lazarus lying at the doore: many be such banquets, where none do come with a Wedding garment, & where Christ is neuer inuited. Manie thinges may perswade vs to temperance, & we may learne it of the beasts, who desire no chaunge, nor hoord not, and are content. GOD prouided meate for all creatures, as hearbes, roots, and grasse, before hee prouided anie for man, to teach vs, what little care wee should haue of our belly, for we liue not by bread onely, but by euerie worde that proceedeth out of the mouth of God. Christ hath taught vs to fast, when he prepared himselfe thereunto in the wildernesse, but hee neuer by anie example taught vs to feast: some there be which think hee did neuer eate flesh but in the paschall Lambe, which although it doth not teach, or debar vs from eating flesh, which Peter was willed to eate in the vision, yet it teacheth vs to tame the flesh, lest Hagar should get the vpper hand of her mistres.

When the belly is full, the flesh lusteth, the tongue prateth, the wit sleepeth, and Satan carrieth away the minde when the vnderstanding is away: As the moyst and watersh grounds bring forth nothing but frogs and toads,

toads, so the belly and watrie stomacke that is stuffed like a tunne, bringeth forth nothing but a drousie minde, foggie thoughtes, filthie speeches, and corrupt affections: therefore the Phisition sayth, nothing better for the bodie then abstinence, the Diuine sayth, nothing better for the soule then abstinence, the Lawyer sayth, nothing better for the wits then abstinence; but because there is no law for this vice, therfore it breaketh out so mightilie. Whoredome hath a lawe, Theft hath a lawe, Murther hath a lawe, but this sinne is without law.

Now to the second sinne, which is Dronkennes: these are two sisters, betwixt whom there is little difference: in this sinne some are mad, some are merrie, some doe vomite, some doe sleepie, and some do reele, and then there is no difference betweene a man and a beast, saving that the one can stand, and the other cannot.

As euerie Scripture that maketh against Theft, maketh against Nonresidencie; so euerie reason which maketh against gluttony, maketh against dronkennes.

Now after these commeth chambering and wantonnesse, and no meruaile sayth one, though the impes doe followe, when the diuell goeth before: for fulnesse of bread

went

went before the sinne of the Sodomites. So when Dauid had dined and was full, walking vpon his pallace, his eyes glaunced, his flesh lusted, his heart consented, the fire burned, and there was no water to quench it. And therefore in that so great a champion as Dauid did fall, let him that standeth take heede lest hee fall. And seeing that thou in thy selfe art no stronger, or mightier, imitate and followe the example of those that are cunning wrastlers, who to cast downe another will first cast down themselues: so we to ouerthrowe our enemies must subiect our selues, and humble our selues first by fasting and praier.

Sodome was burned, but the sinnes haue escaped. Sweete wordes, soft attyre, wanton behauiour, and such like, haue conspired and agreed all together to send honestie to sale. And wee vse dayly to pray that wee bee not lead into temptation: and yet we doe leade our selues into temptation. For our fayre wordes, wanton gestures and daintie fare, with many other pleasures, doe beeken vnto sinne: and if there bee no wine why hanges the bushes? and if there be no wantonnesse, why is there anie wanton, or vnseemely, or vngodly attyre.

Let

Let vs not walke in gluttonie and drunkennes, neither in chambering & wantonnesses, nor in strife and enuying. It is hard to say which of these sins is most in the world; happily some will say, I haue been no glutton, no drunkard, no whoremonger, no murtherer, no false Image worshipper, &c. but who can come forth and say, hee is free from strife, for strife hath compassed the whole worlde, strife in Countrey, strife in Citie, strife in the Court, strife in the Common-weale, strife in the Church, who cā say that he is free from strife, or that he hath not iniured his brother? surely that man shall stand alone, for it will light vpon none but Christ.

I can but exhort you with the Apostle, that you would not walke in strife and enuying, therefore put away these among the rest, for he that hath not put off these hath not put on Christ, and if he hath not put on Christ, he is then no Christian. Enuie is a sinne, and it punisheth it selfe like gluttonie, for it fretteth the heart, tormeth the life, and eateth the flesh, as a fire cōsumeth the wood, it is the mother of strife, and a great worker in the Court, this is it which brought labour and sicknesse, and death into the worlde, euen the enuie of the serpent, and the duell, and it will condemne thee in thy conscience if thou bee an enuious man,

man. Nothing resembleth God more than loue; for GOD is loue: so if thou hast loue, thou resemblest God. But if thou hast enuie, and art an aduersarie, thou resemblest the diuell: for thou canst not come neerer the diuell any way, than to bee enuious. As the dust commeth with the winde, so the diuell commeth with enuie; and hee that is possessed with enuie, is possessed with the diuell. Why doth the Apostle say in the third chapter of his Epistle to the Colossians, *Aboue all things put on loue?* Because loue is best of all. Why doth he call loue *the band of perfection?* Because it bindeth all vertues together. If loue be the band of perfection, to bind al vertues together: then enuie is the band of impietie, to binde all sinnes together: therefore if we must cast off all but loue, we must cast off enuie. Thou canst not come to the kingdome of peace, without loue. The kingdome of Satan is at peace, and shall not Gods kingdome be at peace? Shall we be at peace with the flesh, the world, and the diuell, and bee at variance with God, and at strife one with another? *Fire is cruell, wrath is raging: but who can stand before enuie?* Prouerbs. 27. And if none can stand before enuie, how can enuy stand before God?

If thou canst not forgiue him that dooth

offend thee, thou prayeſt againſt thy ſelfe, & askeſt vengeance vpon thee, therefore the Apoſtle exhorteth thee not to let the Sunne go downe vpon thy wrath, Epheſ. 5. 26 Charitie enuieth not (ſaith Paul) therfore ſee thou haue charitie, leſt thou bee counted an enuious perſon.

The beaſtes of the field are armed with hornes, with hooſes, with tuskes, and ſuch like, to take reuenge: but nature hath left nothing for man to put him in mind of reuenge: and yet man aboue al other creatures, is moſt deſirous of reuengement, for he hateth his own life, therefore it is againſt nature to enuie. Iohn ſayth, he that hateth his brother is a manſlaier & loueth not God, neither knoweth God: if an enuious man (ſayth he) ſay he loueth God, he is a lyar, becauſe he hateth his image: if he ſay he knoweth God, he is a lyar, how canſt thou loue God, and hate good men? & how canſt thou loue learning, when thou hateſt the learned? ſo doth the enuious man all both good and bad: therefore this is the worſt ſinne, becauſe it commeth neereſt the ſinne againſt the holy Ghoſt.

Conſider therefore whom thou hateſt, euen thy image. The diuell was appoynted to hate man, and not man to hate man; and if thou hateſt a good man, thou hateſt God: if thou

thou hateſt an euill man, thou hateſt one like thy ſelfe; and if thou hateſt one like thy ſelfe, thou hateſt thine owne ſoule: therefore as S. Paul ſoyth, Haue peace with all men. Canſt thou not hate the ſinne, and loue the perſon? as the Phiſition hateth the diſeaſe, and yet loueth the diſeaſed.

As a great manie of Bees can lodge together in a hiue: ſo a legion of diuels can nettle together in one man, but many although they cannot liue aſunder, yet they cannot liue together.

Wherefore now conſider the pedigree of peace; God is the God of peace, the holy Ghoſt is the Spirit of peace, the Angels are the meſſengers of peace, the Miniſters are the preachers of peace, and the Magiſtrate is the defender of peace; ſhall wee then that haue the God of peace, the Spirite of peace, the meſſengers of peace, the preachers of peace, the Magiſtrates of peace, & (as I may ſay) the Queene of peace, bee at enuie and warre one with another? Meruaile not though I am ſo long vpon this ſinne; for there is none of you that heare me this day, but you can giue mee ſufficient matter to ſpeake hereof. Then can I want words when ye bring matter? Shal I not wraſtle, and ſeeke to ouerthrowe this giant, which challengeth euery man?

As no man finding a Serpent leaueth him before hee bee dead; so let vs slaughter this monster while he is vnder the axe, that he neuer rise anie more. Consider of the wrong thou dost to thy self when thou enuiest another, for the stroake of enuie redounds vnto thee. It were better thou didst gratulate them with good things, as good men haue done and doe daylie: but in stead of imitating their vertues, or commending their gifts, wee enuie them and maligne them, and so their ioy is our sorrow. But the enuious man doth pay for his spite, for it requoyles vpon himselfe; and enuie is punished with enuie, and hatred also with hatred: for hee which hateth all, shall bee hated of all. Thus he is tormented for another, as Herode tormented himselfe for Christ, & the Iewes troubled themselues for Paul: for enuie is as gall to the heart, a prickes to the stomack, and as a canker in the mouth, and euer vexeth thee, as the euill spirit of Saul vexed him.

Loue is so contrary to enuie, as that it hath more ioy of others welfare, then enuie hath of his owne. Therefore an enuious man may bee compared to Cain, who when hee killed his brother Abel, was so troubled, that he sayd, *Whosoeuer findeth me shall kill me.*

The couetous man though hee will not commu-

communicate his owne goods, yet he would haue others to communicate their goods: the proud man although hee bee proud himselfe, yet he would haue others to be humble: but the enuious man careth not who doth any good.

As the Eagle doth account them bastards that cannot abide to looke vpon the Sunne; so Christ doth account them bastards which will not take him to bee an example of lowlinesse.

Euery creature doth impart his good vnto man: but the enuious man he hath separated himselfe from doing good to any, euen as an Apostata.

Euery vice is the contrary of some vertue, as intemperance to moderation, incontinence to chastitie, pride to humilitie, but enuie is contrary to all. This is the cognisance of the diuell: for God saith, *By this shal men know that you are my disciples, if you loue one another:* so the Diuell he sayth, By this shall men knowe that you are my Disciples if you enuie & hate one another. The proud, the prodigall, the couetous, the lasciuious, they are loued of some, but the enuious man is hated of all. And this sinne is so lothsome vnto him, that he cannot abide it in any but in himselfe.

Therefore, if we loue our ſelues, let vs loue our neighbours; for nothing doth more pleaſe God than loue: ſo that if the blacke Moore could be cleane, here is water inough to waſh him. But the fleſh of man is more ſtrong then all theſe reaſons.

God hath put enmitie betweene vs and the Serpent, and the ſerpent hath put enmitie betweene man and man.

When Ioſeph had laden his brethren full of corne, and ſent them away, he bade them not to fall out by the way: ſo I would this leſſon, when we haue plentie of all things, and are full, had deepe impreſſion in our hearts that we forget it not,

Fall not out by the waie.

FINIS.

To the Reader.

WHereas these Sermons of Nabuchadnezzar haue heretofore been printed by an vnperfect Copie, and by meanes thereof haue passed through the handes of diuers; hauing in some places the minde of the Author obscured, in other some the sentences vnskilfully patched together: Whereby the Authors discredite might bee furthered, and the sale of the Sermons haue been hindered. Now as I haue caused them to be examined by the best Copies, and to bee corrected accordingly: so I thought good to certifie thee of the same, that the wants which were in the first impression, might not cause thee to suspect this impression also, and so discourage thee from acquainting thyselfe with the excellent Instructions, offered in these Treatises.

THE PRIDE OF *Nabuchadnezzar.*

Dan. 4 26.

26 *At the end of twelue moneths he walked in the royal pallace of Babel,*

27 *And the king spake and sayd, Is not this great Babel, that I haue built for the house of my kingdome, by the might of my power, and for the honour of my maiestie?*



Haue chosen this storie of Nabuchadnezzar, wherein is laid downe his Pride, his Fall, and his Restitution. This Nabuchadnezzar was a wicked King, and therefore God warned him by a dreame, and by Daniel, to amend his life, but all would not serue, hee made many shewes, but

but hee reuolted againe, therefore at the last GOD gaue him ouer for a time, and he became like a beast, vntill hee acknowledged his power to come from God. A warning to all rulers, to put them in remembrance that one ruler is aboue, which must be serued of them all, or else all their buildings and treasures, and guard, will not shield them from iudgement when the stroke commeth, no more than they could saue Nabuchadnezzar. *At the end of twelue moneths* (saith Daniel) *this king walked in his royal pallace.* The Prophet sheweth that he had deserued this punishment before, and that his dreame which he had, did tell him that his kingdome should depart from him for his Pride, yet this respite of twelue moneths was graunted him, like the fortie dayes which were granted to the Niniuites, to trie what hee would doe vpon his warnings, and whether hee would repent as the Niniuites did, therefore the holy Ghost sheweth how the time ranne, and how he liued after, as if he should say, if he will returne yet, and be warned by the dreames, or by the Prophets which I sent him, I will stay my hand, and his kingdome shal not depart from him. But here he sheweth, that he forgot his dreame like a dreame, and was more desirous to know what it meant, than to be warned

by

by it. The twelue moneths ranne moneth after moneth, yet Nabuchadnezzar is all one. Now his dreames are gone, he thinketh that all is ended, therefore he getteth him vp into his pallace amiddeſt his delights, to beake himſelfe, as it were, in the ſunne of all his pleaſures, where indeede hee haſtened GOD to take away all his pleaſures and delightes from him, when hee ſhould haue repented, as the Prophet Daniel willed him, and ripped vp his ſinnes, and bewayled his wicked life, and poured foorth teares, and preuented his iudgement with prayer vpon his knees, then was hee ſtalking in his galleries, and thinking what ſinne ſhould bee next, to fill vp the number of his rebellions, that GOD might not ſpare him when he iudged: ſo the wicked will not ſuffer the propheſies of God againſt them to be in vaine, but they will put GOD in minde of their puniſhments, and ſinne till the puniſhment doe come vppon them to fulfill the threatnings due vnto them.

Some thinke that Nabuchadnezzar walked vpon the roofe of his pallace, from whence hee might ſee all partes of the Citie round about him, like the mountaine whither the tempter led our Sauiour Chriſt, to ſhew him the beauty of the world.

This

This the Prophet Daniel would ſignifie, that the King liued in eaſe as he liued before, and pleaſed himſelfe in vanitie ſtill for all his warnings, and turned his time of repentance to ſinne againe.

Therefore God would deferre the time no longer, but cut him downe, like the barren and fruitleſſe figge tree, to teach vs to take mercie when it is offered, and repent while wee haue time and ſpace, and that if GOD ſpeake vnto vs but once, to lay it vp in our hearts for euer, not looking or expecting to be ſpoken to againe, becauſe GOD is not bound to admoniſh or giue vs any warning at all.

One woulde haue thought that Nabuchadnezzar woulde haue remembred his warning while hee had liued, which had ſuch a ſtrange and fearefull Dreame, and after that another dreame, being no leſſe ſtrange and fearefull than the former dreame to confirme it, and after ſuch a Prophet to expound it, and the expoſition of it threatning ſuch a miſerable ruine and downfall vnto himſelfe.

One woulde haue thought and beleeued that he could neuer haue forgotten it, or put it out of his remembrance although he had liued vnto this day. But like a wonder which

laſteth

lasteth not aboue nine dayes: so is the repentance of them which sinne by custome, for when sinne is rooted it sticketh fast, and will hardly be weeded out, though GOD should send vs dreames, though he should shewe vs visions, though hee should raise vp Prophets, Daniel himselfe cannot make this blacke Moore white, which alwayes hath been black before. And this we may see in our selues, for why haue we needs to heare so often of repentance, more then of any thing else, but that it is such a thing as we cannot frame our selues vnto? If wee bee warned of any thing but of sinne, one warning will serue. But we are so incorporate and inured to sinne, that a thousand sermons will not serue: so custome hath made sinne stronger in many than the word of God. Well, remember, or consider, or applie it how he wil, after twelue moneths God wil come & take account of his dreames and of his Prophets, which he sent him to see what he hath profited by them. Although he hath leaden feete which are long in comming, yet he hath yron handes, which when he commeth, will strike home.

Now the twelue moneths are expired, God comes & findes Nebuchadnezzar vpon his towers, when hee should haue cast himselfe downe to the ground, and thought vpon his dreame,

dreame, and Daniel, and ſo haue humbled his pride; hee was pearched vpon his rooſt, and there hee beginnes to crowe of his wealth; *Is not this great Babel which I haue built for the houſe of my kingdome, by the might of my power, and for the honour of my maieſtie?* See how the man ſtandeth in admiration of his vanitie, like a vſurer which doateth of his money, as though hee had deſerued immortall fame for ſpending his money vainely. *Is not this great Babel, &c.* he ſhould rather haue ſayde, Is not this Nabuchadnezzars follie, which hee hath built for a mocke to his name, and an impeachment to his wiſdome, for men to ſay when they paſſe by, look how our King hath beſtowed his reuenues, heere lie our ſubſidies & tributes in this ſtone wall. But Nabuchadnezzar thinkes that euery one will praiſe him for his follie. Therefore like a woman when ſhee is pricked vp in her brauerie, thinkes that all doe admyre her, and hath as goodly an opinion of her ſelfe as the Pecocke hath of his feathers, and frameth all her lookes, and geſtures, and ſpeeches accordingly: ſo when Nabuchadnezzer ſate in his Pallace, and ſawe ſuch ſhewes about him, now ſayth Pride thou muſt frame thy lookes, and geſtures, and ſpeeches, accordingly, or els the Kings Pallace will be brauer

uer than the King himſelfe: ſo hee begin-
neth to exalt his minde higher than his pal-
lace, and to looke and ſpeake ſtouter than
hee did before. The temptation was no ſoo-
ner in his heart, but the wordes were in his
mouth, and hee pleaſed himſelfe therein ſo
well, that he could not refraine being alone,
but as a foole admyres himſelfe in a glaſſe, ſo
when hee was alone and no bodie with him,
hee ſtrouted alone and bragged by himſelfe,
to thinke what a iolly fellow he was, and how
men began to talke of his buildings. By this
we may ſee how wealth and honours change
manners, and how a gay coate, or a great
band, or a gold ring can braue a mans mind,
and make him looke and ſpeake after ano-
ther manner then hee is accuſtomed, when
they are from him.

It is a wonderfull thing to ſee what power
theſe pettie vaine toyes haue ouer the minde,
to alter and chaunge a man ſodainlie, to
make him thinke better of himſelfe that day
hee weares them than anie other daye be-
ſides.

Is not this great Babel, which I haue built for the houſe of the kingdome, by the might of my power, for the honour of my maieſtie. Before the holy Ghoſt laieth downe Nabuchadnez-
zars words, marke how hee commeth vnto
them,

them, *The King ſpake and ſayd.* Spake & ſayd, was not one enough, but he muſt ſay ſpake and ſayd? This doubling of the words ſheweth, that hee ſpake with a premeditate pride from his heart roote, which paſſed not whether it were a ſin or no, come what will come of it. The holy Ghoſt doth bring other ſpeeches with *He ſayd*, and no more: but here he ſaith, *Spake and ſaid*, as though he ſpake twiſe, not as he ſpake at other times, but like a man at defiãce, which would not recall any word, but if he could ſay more he would ſay more to anger.

Did I call it great Babel? I may call it great Babel. Did I ſay that I built it? I will ſay that I built it. Did I adde, for the honour of my maieſtie? let it goe, for the honour of my maieſtie. Thus hee ſpake and ſayde, as though he would bee conſtant in his pride, although hee were conſtant in no other thing.

Is not this great Babel, which I haue built for the houſe of the kingdome, by the might of my power, and for the honor of my maieſtie?

Three things I note in this ſaying. Firſt, what a glorious opinion Nabuchadnezzar had of his vaine building, out of theſe words, *Is not this great Babel?* The ſeconde out of theſe words, *which I haue built by the might of*

my

my power; wherein he tearmeth himselfe the founder of it, as if he had done all without a helper. The third is, that in all his worke, he sought nothing but vain-glorie, out of these words, *for the honour of my Maiestie.* These three sinnes Nabuchadnezzar doth bewray in one bragge, and in al these three we are so like, that the beasts were not so like him whē he became like a beast.

First we haue not so wonderfull an opinion of GOD, or of his word, or of heauen, as wee haue of our owne acts, although wee bee neuer able to do halfe that Nabuchadnezzar did. Secondlie, this is our manner, to attribute all to our selues whatsoeuer it be, riches, honour, health, or knowledge; as though all came by labour, or policie, or arte, or literature: if wee cannot drawe it to one of these, then we think it fortune, although we vnderstand not what fortune is. If wee did count our selues beholding vnto God for them, thē we would find some time to be thankfull vnto him.

Lastly, when we ouer-view these matters, this is our solace and comfort, to thinke these are the things which make me famous and spoken of, and pointed at, and then we end, as though it were inough to bee poynted at. *Is not this great Babel?* That which one loues, seemes

seemes greater and more precious aboue all which he loueth not, although they be better than it: so did these buildings seeme to Nabuchadnezzar.

One would not thinke that a house were a matter to make a king proude, although it were neuer so faire; stone wals are not so precious, that he should repose al his honour vpon lime and morter. But this is a iust thing with God, that vaine hope, vaine prosperitie, vaine comfort, and vaine glory, that may deceiue them when they trust vnto it, therefore is the faithfull soule looketh vp to GOD, or vpon the word, or vp to heauen, and saith to it selfe, is not this my hope, is not this my ioy, is not this my inheritaunce? So the carnall man when hee looketh vpon his buildings, or his groundes, or his money, saith to himselfe, is not this my ioy, is not this my life, is not this my comfort? So while hee poares and gapes vpon it, by little and little the loue of it growes more and more in his hart, vntill at last he haue minde on nothing else.

This was the first dotage of Nabuchadnezzar: the second was, *which I haue built by the might of my power.* What a vaunt was this to say; that hee built Babylon, when all histories accorde, that it was builte by Semyra-

mis before Nubuchadnezzar was, therefore why doeth hee boaſt of that which another did?

The anſwere is eaſie, why doo other men ſo now, we ſee that euery one doeth labour to obſcure the fame of others, that they may ſhine alone, and beare the names themſelues, eſpecially in great buildinges, for if they doo but adde or alter any thing in ſchooles, or hoſpitalls, or colledges, they looke ſtraight to be counted the founders of them, and ſo the founders of many places are forgotten. So it is like that Nabuchadnezzar did adde or alter ſome thing in this Citie, and therefore hee tooke all to himſelfe, as the faſhion hath been euer ſince: but if none had built it, but he had beene the founder of it (as ſome would ſeeme) yet this had beene a proud and arrogant ſpeech to ſay, *which I haue built by the might of my power*: for it was not hee which could builde Babel, no more than Nemrod could finiſh Babel, but vnleſſe the Lord build the houſe the builders builde in vaine. Therefore when hee ſaith *By the might of my power*, he ſhould haue ſaid, by the might of Gods power.

But by this you plainely diſcerne, how hard and difficult a thing it is to hit vpon a right worde or a good worke, which hath not

not a good thought to bring it foorth. Therefore make the roote ſweete, or the fruit will be ſower, counterfaite as cunningly as you can.

Laſtly, when hee putteth in *for the honour of my maieſtie*, hee ſheweth that hee was of Abſoloms humour, who although hee had deſerued ſhame, yet he would haue fame, becauſe hee had no children to keepe his name in remembrance, therefore he erected a piller, which hee called Abſoloms place: ſo many ſtately houſes and places in England, beare their names of thoſe Lords or others that doo poſſeſſe or owe them, for the like vanitie.

Heere Abſolom thought to bee buried, as Nabuchadnezzar thought to dwell in his pallace, but hee was caſt into a pit as Nabuchadnezzar was turned into the wilderneſſe: So Shebna made his ſepulchre in one Countrie, and was buried in another: for why ſhould pride haue the rewarde of humilitie?

Humilitie ſaith Salomon, goeth before honour, that is to ſay, honour is the reward of humilitie: and yet Nabuchadnezzar woulde be honoured for his pride. What had hee, or Shebna, or Abſolom done, that they ſhould erect ſuch monuments, to bee praiſed after

death, which wer not worthy to be praised in their life? before the building Nabuchadnezzar had done nothing worth speaking of, for becauſe he liued alwaies like a beaſt, therfore God puniſhed him like a beaſt, & did he deſerue now to be ſpoken of in all ages, for heaping ſtones together? We may ſee that great men are proud of a ſmall matter, & they look to be praiſed for euery thing they doo. But looke how God ouerthwarteth them, for oftentimes in that they looke to make their greateſt glory, they ſhame themſelues moſt of all, and that which they practiſe to exalte them doth diſgrace them, & that which they doo to winne them loue, getteth them hatred, ſinne ſo deceiueth them like the blinde Aramites, that they take a cleane contrarie way to their deſires, as we may ſee in the eleauenth of Geneſis, they which built Babel, ſaide they would builde it to gette them a name, but they got ſhame, for they could not finiſh it when they had begunne it, but were confounded in ſuch ſorte, that they knew not what they did, ſo ſodainly they vnderſtoode not what one another ſaid. So when Nabuchadnezzar came to himſelfe againe, hee ſhewed that when he ſought his owne honor, honor departed from him, and he was made like a beaſt; but when he ſought Gods honour,

nour, honour came to him againe, and he was made a king.

This would pull awaie many toyes from womens backs, if they did consider how God maketh them ridiculous by that they weare, to make themselues amiable, if they did think that the apparell which they clogge on to please the world, by the secret iudgement of God did not please but displease, they would be ashamed of their attire, as Eue was of her nakednesse: would they weare such gards and paint their faces but to please? See now how God doth mocke them, for they are not liked but disliked, and worse thought of for it than they which go in russet coates, and seeke no praise at all: they thinke, am I not braue, others thinke, is she not proud? they thinke, am I not sweete? others think, is she not light? yet they dreame that euerie man praiseth them for their brauerie: as Nabuchadnezzar thought that euery one would honor him for his pallace. If their brauerie condemne them before men, how will it condemne them before God? Therefore when Nabuchadnezzar saith, For the honor of my maiestie, he should haue said, for the honour of Gods Maiestie, and then this had been recorded for his honour in deed, and his house had bin the house of God: for as we should speake, and studie,

and labor to Gods glorie: so we should build also to Gods glorie, that our houses may bee like temples, as Obadiahs was. But few seeke glorie that waie, they had rather pull downe than build in such sorte.

Thus you haue heard what Nabuchadnezzar spake in secret, as though GOD would displaie the thoughts and pride of such builders. These are the meditations of Princes and noble men, whē they behold their buildings, or open their coffers, or look vpon their traine swinging after them; they thinke as Nabuchadnezzar thought, Is not this great Babel? is not this great glorie? is not this the traine that maketh me reuerenced in the streets? are not these the thinges which shall make my children rich? is not this the house that shall keepe my name, and cause me to be remembred, and make them which are children now speake of me hereafter, when they shall passe by and looke vp, and see these antikes and knackes ouer their heades, they will saie; oh he which built this was a great man, he bare a swaie both in court and countrie, who but he while he liued?

Although this king be dead & buried, yet his pride is escaped & come to vs. Nabuchadnezzar hath children yet aliue, which build as high as he, looke as high as he, go as braue as he,

he, spend as vainely as he, and are as proud as he although they be not Kings nor Dukes, nor Earles, nor Knightes, nor yet good Squires: looke vpon their pallaces, and think whether they be of Nabuchadnezzars broode; *Is not this great Babel?* and is not Nabuchadnezzar Lord of it? Oh if they might liue to walke in these galleries still, they would desire no other heauen, but Nabuchadnezzar hath shewed the waie before them, and they must al dance after him, though they were as mightie, though they were mightier then he, death wil not take his kingdome for a ransome. Now what is Babel, and what is Nabuchadnezzar the king thereof? Now Babel is destroyed, and the King that built it laide in the dust, had it not been better to haue built an house in heauen, which might haue receiued him, when he died.

The name of these pallaces may well be called Babel, that is confusion, because they prophesie confusion to them that build them, because their foundation is Pride, their wals extortion, their roofe ambition, and all within them vsurie, briberie, and crueltie. If this bee the best that Nabuchadnezzar hath to vaunt of, what is the worst which he may bee ashamed of?

When I see how earnest this King was a-

bout his dreame, and how looſe hee ſate after in his pallace, mee thinkes I ſee the image of the world in one man; how liuely dooth Nabuchadnezzar reſemble the dreamers of our time? He could not reſt till hee knew the interpretation of his dream: ſuch inquirie, ſuch diligence to knowe Gods will, that a man would haue thought, now if the king meete with a Prophet that can tell him the truth, and inſtruct him from God, that his dreame warned him to amend his life, hee will then reclayme himſelfe: and reforme his realme, and become ſuch a king as was neuer in the land before.

But behold, no ſooner reſolued of his doubt, but hee is readie to bee warned againe, and was not ſo attentiue to the Prophet, as hee was to his dreame, although hee cared for neither, for when hee vnderſtoode that his dreame went about to change the courſe of his life, he went away like Naaman in a chafe and cared no more for his dreame after. Before the dreame came, all would haue ſaid, that ſuch a dreame would haue humbled his heart for euer. Before the Prophet came, all would haue ſaid, that ſuch a Prophet would haue conuerted him with a word: But Nabuchadnezzar is Nabuchadnezzar; and if another dreame come more fearefull than this,

yet Nabuchadnezzar would bee Nabuchadnezzar, and loue his Pallace better than Paradice.

So we thinke, if God would send a famine vpon this Land, that would make vs feare him: but God hath sent a famine, and yet wee doe not feare him. If God would send an earthquake vpon this Lande, that would make vs feare him: but God hath sent an earthquake, and yet we doe not feare him. If God would send a pestilence vpon this Land, that would make vs feare him: but God hath sent a pestilence, and yet we doe not feare him. If God would send warre vpon this Land, that would make vs feare him: but God hath sent warre, and yet we doe not feare him; therefore what will make vs feare him?

There bee many which dreame vpon religion, as Nabuchadnezzar dreamed vpon his dreame; and as hee desired onely to knowe what it meant, so they desire onely to knowe; *Master,* (saith the yong man to Christ) *what shall I doe to come into heauen?* He would faine knowe the waie to heauen, but when Christ shewed him the way, hee would not take it: So they will goe from Preacher to Preacher, as Nabuchadnezzar sent from one wise man to another to bee resolued in points of Religion: such a scrutinie, such attention, such heede,

heede, as though they would runne out of the world, and goe beyond all, that a man would think they would doe any thing, as the Iewes came vnto Moſes, and this young man vnto Chriſt: But when they haue heard what they came for, they doe like Nabuchadnezzar, as they did before; now they ſay it was but a dreame, becauſe the meaning doth not anſwere according to their will. So Achaben. quired of the Prophet, to heare what hee would ſay, but it appeares that he neuer ment to follow him, except he would anſwere as he would haue him.

When it commeth to the act, which is euerie mans triall, then you ſhall ſee who are like Nabuchadnezzar, that is, which affect onely to knowe; and who are like Zacheus; that is, which practiſe as they knowe; for as the truth is reuealed, ſo it muſt be witneſſed, or elſe the fall of Nabuchadnezzar ſheweth, what iudgement will follow vpon ſuch neglecting.

Becauſe he would not doo as his dreame warned him, and as the Prophet counſailed him, therefore GOD forſooke him, and his Kingdome departed from him, and hee was thruſt out of his Pallace, and turned like an Oxe into the wildernesſe, there hee liued like a beaſt vntill ſeauen yeares were ended. A

warning

warning to all to take warning by the word, for it is the gentle warner, the next will bee harder, the third and the fourth harder than it, like to the nine plagues of Egypt, which did exceede one another; for what is hee can weigh the wrath of God, or the greeuousnes of sinne?

Some men would thinke, that Nabuchadnezzar might haue spoken all this without any such great offence as was taken at it; for hee saide no more, but that it was a faire house, and that hee builded it; and that hee erected it for his honour: seeing manie vnder Princes delight in worse vanities than faire buildings, and speake vainer often in a weeke.

Therefore, when you see how it displeaseth God, to vaunt of these earthlie thinges, or to impute any thing to our selues; thinke what shall bee the doome of great sinnes: if Nabuchadnezzar became like a Beast, and lodged in the wilderneſſe for his pride; they which beare pride, and couetousnes, and lust, and wrath, and malice in one breast, shall lodge in hell, and become like Diuells, because they are like beasts alreadie. Therefore let this bee in stead of Daniels warning; if God did take such a straight account of Nabuchadnezzar for his dreame, what hee had profited

profited by it: what account will hee take of vs, what profit we haue made by Nabuchadnezzars fall and punishment?

Thus you haue heard what the voyce spake from earth, now you should heare what the voyce spake from Heauen: for it followeth, *While the word was in the kings mouth, a voice came from heauen, and said; O King, to thee be it spoken, thy kingdome shall bee taken from thee, &c.* God will warne him no more by dreames, nor by Prophets, as he did: but his Iudgements shall speake. Heere is fulfilled that which Elihu saith to Iob, *God speaketh once and twice by dreames and visions in the night, and man seeth it not: at the last God openeth his eyes, by the corrections which hee had sealed:* so God spake vnto Nabuchadnezzar first by dreames, and after by his Prophet; & Nabuchadnezzar regarded it not: at last God openeth his eyes by corrections, which hee had sealed vp, that they should not touch him if any other messenger could bring him.

As the holy Ghost dooth note the time when Nabuchadnezzar spake in his pallace: so he noteth the time when God spake from heauen, *Euen while the words were in the kings mouth*: as though he should say, God answered before he looked for it, when he thought God had been as farre from him, as he was all the

the yeere before. Thus God lay (as it were in the skowte) to watch when he ſpake treaſon, and to apprehend him vpon it? O Nabuchadnezzar, thou haſt vanted this twelue months ſince I warned thee: I made as though I heard not, but ſuffered thee to doo and ſpeake thy pleaſure: and vaunteſt thou ſtill? Surely thou ſhalt ſcape me no longer, I will not heare one word more againſt my honour. So hee cutteth him off while the wordes were in his mouth, and pronounceth the word of iudgment againſt him.

The firſt note in this verſe, is the time when God ſpake from Heauen. *Pride* (ſaith Salomon) *goeth before the fall:* ſo when pride had ſpoken, then Iudgment ſpake euen while the proud word was in his mouth. See how God ſhewes that theſe brags offended him, and therefore he iudges while he ſpeaks. How ſhort is the triumph of the wicked? When they beginne to crowe, God ſtoppeth their breath, and iudgement ſeaſeth vpon them, when they thinke no danger neere them: So when Baltazar was in his mirth with his Nobles, the fearfull hand wrote his doome vpon the wal, and preſently his mirth was changed into ſadnes; that he became as one that was ſtrooken with a palſie: ſo while Herod vanted himſelfe, and the people honored him like a

God,

God, the Angell of God ſmote him vpon his throane, and immediatly he was deuoured of wormes in the face of them which honoured him: while the Philiſtines were triumphing and banqueting, Sampſon pulled the Temple vpon their head; ſo while the men of Ziklag were feaſting and dancing, Dauid came vpon them and ſlew them; when the Iſraelites were at their Manna and Quailes, euen while the meat (ſaith Dauid) was yet in their mouths, God tooke away their liues: when Iobs children were making merrie one with another, the winde came and blew downe the houſe: while the olde world was marrying, & giuing in marriage, the floud came and drowned them; while the Steward was recounting with himſelfe, and thinking that his Maſter knew not what pollicie was in his heart, ſuddenly his Lord called him to account: while the churle was muſing of his barnes ful of corne, and ſaying to himſelfe be merry my ſoule, that night his ſoule was take from him: ſo while we ſinne and thinke nothing of it, our ſinnes mount vp to heauen, and ſtand at the barre, and call for vengeance againſt vs: how ſoone Abels blood cried for vengeance of Cain? We cannot ſin ſo quickly, but God ſeeth vs as quickly. How many haue beene ſtroken while the oath hath beene in their mouths,

mouths, as Ieroboam was ſtriken while hee ſtroke, that they might ſee why they were ſtroken? and yet all this will not keep vs from ſwearing. Though a man ſinne often, & ſteale his ſins (as it were) without puniſhment, yet at laſt he is taken napping, euen while the wickednes is in his hand, and his day is ſet when he ſhall pay for all, whether it be after twelue moneths or twelue yeeres, when it commeth, it will ſeeme too ſoone. Therfore once againe let this be in ſtead of Daniels warning, if God did take ſo ſtraight account of Nabuchadnezzar how he had profited by his dreame, what account will he take of vs how we haue profited by Nabuchadnezzars puniſhment? Here I end.

THE

THE FALL OF KING NABVCHADNEZZAR.

Dan. 4. 28. &c.

28 *While the word was in his mouth, a voyce came from heauen saying, O King Nabuchadnezzar, to thee be it spoken, thy Kingdome is departed from thee.*

29 *And they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eate grasse with the Oxen, and seuen times shall passe ouer thee, vntill thou knowest that the most highest God beareth rule ouer the kingdom of men, and giueth it to whomsoeuer he will.*

30 *The very same houre was this thing fulfilled vpon Nabuchadnezzar, and he was driuen from men, and did eat grasse as the Oxen, and his body was wet with the dewe of heauen,*

heauen, till his haires were growen as Eglet feathers, and his nailes as birds clawes.



From the 26. verse to the ende of this Chapter, is laid down the pride, fal, and restitution of Nabuchadnezzar. The two first verses are like a banner of his Pride, which shew him in his ruffling as it were in the aire, before he knew God, or himselfe. The 3. next verses are the discouery of his shame; which shew him in his miserie, as it were groueling on the ground after God had cooled his courage. The foure last verses are the celebration of his recouery, which shew him in holines as it were rapt into heauē, & singing with the saints for ioy, that God had brought him vnto his knowledge, though it were through shame and trouble, and losse of all that he had fiue yeares together. Of his pride we haue heard alreadie: yet because we are friends to vices as we are to men, so long as they prosper and flourish; but when they decay and fall, then we shrinke away. and are ashamed of them: so it may be, if yee could see pride take a fall, though yee loue her well, yet yee would forsake her, like a banquerout, when

ye see that she can pleasure you no longer.
Therfore ye shall see Nabuchadnezzar vpon his feete againe: before you beheld him vpon his knees, that when yee see what a king he was in his galleries, and after find his seruants in his pallace, and his subiects in his throane, and himselfe like a beast in the wildernesse, God may giue you heartes to think a little of this sinne, what it is which cost so deare, and is so common, now in euery house, as it was then in the kings court.

After twelue moneths (saith Daniel) that is twelue moneths after God had warned this king by dreames and by Daniel, to repent his sinnes, hee was strouting in his galleries, and thought what sin should be next, as though he had neuer heard of dreame or Prophet.

By this computation of sin, wherein the moneths are obserued so exactly, how long Nabuchadnezzar rebelled after he was warned, Daniel shews what reckning God keepes of our moneths, and weeks and daies, which he giues vs to repent, as he did Nabuchadnezzar, and what an account we shal make of them, as Nabuchadnezzar did, though we count no more of our age then the child doth of his youth, and haue done no more of our taske at twenty, then when we were but ten, nor at thirty, then when we were but twenty,

nor

nor at fortie, then when we were thirtie, yet we shall giue account of mo hours in the day of iudgement, and it shalbe heauier to the old then to the young, to you which haue the word, then to them which want it: and there is great ods betweene Nabuchadnezzar and vs, for he which challenged Nabuchadnezzar for twelue moneths since he was warned, may challenge vs of 12. yeeres since we were warned, and yet wee looke not for so great punishment as fel vpon Nabuchadnezzar for twelue moneths: Daniel names there twelue moneths, as though he would speake of a great matter, & shews how worthy Nabuchadnezzar was to be punished, because he might haue reformed his life since he was warned: for there were twelue moneths betweene his dreames and his punishment. But that yeere wherin he had so many warnings & tochings was as vaine as the rest, and vainer then the yeeres before: for now he should haue been a mourner, like the King of Niniue, when Ionas threatned destruction vnto thē. But like a victor of a countrie returned from battell to solemnize his triumph, first he decked his palace as braue as himselfe, & then he walks his stations in it, and when hee hath set all things before him, which might make him forget GOD, and like a serpent that would

burst, vnles he discharged some of his poyson, he breaketh out and said, *Is not this great Babel, which I haue built by the might of my power, for the honour of my maiestie?* wherein obserue first what a glorious opinion this vaine King had of his vaine buildinges. Secondly, how that hee names himselfe the founder of them, as though he had done all without an helpe. Thirdly, that in al his works he sought nothing but vain-glorie, as hee witnesseth against himselfe, saying; *which I haue built for the honour of my maiestie?* not for the honour of Gods maiestie, but for the honour of my maiestie. So first that which he should haue contemned, as Christ did the beautie of the Temple; he admired it, and nothing seemed so glorious to him, as that which made him shamefull to God. Secondly, that Citie which was built by Semiramis, he arrogateth to himselfe, and neuer ioined the chiefe workmaster with him, but saith, *which I haue built by the might of my power*, when he should haue said, by the might of Gods power: for vnles God builde the house, the builder (saith Dauid) buildeth but in vaine. Lastly, that which hee should haue built for the honor of God, as the man built a chamber for the Prophet, he builded for his honour, as our Nabuchadnezzar do. Therfore when al his plesures were prepared

Mat. 24. 2.

Psal. 127. 1

2. Kin. 4. 10

red like a feast, and he came to sit down at the bâket, it hapned to him as to the churle in the Gospel, after he had filled his barnes, when he came to sing in his heart, Be merrie my soule; that night his soule was taken from him, and the diuels made merrie with it in hell: so he had fethered his neast, and began to crow vpon his roost, *Is not this great Babel, &c.* As if he should say, Now Nabuchadnezzar make thee merrie; that houre his honor was taken from him, for a voice came downe from heauen, like the terrible hand which wrote vpon the wall, when Baltasar sate at his banquet, & dasht his pride vpon such a rocke, that within an houre all his pomp, and pleasures, and treasures, suffered such a shipwrack, that his fall was more admired of all, than his glorie and buildings were admired of himselfe. Thus all the ioy, and pleasures, and glorie of pride are spoken with a breath, and stopt with another.

You haue heard what the voice spake from earth, now ye shal heare what the voice soūds from heauen. These 3. verses following declare this Kings fall, when and how, and from whō it was. *While the words were yet, &c.* there is the time. *A voyce &c.* there is the iudge. *O king, &c.* there is the arraignment. *Thy kingdome, &c.* there is the iudgement. *Hee was driuen from men, and liued with beasts in the*

wildernes, till his haires were growen like Eagles feathers. There is the execution & manner of his punishment. First of time, *while, &c.*

As Daniel obserued the time when Nabuchadnezzar sinned, so he obserueth the time when Nabuchadnezzar is punished: as if God had lien in waite to catche him in his wordes, and take him at the trippe, euen as he watched Lots wife when shee looked backe, and transformed her into a piller of salte, so soone as shee looked behinde: So now the Lord lay as it were in the scout, to watch vhe Nabuchadnezzar spake treason, and to apprehend him vpon it. O Nabuchadnezzar thou hast vanted thy selfe monethes since I warned thee, and I made as though I heard not, but suffered thee to doe and speake thy pleasure, and vauntest thou still? Surely thou shalt scape me no longer, I will not beare a word more against mine honour. So hee cut him off while the wordes were in his mouth, and propoundeth the wordes of iudgement against him. If you marke the time when the voice spake from heauen, you may see three wisdomes of God. First God takes him in his
1. *Kin.* 13. 4. fault, that he might see his fault, as Ieroboam was striken when he stroke the Prophet, that he might know why he was striken. Then he takes him so dainily, because hee continueth his

his warning, as the fire came vpon Sodome while they contemned Lots warning. Gen.19.24.
Thirdly, God takes him where he is pleasantest and liuelest, & safest, in his pallace, which was like a castle, as he took Herod who his gard stood by him, that hee might see that nothing can gard him from God, but God must gard him from danger, or else Princes bee no safer than subiects: so though a man sin often, & steal his sinnes as it were without punishment, yet at the last he is tooke napping, while the wicked dues is in his handes; as the Iewes were, while the quails were in their mouths, and his day is set when he shal paie for all, whether it bee after 12. moneths or 12. yeres, when soeuer it commeth it will seeme too soone. Vengeance doth slie till sin be ripe, and watch the time when they are most occupied, then iudgement steps forth, like the Angel to stop Balaam in his way; because the punishmēt is more grieuous and terrible when they looke for it: for the worst that is, with Balaam, to die the death of the righteous) therefore God will crosse them in that: though they prosper alwaies before, yet their ends shall be a kind of iudgement vpon all their life, and a prophesie of torment, for all men to see what become of the wicked after death, that they may feare to be like vnto them. As when we see some fall down vnder the table

while they sit swilling at the wine: some stricken dumbe in the pulpit, while they preache vntruths: euen as the Philistines were slaine
Act.12.23. while they feasted, and as Herod was shamed
1 Kin.13.4 while he vanted, and as Ieroboam was strikē while he stroke. What doth this teach vs, but that our sinnes depart from vs so soone as they are done vnto the Iudge, and there they accuse
Gen.4. vs, as Cains murther cried out against him, so soone as he slew his brother. I know thy works
Rev.3.15. saith God: he may say, I know thy words and
Mat.26.14, thy thoughts too: for Iudas could not goe so
15,16 closely about his trechery, but that Christ did know, when the thought entred into his hart, and heard when hee conferred also with the Scribes, and saw likewise when he tooke the bribe, though he kept a time to punish him, as he saith Psalm. 37. vers. 2. *When I see a conuenient time, then will I execute iudgement.*

Now the time was come, when this King should bee made an example vnto all other Kings after him, to amend their liues, and reforme their Realmes, when as the Prophet commeth from GOD vnto them, to tell them what they should doe. When Dreame and Daniel had done what they could, now GOD calls foorth his Iudgements, and bids them see what they can doe, and commaunds them to chase Nabuchadnezzar,

vntill

vntill he haue loſt his kingdome, vntill he bee driuen out of his pallace, vntill he be fled into the wildernesse, vntill he be degenerate like a beaſt, vntill his ſubiects, and ſeruants, and pages make their ſport, and gaze and wonder at him, like a foole which goeth vnto the ſtocks, or a treſpaſſer, which is gazed at vpon the pilorie: ſo the king was debaſed, when GOD heard him but vaut of his buildings.

Therefore let vs take heed and bee careſull, after what ſort we ſpeak, and what words ſlip from vs, leaſt GOD take vs in our lies, or oaths, or ſlanders, or ribauldrie, as hee tooke Nabuchadnezzar, when his tongue walked without a bit: for if he had ſuppoſed that God had been ſo neare, & that he would haue anſwered him as he did, he would haue held his peace, and laid his hand vpon his mouth, rather than pay ſo deere for a vaine word, which did him no good when it was ſpoken.

The ſecond note is of the iudge, *A voyce came downe from heauen*: the controuling voice came downe from heauen, God is moſt offended with our ſinne: for Nabuchadnezzar might haue ſpoken more than this, before any other man, and no man coulde controll him becauſe hee was king, and kings delight in greater vanities than buildings, yet no man ſaith, Why doeſt thou ſo? becauſe Salomon

ſaith,

saith, *He which repeateth a matter, separateth the Prince*, that is, he which tels Princes their faultes, maketh them his enimies: therefore since Iohn Baptist died, onely God is lefte to reproove almost all that sinne by authoritie, yet there is one in heauen hath an eare and a tongue, and checketh the king as boldly as euer the king checketh his subiects. When the voice from earth spake vainly, the voice from heauen spake iudgement. Heere is the king of heauen against the king of earth, the voice of GOD against the voice of man: a diuine wrath, warring with a humane pride: the fire is kindled, woe to the stubble. The Lord of hoasts is in armes against the Lord of Babel, and beginnes to lale handes on him, and to thrust him out of his throane. Swift, he rattles him like a thunder, *O king Nabuchadnezzar*: as if hee should say, for all thou art a king, thou shalt see whether another bee aboue thee. Now gard thy person, now defend thy honour, for he whom thou hast despised, threatneth to take thy kingdome from thee; goe nowe and walke in thy galleries, fetch one turne more before thou bee turned out of doore, and walke with the beastes in the forrest.

Now he comes to the arraignment, and calls him to the barre, *O king Nabuchadnez-*

zar to thee be it ſpoken. Hee was neuer called king with leſſe reuerence, nor had ſuch paſe for ſinne in all his raigne. God giues him his title, and he tels him his lot, he cals him king but without a kingdome: as if he ſaid, late king of Babel, holde vp thy hande. Here a king is arraigned in his owne kingdome, and no euidence giuen againſt him, but as though hee had witneſſed againſt himſelfe, as all ſinners doe, God condemneth him out of his owne mouth; and to open his eares, he calleth him by his owne name, *O king Nabuchadnezzar*, as the priſoner is called when he holds vp his hand at the barre. Then he pronounceth the iudgment, *To thee be it ſpoken*; to thee which aduanceſt thy ſelfe like God, to thee which wouldſt not take heed by thy dreame to thee which wouldeſt not be warned by ỹ prophet, to thee which diddeſt al for thine own honor. Now hearken to thy iudgment, *Thy kingdome is departed from thee*, thou ſhalt be driuen out of thy pallace, they which ſhould honor thee ſhall expulſe thee; thou ſhalt raigne with the beaſtes in the deſarte, there ſhall bee thy dwelling ſeuen yeares, goe now and ſtalke in the woods as thou diddeſt in thy pallaces, and when thou art among the Lions and Wolues, and Beares, looke vnto Babel which thou haſt built.

How

How dooth this ſpeech differ from Nabuchadnezzars ſpeeche? his wordes were but wordes, but Gods wordes were, *He ſpake*, and it was done. For in the ſame houre that which was ſpoken was done (ſaith Daniel) & whatſoeuer the voice threatneth vnto our ſinnes, or vnto the ſinner, ſhal be done at firſt or laſt. To Nabuchadnezzar it was ſaide, *Thy kingdome ſhall bee taken from thee.* To vs it is ſaid, Thy life ſhall bee taken from thee. To him it was ſaid, *Thou ſhalt be thruſt forth into the deſert.* To vs it is ſaid, Thou ſhalt bee throwen forth into darknes. To him it was ſaid, *Thou ſhalt be like beaſts.* To vs it is ſaid, Thou ſhalt be like the damned. Shall not the voice ſpoken to vs be remembred with God, as well as the threatning menaced to him?

This voice came from heauen, and therfore it ſpake home, not like them which glide by the faultes of Princes, and whiſper behind their backes, as though they would reproue them if they durſt, but for feare leſt the prince or counſellor, or iudge, or magiſtrate, ſhould take it as he meanes it, & thinke that he aimes at them, which makes them ſpeake in parables, as though they would caſt a vayle ouer their reproofe, and eate their meſſage before they haue ſpoken it. The holy Ghoſt teacheth vs here to reproue, ſo that whoſoeuer ſinneth

may

may know that thou ſpeakeſt to him. Hee which ſpeaketh from heauen (as the voyce did) muſt ſpeak like Iohn Baptiſt among the Publicans & harlots, and ſouldiers, as though he went from one to another, and ſaide, this is ſpoken to thee, this is ſpoken to thee, this is ſpoken to thee. For vnleſſe wee come neere theſe mortall Gods and proud Nabuchadnezzars, as nere as Elias came to Achad, whē he ſaid, *It is thou that troubleſt Iſraell*, they wil poaſt it ouer and thinke that thou ſpeakeſt not to them, vntill thou ſpeakeſt plainely, as the voice ſpake from heauen, *To thee be it ſpoken* And they will reforme the matter, or elſe God ſhew ſome iudgement vpon them, as he did heere vpon this great King Nabuchadnezzar.

Now the decree goeth forth, that Nabuchadnezzar ſhall bee King no more, *Thy kingdome is departed from thee.* This is ſuch a ſaying, as if Nabuchadnezzar had thought of it before, he would haue wept when hee vanted, to thinke that his honor was going from him, when hee thought it was comming to him: and yet his kingdom was departed from him, and yet God ſaith, *Thy kingdome is departed from thee*, becauſe the decree was paſt, which ſhould as ſurely come to paſſe, as if it were paſt alreadie. Therefore becauſe wee

care

care not so long as the prophet saith, we shal die, we shal suffer, we shal answere, he leaueth *Shall*, and saith *Now*, as God saide to Abimelec: *Thou art a dead man*, not *thou shalt die*, but *thou art dead*, which roused him more, then if hee had threatned him an hundred deaths, because he thought that he should die presently: So the holy Ghost is forced as it were to exceede, and speake more then we think he should speake, for the hardnesse of our harts; which heare like stones, and see like smiles. If we haue but a weeke to repent, we will deferre it to the last day, that we may sinne all the rest.

Therfore it was meet to say, *Thy kingdom is departed from thee*. That seeing his iudgement should not stay, he should not stay his repentance. If this voice had saide, *Thy Babell shall sinke*, as Nemrods Babell did, it seemeth he would haue thought his honour buried, but when he was stript, not onely of his pallace, but also of his kingdom, what heauy newes was this vnto him, which thought himselfe equall with GOD, and now may not be a King? But when he was thrust among beasts to eate grasse with oxen, what a downfall was this to be brought vnder all his subiectes, which spake euen now as though there were none but hee: and now his seruants

maunts seruaunt would not be like vnto him? So the king of kings wil be honored of kings, as they are of their subiectes, or els he will tread vpon their crowns, and they shal heare the same at last, *Thy kingdom shall depart from thee.*

Now followeth the execution of his iudgement, for Daniell saith, *The same houre all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the barre, and lead to a gybbet, so this king was drawne from his throne, and turned into the wildernesse, where he aboade among wilde beasts so long, *Till his haires were growne like Eagles feathers, and his nailes like Birds clawes.*

When God began, he made haste, as it was long before he spoke, but when he spoke, hee did it, and effected in an houre all that the dreame and the Prophet had fotetolde.

Then was fulfilled, *The pride of man shall bring him lowe.* Euen in that houre that Nabuchadnezzar aduanced himselfe more then before, in the same houre he was brought vnder all his subiectes, all his seruants and pages, so he which setteth vp can pull down, he which gaue can take, he which made can destroy.

Therefore let no man vaunt though hee were a king of his house or land, or fame

or children, but know that he ſhoulde haue nothing, if GOD did not regarde him more, than other, and thinke when thou doeſt read this ſtorie, whether thou be not as proude of thy wealth, as Nabuchadnezzar was of his pallace: whether thou be not as proud of thy childrē, as Nabuchadnezzar was of his kingdome: whether thou be not as proud of thy parentage, as Nabuchadnezzar was of his honour: whether thou be not ſo proud of thy leming, as Nabuchadnezzar was of his train. If thou be not ſo proud, thē God doth ſay no more, *O King, to thee be it ſpoken*, O ſubiect to thee be it ſpoken, theſe bleſſings ſhalbe taken from thee. For, hath God taken no mans kingdome from him but Nabuchadnezzars? hath he taken no mans office from him but Iudas? hath he taken no mans riches from him but Iobs? how did Antiochus, and Iulian, and Herod, and Saul, and Athalia, and Iezabel, & Richard the third goe from their thrones, as if God had pulled thē out by the eares? he had no reſpect vnto their perſons, but vſed them like beaſts as he did Nabuchadnezzar, and fulfilled his threatning: The candle of the wicked ſhall be put out. Therefore as Chriſt ſaith vnto them which turne backe: *Remember Lots wife*: ſo I may ſay to them which beare high mindes, and proud lookes, & ſtout

wordes, remember King Nabuchadnezzar, how God resisted the proud. Now if any ma long to be resolued, how this king was changed to a beast, he must not imagin any strage metamorphosis, or popish transubstantiation, as though his shape were altered, or his manhood removed, or that he put on hornes and hoofe, as the Poets faine of Acteon, for the voyce dooth not say that hee should become a beast, but that he should dwell with the beasts. Daniel dooth not say that his head or armes, or legges were transformed: but that the haire of his head and the nayles of his fingers did growe like Eagles feathers, and like birdes clawes, as eucrie mans haire and nayles will doe, if hee doe not pare them.

Lastly, Nabuchadnezzar saith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: all which declare, that he was not chaunged in bodie, but in minde: not in shape, but in qualitie. A sauage minde came on him, like that which droue Cain from the companie of men, and he became like a Satyre or wilde man, which differeth not frō a beast, but in shape: though hee was not turned to a beast, yet this was a strange alteration, to bee so chaunged in an houre, that his Nobles abhorred him, his sub- *Gen.4.12.*

jects despised him, his seruants forsooke him, none woulde companie with him but the beasts. Consider this all that aduaunce themselues against God and despise his word, as Nabuchadnezzar did. Take warning by a King, which euen now walkt in his galleries, & his Nobles serued him in his pallace, with all dishes that the ayre, or sea, or land, could afford: now he is turned to grase, & seede like an oxe with the beasts in the wildernes. This was to shewe that God maketh no more account of the wicked then of beasts, and therefore the holy Ghost calleth them often by the name of beasts: shewing how that sinne and pleasure make men like beasts: when they haue abused their wits oftē, & peruerted their reason, at last God taketh their vnderstāding from them, & they become like beasts, lothsome to themselues and others: many such beasts wee haue still like Nabuchadnezzar, who were fitter to liue in the desart among lions, where they might not anoy others, thē in townes amongst men, where they infect more then the plague. Thus if you haue not considered the beastlines of sinne, look vpon Gen 4.12. Nabuchadnezzar like a beast. If you would see the guilt of it, looke vpon wandering 1.Sa.16.14 Cain. If thou wouldest see the frensie of it, look vpon frantike Saul. If thou wouldest see the

the feare of it, looke vpon trembling Baltazar. If thou wilt ſee the ſhame of it, looke vpon Haman, hanging vpon his owne gallowes. If thou wilt ſee the ende of it, looke vpon the glutton frying in hell. Theſe are the pictures of ſinne, which GOD hath ſet for a terror before vs: like the piller of ſalt, or Achans Sepulchre to ſpeake to vs. Take heed by thoſe, when I haue warned you, as I warned them, I will puniſh you, as I puniſhed them. This is the Epitaph, as it were, which God ingraueth vpon Nabuchadnezzars Sepulchre:

Dan.5.6. *Heſt.7.10.* *Luk.16.23.* *Gen 19.26.* *Ioſua.7.26.*

Be thou an example to Kings and Rulers, for all the children of pride, to beware how they ſet themſelues againſt him who aduanced them.

Thus hee which ſets vp, can pull downe. Did not I ſende thee dreames to warne thee? Did not I ſende a Prophet to warne thee? If eyther of them would haue ſerued, thou mighteſt haue ruled ſtill, and walked in thy galleries, and feaſted in thy pallace, and iudged vpon thy throane, and dyed a King: but now thy kingdome is departed from thee. Who woulde bee like Nabuchadnezzar, nowe hee is like a beaſte? If this heathen was thus challenged for his warning, which

had heard but one Prophet, we may tremble to thinke what wee ſhall anſwer for our warnings, which haue been threatned as often as the Iſraelites, and yet prouoked the Lord while hee ſerueth vs, like thoſe which curſe the Sunne while it ſhineth vpon them.

Thus haue yourſeene the fall of pride. Euen now he ſayd, *Is not this great Babel?* Now he may ſay: Is not this vnhappie Babel? euen now he ſayd, *which I haue built by the might of my power:* and now he may ſay, which I haue built by the vanitie of my pride: euen now he ſayd, *for the honour of my Maieſtie:* now he may ſay, for the ruine of my kingdome: yet after this he roſe againe, and came to himſelfe, and receiued his kingdome, and honored him which puniſhed him ſo: but the time will preuent me to ſpeake of his reſtitution, therfore here I end.

FINIS.

THE



THE RESTITVTION OF NABVCHADNEZZAR.

Dan. 4. 31. &c.

31 *And at the ende of theſe dayes, I Nabuchadnezzar lift vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thankes vnto the moſt high, and I praiſed and honoured him that liueth for euer, whoſe power is an euerlaſting power, & his kingdome is from generation to generation.*

32 *And all the inhabitants are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth, and none can ſtay his hande, or ſay vnto him, Why doeſt thou ſo?*

33 *At the ſame time I had my vnderſtanding reſtored vnto me, and? returned to*

the honour of my kingdome, my glory and my beauty was restored vnto mee, and my counsellors and my Princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward mee.

34 *Now therefore I Nabuchadnezzar praise and extoll and magnifie the king of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride he is able to abase.*



Ow we are come to his Restitution; first Nabuchadnezzar was humbled, as God humbleth his enemies, now hee is humbled as GOD humbleth his children, that although hee had more honour than hee had before, yet hee is not proud of it as he was before, but cryeth with the Prophet Dauid, *Not vnto mee O Lorde, not vnto me, but vnto thy name giue the glory.* So hee which sayde, not onely with heart, but almost with mouth too, there is no GOD: nowe with heart and mouth honoureth none but GOD. His

Psal. 115.1

Psal. 14.1.

His pride and his fall Daniel declared, but when hee came to his restitution, hee makes Nabuchadnezzar to speake himselfe, and giue thankes in his owne person, like a witnes brought in to testifie the trueth of this wonderfull storie.

When the Prophet had shewed how this King vaunted, and how hee was debased for it, presently after he had spoken it, hee calles in as it were the King himselfe, to witnesse his report, and declare how he was raysed agayne, like a man which hauing receiued grace fró a Prince or great person, is brought in before him to giue thankes for his fauour receiued, and then is dismissed.

In these verses two things shew themselues at the first view, that is, Nabuchadnezzars Restitution, and his thankefulnesse in his Restitution. First, hee shewes the time when he was restored in these words, *At the end of those dayes*, then he shewes the manner how hee was restored in these wordes, *I Nabuchadnezzar lift vp mine eyes to heauen, and mine vnderstanding was restored to me.* In his thankefulnes, first he extolleth Gods power, in setting him vp and pulling him downe, & rayfing him agayn: then he cómendeth Gods iustice and truth, which deserues to be prayfed for his iudgementes, as much as for his

mercie, as though he reioyced that God had made him like a beaſt, that he might die like a man.

At the end of theſe dayes. As Daniel noted the time of his pride, when he walked in his pallace, to ſhewe howe pride growes out of buildings, and wealth, and apparel, and ſuch rootes: ſo he noteth the time of his fall, while the words were in his mouth, to ſhewe that he was puniſhed for his pride and ignorance, that he might know where to begin his conuerſion, and abate his pride, and when he had taken away the cauſe, then God would take away the puniſhment, ſo likewiſe he noteth the time of his reſtitution, *At the ende of theſe dayes*, that is, after ſeuen yeares were expired; to ſhewe how long the ſickneſſe of pride is in curing, and to ſhewe how euerie thing was fulfilled which was propheſied, euen to the poynt of time, for it was tolde him by Daniel that he ſhould be like a beaſt ſeuē yeares, therefore Nabuchadnszzar is pompt as it were to confeſſe the trueth, and ſaith as the prophet ſayth, *At the end of theſe dayes*, that is, at the end of ſeuen yeares, I Nabuchadnezzar was reſtored to my kingdome, as Daniel tolde me. Yet another note is ſet vpon this beaſt, leſt we ſhould thinke that God only regarded the ſeaſon, and thinke ſeuen

nen yeares punishment enough for such a sinne: He saith not barely, that his vnderstanding, and honour were restored vnto him when seuen yeares were ended: but that they were restored vnto him when hee beganne to lifte vp his eyes vnto heauen: to shew that this blessing came from aboue, and that he which had humbled him, had restored him agayne, as if he would say to all that are cast downe with sickneſſe, or pouerty, or infamie, or any trouble whatsoeuer in body or mind, he which hath humbled you will rayse you, as hee hath done mee, but you must looke vp vnto heauen, and lifte vp your heartes vnto him, and then your vnderstanding, and comfort, and wealth, and pleasure, and health, and libertie, and good name, and all shall returne vnto you againe: like Iobs sheepe, and cammels, and oxen, in greater number than he had before, as all the blessings of God returned to Nabuchadnezzar when he looked vp to heauen: so they shall come backe like a riuer vpon you, when your eyes can goe by these vanities, and looke vpon him which looks vpon you. or els seuen and seuen yeares shall passe ouer you, and you shall bee neuer the better, but worse and worse; like Saul which was vexed more and more, till hee had killed himselfe.

There-

Therefore as the Iewes looked vp to the brasen serpent, which was a figure of Christ, when they would be healed, Numb. 21. 8: so all that woulde recouer that which they haue lost, or obtaine that which they want, Nabuchadnezzar doth teach them heere to lift vp their eyes to heauen, from whence (sayth Christ) commeth euerie blessing of man. *At the end of these dayes, I Nabuchadnezzar lifte vp mine eyes, &c.* Like a man which is wakened out of a long traunce, now he began to stir and lift vp his eyes: when the heart is once lift vp, it will lift vp the eyes and the hand, and voyce, & al to heauen: he which neuer looked vp to heauen, so long as his comfort was vpon the earth; now his minde is changed, his lookes, and iestures, and speeches, & al are changed with it. As though God would shewe a visible difference betweene the spirituall, and the carnall, euen in their lookes and iestures: as there is betweene a childe and an olde man. The spirituall mindes are heauenly, and looke vp because their ioye is aboue. The carnall mindes are earthly, and looke downe like beasts, because their treasure is below. As the serpent grouels vppon the grounde, so doth the serpents seede, and hath not so much as the countenance of grace.

Gen. 3. 14.

There-

Therefore by lifting vp his eyes to heauen, is ſignified that the time was come, which the Lord had ſet downe, that he ſhoulde bee like a beaſt, vntill he had learned that leſſon, That the moſt high beareth rule ouer the ſons of men. Therfore Nabuchadnezzar ſheweth that hee had learned his leſſon, for he looked not vp to heauen to beholde the Sunne, the moone or the ſtarres, like an aſtronomer, but thinking howe hee had ſet himſelfe againſt Heauen, from whence came all his honour, in a godly ſhame & holy anger, toward himſelfe, he turnes his face from earth to heauen, to magnifie him, which had humbled him; that ſo contemneth him, which aduanced him. Nowe hee talkes no more of his pallace, nor his power, nor his Maieſtie, though it be greater then it was, but he looked aboue his owne pallace, to another pallace, from whence that terrible voice came downe vnto him, *Thy kingdome is departed frō thee.* Which expreſſeth his countrite hearte, and wounded ſpirite, how many paſſions batled within, as if he ſhould chide himſelfe, and ſaye: Vnthankefull man, my power euer deſcended from aboue, and I euer looked vpon the earth, and mine honour came downe from heauen, and I neuer liſte vp mine eyes before: But nowe ſayth he, goe vp

my

my voyce, and my handes, and my eyes, how long will ye pore vpon the earth like a beaſt? ſo he lifted vp his eyes vnto heauen. After he had liſt vp his eyes, he beginneth to pray, and praiſe, and giue thanks to God, which ſheweth, that he did not onely liſt vp his eyes, but his heart too: for vnleſſe we can ſay with Dauid, *I liſt vp my heart.* Pſal. 25. 1. it is vaine to liſt vp eyes, or hands, or voice, as the hypocrits doe, becauſe he which is a ſpirit, will be worſhipped in ſpirite. Iohn 4. Therefore Marie ſaith, *My heart doth magnifie the Lord.* Luk. 11. 46. As for the infidels and Idolaters, they haue no heartie ſeruice, but their religion is like an occupation, which is done with the body. For when we reade of the ſacrifice or prayers of the idolaters and infidels, wee doe not finde, that they liſt vp their hearts to their idols, but their hands, or their eyes, or their voyce, as the Baalites roared to Baal, 1. King. 18. 28. and the Marriners cried to their Seagods, 1. Ionas 5. and the Epheſians ſhowted to Diana, Act. 19. 28. But the liſting vp of the heart is the holy ſeruice, and alway appropriate vnto God, which ſaith, *My ſonne, giue me thy heart.* Pro. 23. 26. Therefore now Nabuchadnezzar liſts vp his heart to God, ſhewing that he had learned that leſſon which GOD gaue him 7. years to ſtudy, that *The moſt high*

heareth

hearth rule ouer the ſonnes of men, &c.

Now God thinkes the time long enough: & as he reformed the ground after the flood, with fruit, and hearbes, and flowers againe; ſo hee reformeth Nabuchadnezzar with vnderſtanding, and beautie, and honour againe. As when he repented himſelfe, and ſaid, I wil drowne the earth no more, Gen. 8. 21. I will chaſe Nabuchadnezzar no more: now hee knowes a King aboue him, he ſhall be King againe; now he ſeekes my honour, I will giue him honour; now he magnifieth him which debaſed him, I will returne to exalt him. So the voyce which thundred from heauen, *Thy kingdome is departed from thee:* ſounds again, *Thy kingdome is reſtored to thee.* For it was not tolde that he ſhould be like a beaſt vntill he dyed; but *vntill he knew that the moſt high hearth rule ouer the ſonnes of men.* Therefore when he knew this, nothing could ſtaye him from his kingdome, no more than they could ſtay him in it before. Thus the diſpleaſure of God is but an *interim*, vntill wee know ſome thing that we ſhould know, and then Nabuchadnezzar ſhalbe king againe, then the ſick man ſhalbe whole againe, then the bondman ſhall be free againe, then the poore man ſhall be rich againe. His mercies are called euerlaſting, becauſe they indure for euer. Pſal. 136. 1. 2.

1.2. But his anger is compared to the clouds, becauſe it laſteth but a ſeaſon, whom hee loueth hee loueth to the ende, but whom hee ſcourgeth hee ſcourgeth to repent; as Hezekias was ſicke vntill hee wept, Nabuchadnezzar was baniſhed but vntill hee repented. Now the firſt cure of the Kings reſtitution was of his mind, *Mine vnderſtanding* (ſaith Nabuchadnezzar) *was reſtored vnto mee.* To ſhewe what an ineſtimable gift our vnderſtanding and reaſon is, whereby wee differ from beaſts, for which wee cannot be thankfull enough, therefore hee records it twiſe, as though his heart did flowe with gladnes, and his tongue could not chooſe but ſpeake often of it, as a man thinketh and ſpeaketh of that which he loueth.

Mine vnderſtanding was reſtored vnto me, &c. That which was firſt taken away, was firſt reſtored againe, which ſo ſoone as it was gone, hee was counted a man no more, but a beaſt. As Dauid ſayth, Like horſe and mule which haue no vnderſtanding. Pſalme 32 9. counting them which are voyd of vnderſtanding no better then horſe and mule. Therefore they which haue loſt their vnderſtāding at the Tauerns, as many here haue done ſomtimes, & they which vnderſtād not yet what is the booke of God, are but horſe and mule,

though

though they beare the visors of men.

After he had sayd, *Mine vnderstanding was restored to me*, he annexeth, *Mine honour was restored to me*, so he grew to a king againe: as he was wont to put on one roabe after another when hee was a King, so when GOD would make him a King againe, first he puts vpon him the roabe of vnderstanding as it were the foundation of a King, like the principall spirit which came vpon Saul, the first of Samuel 10.9. And when he had a princes heart, then GOD gaue him a Princes power, and proclaymed like a voyce from Heauen, *Nabuchadnezzar king of Babel*: so gloriously he rose againe like the Sunne, with a triumph of his restitution, & welcome of his subiects, like the showte which went before Salomon. 1.King.1.34. One would think when Nabuchadnezzar was a King, GOD would neuer haue made him like a beast, nor after made him again a king: for who would suffer a beast to rule ouer the, seeing such stomackes are in men, that they will hardly endure any rulers. Therefore it is strange that these men would suffer one to rule ouer them that had been 7. yeres like a beast; it is euen as if one had lyen 7. yeres in the graue, and after come to challenge his house and goods from them which haue it in possession, and count it their owne:

I thinke

I think such a one should haue so cold a sute, that vnles it were some fewe that loued him, while hee liued hee might goe againe to his graue for a house to dwel in: so no bodie looketh now for Nabuchadnezzar to come out of the wildernes, he was the vnlikelieſt man in the world to bee King after such a change: but see what God can doe, though all bee against it; he which made a king like a beast, raised a king of a beast.

Mine vnderstanding (saith Nabuchadnezzar) *was restored to mee*, and more than that *mine honour was augmented*, more than it was when I was so proud of it. As God turned his heart, so hee turned the hearts of his Nobles and people, that they receiued him for their King againe, and sought vnto him, and reuerenced him, for all the disgrace which they had seene, which made them before to contemne him like a beast.

Heere a wise man may studie and wonder like Elisha when his master was rapt to heauen. For as though a snuffe had been taken from the ground, and set in the candlestick againe, and shined brighter than it did before: So Nabuchadnezzar was raised from the dust, and set in the throne: euen now no man cared for him, and nowe no man dare displease him: that which Salomon sayth

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in Pro. 16. 17. *When the waies of a man please the Lord, he will make all his enemies at peace with him:* so when Nabuchadnezzar pleased the Lord, God gaue him grace with men, & his glorie was augmented. *My glorie was encreased &c.* that is, he receiued not onely his kingdome, and power, and honour agayne, but hee receiued vsurie of them. For his seauen yeres banishment, they had been put out seuen yeres to the Banke, for him to receiue more whē he came again: so when he sought his owne honour, honour departed from him, his pallace could not holde it, his treasures could not redeeme it, his gard could not stay it, but pride chased it away, whilst he followed after it. But when he sought Gods honor, and cared not for his owne, honour was increased, according to that, *I will honour them that honour me.*

What would Nabuchadnezzar say to our Nabuchadnezzars (if he were liuing) which thinke it against their honor to seeke Christs honour, and that if his kingdome went vp, their kingdome should go down, like Herod which thought hee coulde not bee King, if Christ should raigne; and the Pharisies, which thought they should bee despised if Christ were regarded.

If Nabuchadnezzars honour came vnto

him for the honour which hee gaue to God: how long will their honour last, which eate and drinke, giue and take, set vp and pull downe, and doe all that they doe to honour themselues? as Nabuchadnezzar built Babel vntill that voyce came thundering from heauen, *Thy Kingdome is departed from thee*, thy office is departed from thee, thy life is departed from thee. Some haue exalted themselues like Nabuchadnezzar, and are not fallen yet; some mounted vp, haue fallen low, and lower, like Balaam, but they are not yet at the ground: they haue ruled like beasts, longer then Nabuchadnezzar, and yet looke not vp to heauen, that they may bee changed. Thus Nabuchadnezzar is welcome to his throne againe.

Now he hath receiued grace, let vs examine his thankfulnes. If you mark how euery thing comes in his order, you shall see a marueilous consequence obserued both in his Fall & Restitution. When he looked vpon his pallace, then he waxed proud; whē he waxed proud, then God threatned him; whē he was threatned, then God banished him; when he was banished, then he lift vp his eyes to heauen; when he lift vp his eyes to heauen, his vnderstanding came vnto him; when his vnderstanding came vnto him, thē he gaue thanks

to

to God: shewing vs the vse of our vnderstanding, why God hath giuen reason vnto men, viz. to serue him and praise him vpon earth: as Nabuchadnezzar worshipped God so soone as he came to vnderstanding; so, so soone as we come to yeres of discretion, and begin to vnderstand, we should begin a new life, and serue him whom all creatures doe serue with vs, or else our vnderstanding is vaine, and we are beasts still: for by this Nabuchadnezzar shewes that he had vnderstanding, and was like a man, because hee gaue praise to God, & was moued in hart to worship him which made him, according to that definition that Dauid maketh of vnderstanding, in the tenth verse of the one hundred and eleuenth Psalm. *They which obserue them haue a good vnderstanding*: they which obserue the Commaundements haue a good vnderstanding; not they which speake of the Commandements; nor they which write of the Commandements, nor they which preach of the Commaundements, but they which keepe the Commaundements, haue a good vnderstanding. The rest haue a false vnderstanding, a vaine vnderstanding, an vnderstanding like that of the Scribes & Pharisies which was enough to condemne them, but not to saue them.

By this euery man ſhould trie his wiſedome: for ſo ſoone as vnderſtanding commeth to him as it came to Nabuchadnezzar, it will extort praier and obedience from him, whether hee will or no: therefore our Nabuchadnezzars are beaſts ſtill, for this is no part of their vnderſtanding.

But he which can go beyond al in ſhifts & policie, is counted the wiſeſt man in Court & Citie. Oh, if Machauil had liued in our countrey, what a Monarch ſhould he be? to what honour, and wealth, and power, and credite, might he haue riſen vnto in ſhort time, whether he had been a Lawier, or a Courtier, or a Prelate? me thinkes I ſee how many fingers woulde poynt at him in the ſtreetes, as they doe at his apes, and ſay, there goeth a deepe fellowe, he hath more wit in his little finger then the reſt in their whole bodie. You talke of Sectaries how faſt they growe, and how faſt they breed; I warrant you where any Sectary hath one ſonne, Machauil hath a ſcore, and thoſe not the brats, but the fatlings of the Land, which if they had but a dram of religion for an ounce of their policie, they might goe like Saints among men. But wee ſpeake to the belly that hath no eares.

Now let vs ſee the parts of this kings confeſſion, that we may ſee how his thankfulnes

did

did answere to his sinne: before he had robbed God of his honor: now, as though hee came to make restitution, he brings praise, & thankes, and glorie in his mouth. First, he aduanceth Gods power, and saith, that *his kingdome is an euerlasting kingdome:* in which wordes he confesseth that God was aboue him, because that his kingdome was not an euerlasting Kingdome, but a momentanie Kingdome, like a sparke which riseth from the fire, and falleth to the fire againe. Therefore he sheweth what a foole he was to vaunt of his Kingdome, as though it were like Gods Kingdome, which lasteth for euer.

Secondly, hee magnifieth the power of God, and sayth, that *God doth what he listeth both in heauen and in earth*, and nothing can hinder him, or say vnto him, *what doest thou?* Vnder which words, he confesseth againe, that God was aboue him, because hee could not raigne as he listed, for when hee thought to liue at his pleasure, hee was thrust out at doores, and God said not to him, what doest thou? but, *Thy kingdome shal depart from thee:* therefore he sheweth what a foole he was to vaunt of his power, as though it had beene like Gods power, which cannot bee checked.

Thirdly hee commendeth the iustice of

God, and saith, that his workes were al truth, and his wayes were all iudgement. Vnder which words, he confesseth againe, that God was aboue him: for his waies were all errors, and his workes were all sinnes, as the ende prooued. Therefore he shewes what a foole he was, to vaunt of his workes, as though they had been like Gods workes, which cannot be blamed: therefore hee concludes, *I Nabuchadnezzar praise, and extoll, and magnifie the King of heauen.* When he lighted vpon the right string, marke how he harpes vpon it, and doubles it, and trebles it, like a bonde which is ratified with manie wordes of like sense; so he ratifieth his bonde to God with many words of like meaning, *I will praise & extoll and magnifie the king of heauen:* as if he would prayse him, and more than prayse him. They which loue with the heart, and repent from the bottome, praise & praise, praie and pray, giue and giue, serue and serue, that is, when they haue serued him, they are ready to serue him againe.

Here is a glasse for al the children of pride. First looke vpon Nabuchadnezzar, you that are great men like Nabuchadnezzar. For thus will GOD make his example of great men, because they should bee examples to others. Many wicked men died in Iurie, and scarse a man

man was by to see their ende; but Herode was striken before the people, that all might see, because hee was a wicked King. There were manie in Babel as proud as Nabuchadnezzar, but none but Nabuchadnezzar was made like a beast, because he was a proud King: so God doth stomacke sinne in those that beare his owne person. As Princes vse to picke those that are principall and chiefe in rebellion to make them examples of terrour to others, which were ringleaders in the treason: so God doth bend his shot against the captaines of his enemies, like the King of Aram, which charged his souldiers, that they shoulde fight with none but agaynst Achab the King, as it is written in the second Booke of Chronicles, the eighteeenth chapter and thirtieth verse. For as Salomon saith in the nineteenth Chapter of his Prouerbes and fiue and twentieth verse, *Strike the strong, and the rest will beware:* so Iustice shewed vpon a Ruler, or great personage, doth terrifie manie.

If we could see but one of our Nabuchadnezzars so degraded, it would make all the rest better in their office, & thinke when they sit in their maiesties, as Queene Hester did, that their power is giuen them for the Church and not against the Church.

Paul being before Festus and Agrippa, wisheth not vnto the King Agrippa, more wealth, or more honor, or more riches, but more religion, which is the greatest want of Princes and Magistrates. They sit in Gods chayre, and are called Gods, but are not like God, but like Mammon, except their names and their crownes: peraduenture a Dauid, or a Salomon, or a Iosua, that is, a few that remember whose person they beare: the rest are like Saul, and Herod, and Nabuchadnezzar, which know not frō whome their kingdomes come. Nabuchadnezzar built for his honour, and they build for their honour: Nabuchadnezzar gathered for his wealth, and they gather for their wealth: Nabuchadnezzar sought after his pleasure, and they seeke after their pleasure: Nabuchadnezzar vaunted of his power, and they vaunt of their power: what did Nabuchadnezzar which they do not, but repent which they doe not? I cannot wish them beastes to doe them good, like Nabuchadnezzar, because it is a question, whether they are worse than beasts already, but if we could driue them out of their pallaces to liue like beasts in the wildernesse, it were a good riddance, for there they shoulde doe lesse harme: where now their proude homes doe gore others, & their hoof is vp to strike euery

one

one that is better than themſelues, which maketh many flie into the wilderneſſe, from their houſe, and church, and calling, leſt they ſhould fall into their clutches: The Lorde which reſtored Nabuchadnezzar from the likeneſſe of a beaſt, reſtore them to the likenes of men, or els frieght them like Nabuchadnezzar, to runne from their roomes, that better may haue their places.

Thus you ſee Nabuchadnezzar was made like a beaſt that he might die like a man, for he could neuer learne from whence his kingdome came, vntill he had beene apprentice ſeuen yeares vnto the croſſe, and when hee perceiued who took his kingdome from him, then he perceiued alſo who gaue his Kingdome to him, and learned his thankefulneſſe in the wilderneſſe, when al the bleſſings were gone, which he ſhould haue been thankfull for, he thought that God was no body, vntill he became like no body himſelfe, and then who but God, no power but of him, no honor but from him, his firſt honor came from God, as well as his laſt: but when he was like a beaſt which knew not his owner, like a babe which knewe not his Father, like an Image which knowes not his maker, but nowe hee knoweth from whom Kings raigne, and hath learned to ſay thy Kingdome, as well as my Kingdome,

kingdome, and is like the elders in the Reuelation which cast downe their crownes before the Lambe.

Such a schoolemaster is affliction, to teach that, which Prophets and Angels cannot teach. For the Prophet and his dreame had tolde him as much before, yet he could neuer say, the Lord hath giuen, before hee did see how the Lord had taken: they say a friend is neuer knowne before hee be lost: so when God fled, then Nabuchadnezzar followed: but when God called, then Nabuchadnezzar contemned; when he hath all things he is vnthankfull, and when he hath nothing hee beginneth to be thankefull.

So we must learne Gods loue out of his wrath, and spel his goodnes out of his iustice: therefore we preach iudgement vnto you, to make you flie vnto mercie, we denounce the law against you, to make you loue the gospel, we shew you hell, to make you seeke heauen. Because we are all like Pharaoh his sorcerers, though we receiue neuer so much, yet we neuer say, the finger of GOD hath done this: but when he begins to plague vs, then we cry the finger of God hath done this: therefore if we wil not be inuited, it is good to be compelled: to conclude, he which made Nabuchadnezzar a King when he was like a beast,

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is hee which makes them rich which were poore, and he which makes them free which were bounden, and hee which makes them beloued which were hated, and hee which makes them wise, which were rude, and hee which makes them whole which were sicke: they must staie a time, seuen dayes, or seuen weekes, or seuen moneths, or seuen yeares, as Nabuchadnezzar did, and when they are ready for it, it will come sodainly, as the Angels came to refresh Christ so soone as hewas hungry: yet a little while, a little longer, comfort is on foote, and that goodnesse which is comming, wil come, as the sunne which was rising is risen: for as Nabuchadnezzar said, mine honor was restored to mee, so I am sure many here may say, my right was restored to mee, my libertie was restored to mee, my health was restored to mee, my good name was restored to me, in lesse time than Nabuchadnezzars honour was, and what then? *Therefore? Nabuchadnezzar, prayse, and extoll, and magnifie the King of heauen, whose workes are all trueth, and his waies iudgement, and those that walke in pride, he is able to abase.* This is the conclusion of all Gods benefites, they which doe not prayse and extoll the King of heauen are worse than Nabuchadnezzar.

There-

Therefore let all which ſayd in their harts, like Nabuchadnezzar: is not this the houſe which I haue built, is not this the land which I haue purchaſed, is not this the monie which I haue gathered, are not theſe the children which I haue begotten, ſay now with Nabuchadnezzar for all, I praiſe, and extoll, and magnifie the King of heauen, which can take all againe, as hee did from Nabuchadnezzar.

Thus you haue ſeen pride and humilitie, one pulling Nabuchadnezzar out of his throne, the other lifting him vnto his throne, whereby they which ſtand may take heed leſt they fall; and they which are fallen, may learne to riſe againe.

FINIS.

A DISSWASION FROM PRIDE, AND AN exhortation to Humilitie.

1. PET. 5. 5.

God resisteth the proud, and giueth grace to the humble.

SAint Peter teaching euerie man his dutie, how one ſhould behaue himſelfe to another, exhorteth al mē to be humble & abſtayne from pride: as though Humilitie were the bond of all duties, like a liſt which holdeth men in a compaſſe, & pride were the makebate ouer all the world: to which Salomon giueth witnes, Prou. 13. 10. ſaying, *Only by pride man maketh contention:* becauſe pride maketh euerie one thinke better of himſelfe then of others, whereby he ſcorneth to giue place to the other, and therfore when neither partie

Pro. 13. 14.

partie wil yeeld as Abraham did to Lot, how
Gen. 13. 9. should there be any peace? Thus pride doth
breake the peace, and humilitie doth set it
againe: therefore to toll men from pride to
humilitie, as it were from the concubin to the
right wife, the Apostle sheweth how God is
affected to pride, and what minde he beareth
to humilitie: *God resisteth the proud, and giueth*
grace to the humble: as if hee should whisper
men in the eares and say, take heed how you
companie with pride, or giue entertainment
to her, for she is not Cæsars friend, the king
counteth her his enemie, and all that take her
part: she hath been suspected euer since the
Gen. 3. Angels rebelled in heauen, and Adam sought
to bee equall with GOD. Therefore his Ma-
iestie hath a stitch against her, as Salomon
had to Shemei, & would not haue her fauo-
1. Kin. 2. 36. rites come in his Court, vnlesse they hold
downe their mace, and stoope when they en-
ter. But if you can get in with humilitie, and
weare the colours of lowlines, then you may
goe boldly, and stand in the Kings sight, and
step to his chamber of presence, and put vp
your petitions, and come to honor. For humi-
litie is verie gracious with him, and so neere
of his counsell, that as Dauid and Salomon
Pro. 3. 32. say, he committeth all his secrets to her. This
Psal. 25. is Peters meaning, that the humble shall
finde

finde grace with God and men: as we reade of Dauid and Iohn Baptist, according to that in the first Psal. vers. 4. *All things which hee doth shall prosper:* but the proude shall bee troubled and crosied, and when they would doe best they shall doe woorst, when they would grace themselues, they shall shame themselues: and God will be to them like the spirit of Saul which tormented him whersoeuer hee went. This sentence is repeated againe, Iames 4.6. the like sentence to this is in Prouerbes 3.34. where he sayth, *with the Scornefull he scorneth:* but he giueth grace to the humble: the like sentence is againe in the 16. of Prouerbes 18. where hee sayth, Pride goeth before destruction: and in the 15. of Prou. 33. before honour goeth humilitie. The like sentence is againe in the 29. of the Prou. vers. 23. where he saith, the pride of man shall bring him lowe, but the humble in spirit shall enioy glorie.

Psal. 1.4.
Iames 4.6.
Pro. 3.34.
Pro. 16.18.
Pro. 15.33.
Pro. 29.23.

The like sentence is againe in the first of Luk. 46. where the Virgin sings, He hath put downe the mightie from their seate, & hath exalted the humble and meeke; that as it were by two or three witnesses, pride might bee condemned, and humilitie acquited. One is to GOD like Iacob, of whom hee sayth; Iacob haue I loued: the other is to

Luk. 1.46.
Rom. 4.13.
Mal. 1.3.

God

Gen.25.28. God like Esau, of whom he sayth, Esau haue I hated. Iacob loued Esau because hee loued venison, but Rebecca loued Iacob because he was loued of God. So the proud are in the Kings Court, because they seeke honour, but the humble are in Gods court, because they contemne honour: as he sayth in the third of the Prouer. vers.34. *With the froward he will shew himselfe froward:* So he threatneth here that with the proude, he will shewe himselfe proud; that is, if they chalenge, he wil defend: if they will prouoke him, he will resist them: if they will clime higher then their compasse, he will pull them lower then their will.

Peter speaks of the proud, as if they did chalenge God, like champions, & prouoke him like rebels, that vnles he did resist them, they would goe about to depriue him of his rule,

Num.16.2. as Corah, Dathan and Abiram vndermined Moses. For so the proud man sayth, I will be

Esai.14. like the highest, and if he could, aboue the highest too. This is the creature which was

Gen.2.7. taken out of the dust, and so soone as hee was made, he opposeth himselfe against that maiestie, which the Angels adore, the thrones worship, the diuels feare, and the heauens obay. How many sins are in this sinfull world, and yet as Salomon sayth of the good wife,

Pro. 31.29. Prou. 31.29. Many daughters haue done vertuously

tiously, but thou surmountest them all. So I may say of Pride, many sinnes haue done wickedly, but thou surmountest them all: for the wrathfull man, the prodigall man, the lasciuious man, the curious man, the surfeting man, the slothfull man, is rather an enemy to himselfe then to God. The enuious man, the couetous man, the deceiptfull man, the vngratefull man, is rather an enemy to men then to God: but the proud man sets himself against God, because he doth against his lawes, he maketh himselfe equall with God, because he doth all without God and craues no helpe of him: he exalteth himselfe aboue God, because he will haue his owne wil, though it be contrary to Gods wil. As the humble man saith; *Not vnto vs Lord, not vnto vs, but vnto thy name giue the glorie.* Psal. 115. 1. so the proud man saith, not vnto him, not vnto him, but vnto vs giue the glorie: like vnto Herod, which tooke the name of God, and was honored of all but the worms, and they shewed that he was not a God but a man, Actes 12. 21. Therefore the proud men may be called Gods enemies, because as the couetous pull riches from men, so the proud pull honor from God. Beside the proud man hath no cause to be proud, as other sinners haue, the couetous for riches, the ambitious for honor, the voluptuous for plea-

Psal. 113. 1.

Act. 12. 21.

sure, the enuious for wrong, the slothfull for ease; but the proud man hath no cause to be proud, but pride itselfe, which saith like Pharaoh, *I will not obey*, Exod 5.2. Therefore God is specially said to resist the proud, because the proud resist him. Heere is heauen against earth, the creator against the creature, the father against the sonne, the Lord against the seruant, the Prince against the subiect, who is like to winne the field? *If the Lord iustifie* (saith Paul) *who shall condemne?* so if the Lord resist, who shall defend? If his lawe came with thunder and lightning and tempest, with what terrour will hee come himselfe? It was but a brag, when the king of Iuda proclaimed war against the king of Aram & said, *No man shall deliuer thē out of my hands*: but it is true when God saith, no man shall deliuer them out of my hands: therefore the author to the Hebrews saith, It is a fearfull thing to fall into the hands of God, for he euer ouercommeth. Therefore when the Egyptians perceiued that GOD fought against thē, they cryed, *We will flie, we will flie, for God fighteth against vs*, Exod. 14.25. So the proud may cry, I will flie, I will flie; for God fighteth against vs. When the king of Iuda proclaimed war against the king of Israel; the king of Israel returned answere, that

2. *Kin.* 1.5.

Heb. 10.

1 *Kin.* 14.9.

the

the thistle rebelled against the cedar, 2. King. 14.9. and yet there was but king against king, a man against a man; how much rather may the king of heauen answer this proud earth, the thistle rebelleth against the Cedar? The giant durst chalenge but one of the host of Israel, but the Lord chalengeth all the host of pride: euen as hee giueth grace to all that are humble, so resisteth all that are proud. It had beene too heauie for them, if he had said, the Lord doth not care for them, for Gods care preserueth vs, and our owne care doth but trouble vs, but to say that the Lord doth resist them, is as if Michael should denounce warre with the dragon, till he hath cast him into the pitte. This is a marshall woord, and comes with armes and weapons vpon them; if a man should see a Lion come vpon him, would he not start? if he should see a Giant come against him, would he not feare? But now the Lord of hosts, the Lyon of Iuda, which destroyed the Giants, is vp in armes to resist the proud, & the proud fear not so much as the humble. *God resisteth the proud, and giueth grace to the humble:* but the world resisteth the humble, & giueth grace to the proud, as Dauid notes. Men wil praise thee, not whē thou reformest thy selfe to God, but whē thou dost forme thy selfe to thy lusts: that is, they

1. Sa. 17.8

Reuel. 12.7

Psal. 49.18

which will be strowters, shall not want flatterers, which will praise euery thing that they do, and euery thing that they speak, and euery thing that they weare, and say it becomes thē wel to weare long haire, that it becoms them well to weare bellied dublets, that it becomes them well to iet in their going, that it becoms thē wel to sweare in their talking. Now, when they hear men sooth them in their follies, thē thinke they we haue nothing else to commend vs, if men wil praise vs for our vanities, we wil haue friends inough: so the humour swelleth and thinkes with it selfe, if they will looke vpon mee when I doe set but a stout face vpon it, how would they beholde me if I were in apparell? if they doe so admire me in silkes, how would they cap me and curtie me, and worship me, if I were in velvets? if I be so braue in plaine velvet, what if my velvet were pinct, or cut, or printed? So they studie for fashions, as lawyers do for delaies, and count that part naked which is not as gaudie as the rest, till all their bodie be couered ouer with pride, as their minde is with folly. Therefore Dauid saith, that pride is as a chain vnto them, that is, it goeth round about them like a chaine, and makes them think that all men loue them, and praise them, and admire them, and worship them for their brauery. Therefore

Psal. 37. 6.

fore as Saul said to Samuel, *Honour me before this people*, so the proude man saieth to his chiune and his ruffes, and his pincks, and his cuts, honor mee before this people: all that he speaketh, or doth, or weareth, is like Nabuchadnezzars pallace, which he built for his honor. This is their work, so soone as they rise, to put a pedlers shop vppon their backes, and colour their faces, and pricke their ruffes, and frisle their hayre, and then their daies worke is done, as though their office were to painte a faire Image euerie morning, and at night to blot it out againe: from that day that pride is borne in the hearte of man, as the false Prophets were schooled to speake as the king would haue them, so their eyes, and feete, and tongues are bound to speake, and looke, and walke, as the proud heart doth prompt them. If God were in loue with fashions, he were neuer better serued than in this age, for our world is like a pageant, where euery mans apparel is better then himself. Once Christ said, that soft clothing is in kings courts: but now it is crept into euerie house; then the ritch glutton ietted in purple euerie day, but now the poore vnthrift iets as braue as the glutton, with so many circumstances about him, that if yee could see how pride would walke herselfe, if she did weare apparell, shee would

Dan.4.

2.Kin.21.8.

Matt.11.6.

Luke 16.

euen goe like many in the ſtreetes: for ſhee could not goe brauer, nor looke ſtouter, nor mince finer, nor ſet on moe laces, nor make larger cuts, nor carrie more trappings about her, then our ruffians and wantons do at this day. How far are theſe faſhions altered from thoſe leather coates which God made in Paradiſe? if their bodies did change formes ſo often as their apparell chaungeth faſhions, they ſhould haue more ſhapes then they haue fingers and toes. As Ieroboams wife diſguiſed her ſelf that the Prophet might not know her, ſo we may think that they diſguiſe themſelues that God might not knowe them, nay they diſguiſe their bodies ſo, till they knowe not themſelues: for the ſeruant goeth like his maſter, the handmaide like her Miſtreſſe, the ſubiect like the Prince, as though he had forgotten his calling and miſtooke himſelfe: like a man in the darke, which puts on another mans coate for his owne, that is too wide, or too ſide for his bodie: ſo their attires are ſo vnfitte for their bodies, ſo vnmeete for their calling, ſo contrarie to nature, that I cannot call them fitter, then the monſterr of apparell. For the giants were not ſo monſtrous in nature, as their attires are in faſhion, that if they could ſee their apparell but with the glance of a ſpirituall eye, how

Gen. 3. 21.

2. Kin. 14. 2.

Gen. 6.

mon-

monstrous it makes them like Apes and Puppets, and Vices, they would fling away their attire, as Dauid flung away Sauls armour; and be as much ashamed of their clothes, as Adam was of his nakednesse. 1.Sa.17.39.

Pride hath been the deuiser of all these vanities, which now neither shame nor lawes nor preaching can take away; therefore had we not need to shew you, how God resisteth this vice, that careth not for any else? Who can tell how this weede groweth, seeing wee haue nothing to be proud of, but more cause to bee ashamed of our selues, and flie from the face of God and man too, then Adam our father had? we were earth, we are flesh, and we shall be wormes meate: what cause hath earth, or flesh, or wormes meate to be proud? We are borne in sinne, we liue in miserie, we shal die in corruption: what cause hath sinne, or miserie, or corruption to puffe vs, but to humble vs? there is nothing good which we are proud of, but a wise man is ashamed of the same things whereof we boast. It is a wonder to see, how a gay coate, or a gold ring, or a wrought handkerchiefe can braue a mans mind, that hee thinkes better of himselfe that day when hee weareth them, then any day else, and speakes and walkes, and lookes after another fashion then he did before? Gen.3.9. Gen.3.13.

If ye could say as the disciples said, Luk. 10. 17. *Lord the diuels are subiect vnto vs: Te* (saith the Lord) *glorie not in this:* how many things doe we glorie in, which we should not, if we may not glorie in the gifte of miracles? Euen as a couetous man is greedie of an halfpenie, and an enuious man is angrie for a word: so the proud man is proud of a fether. Therefore shall not God resist them which glorie in all things but himselfe, and should glorie in nothing but in him? as he did emmulate the loftie Babel, so he dooth resist these loftie mindes.

Gen. 11.

Iud. 1. But for Pride the angels which are in hell should be in heauen: but for pride we which are in earth should bee in paradise: but for pride Nabuchadnezzar which is in the forest should be in his pallace: but for pride Pharaoh which lies with the fishes, should be with his nobles: no sinne hath pulled so many down, as this which promised to set them vp. Of all the children of pride, the Pope is the father, which sitteth in the temple of God, and is worshipped as God. The Lords ministers are called seruants, and his ministers are called Lords: but for pride the Pharisies would haue receiued Christ as gently as his disciples: but for Pride Herod would haue worshipped Christ as humbly as the shepheardes: but for

Gen 3.
Dan. 4.
Exod. 14.
2. Thes. 2. 4.
Matth. 2.

for pride our men would goe like Abraham, and our women like Sara, as they would bee called their children: but for pride Noble men would come to Church, as well as the people: but for pride Gentles would abide reproofe, as well as seruants: but for pride thou wouldest forgiue thy brother, and thy brother would forgiue thee, and the Lawyers should haue no worke. But when thou thinkest of these things, Pride comes in and saith, Wilt thou goe like a hagler? wilt thou follow Sermons? wilt thou take the checke? wilt thou put vp wrong? what will men say? that thou art a mome, and a coward, and a foole, and no man will reuerence thee, but euerie man will contemne and abuse thee. Thus men are faine to put on the liuerie of pride, as they put on the liueries of noble men, to shrowd and defend them from the contempt of the world. Who hath not felt these counsailes in his heart, which would not beleeue that any pride was in him? Yet as Absolon was a worse sonne than Adoniah, because Adoniah rebelled against his brother, but Absolon rebelled against his father: so pride hath worse children, than vanitie of apparell. Tyrannie in Princes, ambition in Nobles, rebellion in Subiectes, disobedience in Children, stubbornesse in seruaunts; name Pride, and thou

1. Pet. 1. 6.

1. King. 1. 9.

thou haſt named their mother: therefore ſhal not GOD reſiſt pride, which hath ſowed ſo many tares in his ground, that ſcarſe a man can ſay like Dauid, *I am not high minded.* Pſa. 131.1. Giue me the mindes of all men humbled, and there is nothing left to raiſe ſtrife in the worlde. But as Iames ſaith, *The heart of man luſteth after enuie:* ſo the heart of man luſteth after pride, though he haue many hart breakes and pull downes, and many times no countenaunce to ſhew it; yet if a little ſparke be put to the towe, you ſhal ſee how ſoon this flaxe will flame: therefore Salomon ſaith Eccleſ.3.10. that all the troubles that God layeth vpon a man, haue this purpoſe to humble him; as though al troubles were little inough to humble pride, and that but for pride there were no need almoſt of our troubles. For the auoiding of this vice, God ſuffereth men to fall into other vices, which men abhorre and puniſh, as theft, and fornication, and drunkennes, to make them aſhamed by theſe vices which were not aſhamed of pride: this is an argument, that of all ſinnes pride is the worſt, becauſe God ſuffereth other ſinnes to come and ſhame vs, leaſt we ſhould bee proud. Againe, pride hath this propertie and ſleight that it mixeth it ſelfe with our good workes, and followeth vertue. As from the aſhes of a

Lam.4.5.

Phœnix

Phœnix ariſeth another Phœnix, ſo of the aſhes of our good workes ariſeth pride. When the diuell cannot ſtay vs from a good worke, then he laboureth by all meanes to make vs proud of it, and ſo he ſtaineth our worke and ſtealeth our reward. For though a man doo neuer ſo much good, yet if he be proude of it he loſeth his reward, as the Phariſies did: therefore the beſt and the wiſeſt, and the holieſt men had need to watch this vice; for if they take not great heed, it will make them proud of their wiſedome, and of their zeale, and of their goodnes. Paul was almoſt puffed vp with reuelations: Aaron and Miriam began to rebell, becauſe they thought themſelues as good as Moſes; and all the fathers of any hereſie, began their hereſie at this, a magnificate opinion of themſelues, and an ouerweening of their owne gifts. So pride ſetteth vpon the beſt, euen as the tempter ſet vppon Chriſt. Againe, a man had need to take heed of pride, for ſhe will not keepe counſaile: but if he be proud, ſhee will tell that he is proud, and therefore is called an impudent ſinne, becauſe ſhe deſcrieth her ſelfe in the eye, in the ſpeech, in the geſture, in the looke, in the gate, like the drunkard, ſo that a man cannot bee proud, and ſeeme humble.

2. Cor. 12. Num. 12. Math. 4.

Thus God hath tied a iuſt puniſhmẽt to this vice,

vice, that he which entertaineth the vice that he loueth, should not auoid the name which he abhorreth, but he shall be esteemed proud and called proud of all that know him; and many that know him not, shall point at him with their fingers in the streetes, & say, there goes a proud fellow: which they pronounce of no vice els, but the drunkard, because these two bewray themselues.

Thus you see how the proud resist God: now you shall see how GOD resisteth the proud. They are so headie, that almost none dare resist them but God: *I will resist them* (saith God). Therefore when hee heard the proud man say in the 14 of Esaiah, *I will ascend vp into heauen*: hee answereth himselfe, *Thou shalt be brought downe to the grave.* This
Hest.6.13. is hee which resisteth the proud. When Hamans wife heard her husband say, that Mordecai was against him; because he was an Israelite, she said that her husband should take the foile, and Mordecai shoulde preuaile. What if she had heard her husband say, that the Lord of Mordecai was against him? If the seruant be so terrible, who dare encounter with his master? God hated Esau, and how
Rom 9. did Esau prosper? though hee was the elder brother, yet hee missed the birth-right; and
Gen.25.28. though his father loued him, yet hee could

not

not bleſſe him, becauſe God hated him, God was wroth with the angels, and droue them out of heauen; God was wroth with Adam, and thruſt him out of Paradice; GOD was wroth with Nabuchadnezzar, and turned him out of his pallace; God was wroth with Cain, and though he were the firſt man that was borne of a woman, yet God made him a vagabond vpon his owne land; God was wroth with Saul, and though he was the firſt king that euer was annointed, yet God made his owne hand his executioner; GOD was wroth with the whole world, and though the earth was naked when they were drowned, yet hee regarded nothing, but deſtroyed a world of men together. This is he which reſiſteth the proud, what ſhall we doo if the world be againſt vs, and the fleſh againſt vs, and the deuill againſt vs, and God againſt vs too, which ſhould defend vs? In heauen, in earth, and in the ſea he findes vs out. And as the diſpleaſure of a king draweth many enemies with it, ſo the diſpleaſure of God ſetteth all his creatures againſt vs: therefore he is called the Lord of hoaſts, as though hee came with an armie againſt vs. When hee fought with the Aramites, the Sunne tooke his part: when hee fought againſt the Sodomites, the fire tooke his part: when hee fought againſt the

Ind.1.
Gen.3.
Dan.4.
Gen.4.12.
1.Sam.31.4
Gen.6.
Eſa.1.14.
Ioſh.3.10.
Gen.16.

Exod. 14. Num. 26. the Aegyptians, the Water tooke his parte; when he fought against the Murmurers, the earth tooke his part; when he fought against

Dan. 3. the Idolaters, the Lions tooke his part; when

2. Kin. 2. 24 hee fought against the mockers, the Beares tooke his part: this is hee which resisteth the proud. What can hee hope, which remembreth that God is set against him, and that the Lord of heauen and of earth is his enemie?

1. Sam. 4. 7. This thought made the Philistines flie & say, *God is come into the hoast.* No enemie is like this enemy, he euer ouercommeth, and when he hath ouercommen, he can cast into hell, & make the diuels torment them againe: therefore well might Salomon prophecie, Pro. 19.

Mat. 4. 23. *The pride of man shall bring him low:* for God hath ouercome him who brought pride into the world; & as pride brought him low, so Salomon saith, it shall bring men low too.

Psal. 73. 6 What a turne is this, that that which he tooke like a chaine (as Dauid saith) to adorne him; doth hang him? that which he tooke to exalt him, doth debase him; that which hee tooke to win loue getteth hatred; that which he tooke to obtaine glory, procureth shame: as

1. Sa. 17. 51 if God did take the sword out of his hand, as Dauid tooke the sword of Goliah, and slewe him with his owne weapon.

When the Pharisie said he was not like the Publi-

Publican, Luk. 19. 11. he said true: for then he was not like the Publican indeed, because the Publican was better than he. So, when a proude man thinkes best of himselfe, then God and men thinke worst of him; all his glorie is but like a vapour, which climeth as though it would goe vp to heauen, but when it comes too a little height, it falles down againe, and neuer ascendes more. So Adam thoght that the faire apple should make him like his maker, Gen. 3. but God resisted his pride, and that apple made him like the Serpent that tempted him with it. Absolom thought that rebellion would make him a king, 2. Sam. 15. 2. but God resisted his pride, and his rebellion hanged him on a tree.

Nimrod thought that Babel should get him a name, Gen. 11. but God resisted his pride, & the name of his building was called Confusion euer since. Nabuchadnezzar built his palace for his honor, Dan. 4. but God resisted his pride, and his palace spued him out when his seruants remained in it. Shebna builded a sepulcher for his memoriall, Esa. 22. but GOD resisted his pride, and buried him in another Country, where he had no sepulcher prouided. Herod hoped when the people cryed at his wordes, *It is the voice of God*, that hee should be worshipped euer after as God, but

God

God resisted his pride, and before he descended from his throane, the wormes so defaced his pompe, that worse which called him God would be like vnto him: so whē women take more paines to dresse themselues, then they doo all the day after, and pay deerer to maintaine one vice, than they needē to learne all vertues, they think to please men by it: but God resisteth their pride, and al that see them though they cap and curtsie to them, yet they iudge worse of them, and thinke that they would not weare these signes of lightnes and pride, vnlesse they were light and proud indeede. Thus if their apparell condemne them before men, how will it condemne them before GOD? If sinne did not blinde them, would they so deceiue themselues to take the contrary way, and thinke that should honor them which disgraceth other? But as Balaam was stopped & knew not who stopped him: so they are resisted, and know not who resisteth them. Though they doo all to please, yet they can please none: they please not God, for God resisteth them; they please not the humble, for the humble are contrary to them; they please not the proud, for the proud doo enuie them which striue to bee as proud as they: they please not themselues, because they cannot be so proud and braue as they

Num. 22.

would

would bee: onely they please the diuell, because their pride doth intitle him to them.

Thus much of Gods battailes against the proud. Heere Peter leaueth the proud with this brand in their forehead, *This is the man whom God resisteth:* then hee turneth to the lowly, and comforteth them; *But he giueth grace to the humble*; as if hee should say, you are like Iohn the beloued disciple, which leaned on Christs bosome: Iohn, 13.23. though God resist the proud, yet hee will not frowne vpon you: but when he resisteth them, he wil giue grace vnto you, as if he should say, the proud are without grace, for God giueth not grace vnto the proud, but to the humble, according to that of Esay 66.2. *To him will I looke, euen to him that is poore and of a contrite hart, and trembleth at my wordes:* therefore *Learne of me* (saith Christ) *to be hũble & meek;* Matth. 11. as though the humble and meeke were his schollers. Therefore God must needes loue the humble, because they are like his sonne: they shall haue his best giftes, of which hee saith, 2.Cor.12.9. *My grace is sufficient:* as if hee should say, he which hath giuen you his grace, can he deny you any thing? as Christ saith, *He which hath giuen vs his Sonne, will he not giue vs all things with him?* Therefore grace may be called the gift of gifts, because

all gifts come with grace, as the Court goeth with the Queene. Therefore feare not to be humble, least you be contemned: for all the promises of God are made to humilitie, and yet men feare to be humble, least they should be contemned. Humilitie did not make Iohn contẽptible, but when he refused the name of a Prophet, Christ saith, that he was more then a Prophet, Mat. 11. 2 Humilitie did not make Moses contemptible, but as he was the mildest man vpon earth; so he was the greatest vpon the earth, Numb. 12. Humilitie did not make Dauid contemptible, but when he humbled himselfe, he said vnto Michol, I will be more humble yet, and lowly in my owne sight, yet thou and thy maides shall honour me, 2. Sam. 6. 22. As Christ ceased not to be a king because he was like a seruant, nor to be a lyon because he was like a lambe, nor to be God because he was made man, nor to be a Iudge, because he was iudged: so man dooth not loose his honour by humilitie: but he shal be honoured for his humilitie, as the Son was honoured, when he was humbled, Luk. 15. 8. Thus humilitie hath found that which pride sought, like little Dauid, which was least accompted of, and yet got the victorie; yea, when no man durst encounter with the Gyant, 1. Sam 17. 28. This is the ladder where-

by

by we muſt aſcend, Gen. 28. 12, pride did caſt vs downe, and humilitie muſt raiſe vs vp. As the way to heauen is narrow, Mat. 12. 13. ſo the gate is low; and hee had neede to ſtoope which entreth in at it: therfore be not proud, leaſt God oppoſe himſelfe againſt you; but be humble, and the grace of God belongeth to you. So long as thou art proude, and readeſt this ſentence, *God giueth grace to the humble:* thou maiſt ſay to thy ſoule: Soule thou haſt no part herein; for grace is the portion of the humble, and the dowry of the meeke, and the treaſure of the lowlie; but to thee it is ſaid, *The Lord reſiſteth the proude:* as if he ſhould ſay, *Auoide Satan*, Math. 4 or *Depart from me ye wicked*, Mat. 25. 45. Thus you ſee how you may haue God your friend or your enemy, *He reſiſteth the proud, and giueth grace to the humble:* if thou diſdaine to learne humilitie of man, learne it of GOD, who humbled himſelfe from heauen to earth, to exalt thee from earth to heauen; to which Kingdome (when the proud ſhall be ſhut out) the Lord Ieſus bring vs, for his mercies ſake.

FINIS.

THE YOVNG MANS TASKE.

Eccleſiaſtes 12.1.

Remember thy Creator in the dayes of thy youth.

IF it be ſo, as they ſay, that none but yong men doo heare our doctrine; then this Text is well choſen for the auditory, to teach yong men that which if they learne, they may ſay with Dauid, *I haue more vnderſtanding than the auncient.* Pſalm.119.100. All Scripture is mans dutie, and aunſweres like Iohn Baptiſt to, What ſhall wee doo? In the firſt of John the ſecond and the twelfth, Iohn ſaith, *I write vnto you babes,* I write vnto you children, I write vnto you fathers, I write vnto you yongmen, I write vnto you olde men. So the

the word which is called *a flying booke*, flyeth from one age to another, from one sexe to another, from one calling to another, till like a Iudge it hath giuen euery man his charge. Among the rest, I may call this Scripture, *The young mans Task*: Wherein the Wise man sheweth, when is the best time to sow the seede of vertue, that it may bring foorth the fruite of life, and make a man alway readie to die. Let him remember his Creator in the daies of his youth, and all his life shall runne in a line, the middle like the beginning, and the ende like the middle; as the Sunne setteth against the place where it rose. Zach. 5. 1.

After Salomon had described man (like Martha) troubling and toyling himselfe about many things; at last hee bringeth him to that one thing necessarie, which Christ taught Marie: and shewes him, that if he had begun there at first, he had found that which he sought without trouble, and been happier many yeares since, than he is now. Therefore to them which are young Salomon shewes, what a vauntage they haue aboue the aged like a ship, which seeing another ship sinke before her, lookes about her, pulls downe her sayle, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are young, neede not trie the snares and allurements of the world, or the issues and effectes of sinne, which old men haue tried before them, but take the triall and experience of others, and goe a neerer way to obtaine their wished desires. That is this (saith Salomon) If thou wouldest haue any setled peace or heartie ioye in this vaine or transitorie worlde, which thou hast been seeking all the time since thou wert borne, thou must *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which dailie preserueth thee, which will for euer glorifie thee: and as the kinde remembrance of a friend doothrecreate the minde, so to thinke and meditate vppon GOD, will supplie thy thoughts, dispell thy griefes, and make thee cheerefull, as the sight of the Arke comforted Dauid: for ioye, and comfort, and pleasure is where as God is, as light, and cheerefulnes, and beautie is whereas the Sunne is. Now, if thou wouldest haue this ioy, and comfort, & pleasure to bee long, and wouldest escape those thousand miseries, vexations, and vanities, which Salomon by manie weary and tedious trials sought to make naked before thee, and yet held all but vanitie when hee had founde the way, thou must *Remember thy Creator in*

the

the daies of thy youth, at the first spring time, and then thy happinesse shall bee as long as thy life; and all thy thoughts while thou remainest on earth, a foretaste of the glorie of Heauen. This is the summe of Salomons counsaile.

Salomon findes man seeking happinesse out of the waie, as Esau hunted long for a blessing, and yet went without it: hee pitties to see him seeke and not finde, to runne and not obtaine: therefore hee setteth him in the waie like a guide sent from heauen, which often had straied himselfe before, and being now recouered to his right waie, standes like a marke of knowledge in the turnings that lead vnto blinde by-waies, to direct all those that passe by, that they may follow the readie path that leadeth to eternall happinesse.

And because the Trauailour marcheth cheerefully, which knoweth his waie before hee setteth foorth: therefore from the first setting forth, euen from the time of youth, when a man beginneth to runne his pilgrimage, Salomon tels him how he shall therein prepare himselfe to walke, and settes him in a faire high way, wherein is no turning either to the right hand or the left, which hee calleth, the remembrance of God.

As if hee ſhould ſay, Walke with GOD as Enoch did, and remember well, that hee which ſhall bee thy Iudge, dooth ſee all that thou dooſt, and heareth thee at euerie word: and this thought ſhall keepe thee in the way at all times, like the cloude and piller of fire which went before the Children of Iſrael as well by daie as night, when they trauailed in the wildernes.

In the next chapter before, and the ninth verſe, Salomon ſaid, *Reioyce O young man in thy youth:* now he hath changed his note to Remember O young man in thy youth. No more *Reioyce*, but *Remember*. Salomon mocked before, and ſhewed what they did remember; here he ſhewes what they ſhould remember, leaſt any Libertine ſhould miſconſter him and ſay, Salomon taught vs to reioyce, Salomon gaue vs leaue to ſinne, Salomon ſaid, doo as yee liſt, for you are young men, and haue a priuiledge to bee laſciuious and vaine: he recants with a breath, and denies forth-with his word, euen where he ſpake it.

What ſaid I? *Reioyce O young man in thy youth?* I would ſay, Remember O young man in thy youth. So God mockes vs while wee ſinne, like Michaiah, which bad Achab fight againſt Aram, and then forbad him againe: ſo hee bids them reioyce, and forbids them

againe. Reioyce not in thy youth, but repent in thy youth. One would thinke that Salomon should haue giuen this Memorandum rather to olde men than to young men, let them repent which looke to die. Oh saith Ieremie, it is good for a man to beare the yoake in his youth; if it bee good to suffer in youth, it is better to learne in youth. Therefore if Dauid wisht that his tongue might cleaue to the roofe of his mouth, if he forgot Ierusalem: what are they worthie which forget God the king of Ierusalem? can a childe forget his father? is not God our Father? therefore who is too young to remember him, seeing the childe dooth know his father? As the deepest woundes had neede to be first tented: so the vnstableſt minds haue neede to be first confirmed. In this extremitie is youth, as Salomon shewes them before he teacheth them. For in the last verse of the former chapter, he calleth youth *vanitie*, as if he would speake all euill in a word, and say that youth is euen the age of sinne. Therefore when he had shewed young men their follie vnder the name of vanitie, like a good Tutor hee taketh them to schoole, and teacheth them their dutie: *Remember thy Creator*, as though all sinne were the forgetfulneſſe of God, and all our obedience came from this

Lam. 3, 27.

Psa. 137. 6.

remembrance

remembrance that God created vs after his owne image, in righteousnesse and holinesse, to serue him here for a while, and after to inherit the ioyes which hee hath himselfe. Which if wee did remember, doubtlesse it would make vs ashamed, to thinke and speake, and doo as we are woonte. For what man dooth remember his creatour, or why he was created, while he sweareth and forsweareth, and maketh his trade of sinne, as though there were no God to iudge, nor hell to punish.

This is becausse the remembrance of God which would wake sinners, is so chased from men, for feare it should curbe them of their pleasures, that they dare not thinke of him, but striue to forget him, that they may sinne without feare. Therefore hee becommeth a Schoolmaster for God, and calleth Children vnto him before they bee corrupted, to teach them this one lesson for the guide of their life, *Remember thy creator.* To which he draweth them as it were with two cords: the shorte flight of their youth, and the infinite infirmities of age. To shew how soone our youth is gon, which we thinke will neuer haue end. Salomon dooth not reckon it by yeares, but by dayes, in the daies of thy youth, so the scripture numbers our life, by

daies

dayes and houres, and minutes, to teach vs to make vſe of all our time, and euery daie to thinke vpon the end. Yet leaſt they ſhould poſt ouer this remembrance vnto age, which is the generall day that all ſet to repent, after this verſe Salomon brings in the olde man deafe and blinde and lame and ſtammering, for the yong man to behold, as if hee ſhould ſay: looke my ſonne, is this man fit to learne? which cannot heare, nor ſee, nor ſpeake, nor goe? Therefore remember thou thy creatour in the dayes of thy youth before this dotage come. This then is the leuell of our meſſage, to haſten them forward which trauell towards heauen, becauſe there is a great ſpace betweene God and vs, and much a doe to aſpire the toppe of mount Sion, but more a doe to aſpire the topof the mount of heauen.

Therefore as Abraham roſe early to ſacrifice his ſonne in the morning, ſo in the morning of thy life ſacrifice thy ſelfe to God, and let him which is *Alpha* in euery thing, be *Alpha* in thy conuerſion, that is, the beginning as well as the ende. Becauſe wee are giuen to ſet the beſt laſt, that wee may haue a longer time for our ſinnes and pleaſures, like the Iewes in the 1. of Agge & 2. which ſaid alway, the time was not yet come when they ſhould *Gen.22.3.*

ſhould build the temple. Therefore the holy ghoſt crieth ſo often. This is the acceptable time, this is the day of ſaluation, to day heare his voyce, like Rebeccah which taught her ſonne the neereſt waie to get the bleſſing. When Chriſt went about to caſt out diuels, they ſaid, that he tormented them before the time: ſo whenſoeuer thou goeſt about to diſmiſſe thy ſinnes and pleaſures, though thou ſtay till thou bee an olde man, yet they will ſay ſtill that thou diſmiſſeſt them before the time. But then is the time, when the diuell ſaith, the time is not yet, for the diuel is a lier, & knoweth that with what liquor our veſſels be ſeaſoned at firſt, they will taſt of the ſame euer after, whether it be good or bad. Therefore as God ſueth to haue vs begin at goodneſſe, ſo the diuell wooes vs to begin at wickedneſſe: alledging either that wee are not reſolued yet to leaue our pleaſures, or elſe that God is exceeding mercifull to ſinners, or elſe that we ſhall haue ſpace enough to ſerue him hereafter. So he ſtands as it were at the ladder foote, and keeps vs off whith theſe weapons, that wee cannot get vpon the firſt ſtaffe, but one thought or other pulleth vs backe, when the foote is in the ſtirrop, ready to ride away from all our ſinnes at once. Thus wee haue long purpoſed to ſerue God, and euery man think-

2. Cor. 6. 2.

Gen. 27. 9.

Mat. 8. 29.

thinketh that hee ſhould be ſerued, but we cannot accord of the time when to beginne: One ſaith when I am rich, an other ſaith when I am free, an other ſaith, when I am ſetled, an other ſaith when I am olde, then my pleaſure will leaue me, and I ſhall be fitter to faſt and pray, and ſequeſter my ſelfe, but now I ſhal be mocked if I be not like others. Thus like bad borrowers, when our day is paſt alreadie, we craue a longer and a longer, and yet a longer, til we be arreſted with death: ſo the prince of creatures dieth, before he conſidered why hee liued, for as no diſcipline is vſed where Chriſts diſcipline is neglected, ſo no time is obſerued, where Gods time is omitted.

It is an olde ſaying; Repentance is neuer too late, but it is a true ſaying; Repētance is neuer too ſoone. Therefore we are commanded to runne, that we may obtaine, which is the ſwifteſt pace of man. The Cherubines were portraited with wings before the place wher the Iſraelits praied, to ſhew how quickly they went about the Lordes buſineſſe. The Hound which runnes but for the Hare, girdes foorth, ſo ſoone as he ſees the Hare ſtart: the Hawke which flyeth but for the Partridge, taketh her flight ſo ſoone as ſhee ſpyes the Partridge ſpring: ſo we ſhould follow

1. *Cor.* 9. 24.

Exo. 25. 20.

followe the woord so soone as it speaketh, and come to our Master so soone as he calleth. For God requiring the first borne for his offering, and the first fruites for his seruice, requireth the first labours of his seruants, and as I may say, the maidenhead of euery man. Therefore so soone as man was created, a law
Ge.2.15.16 was giuen him, to shew that hee should liue vnder obedience from the day that hee is borne. So soone as he is borne, hee is baptized in the name of God, to shew that when we cannot runne to Christ, we should creepe vnto him, and serue him as we can in youth and age: so soone as hee beginneth to pray: hee saith, Thy name be hallowed, thy kingdome come, thy will be doone, before hee aske his dayly bread, to shew that we should seeke the will of God, before the food which we liue by, much more before the sinnes and pleasures which we perish by: so soone as the Lord distributed the Talents, he enioined his seruants to vse them. Who is so young which hath not receiued some talēt or other: therefore youth cannot excuse him, because the talent requires to be asked of euery one which hath it. So soone as God had created the man and the woman, hee commanded them to increase and multiplie: shall we increase and multiplie in the flesh, before we

encrease

encreaſe and multiplie in the ſpirit: the firſt thing which God did after hee had created heauen and earth, he did ſeperate light from darkenes, to ſhew vs how we ſhould ſeperate good from euill, before our good become euill. *Gen.* 1.14.

The firſt leſſon that Iohn taught, was: *Repent, for the kingdome of heauen is at hand.* Math. 3.2. The firſt leſſon that the Diſciples taught, was *Repent* too, *for the kingdome of heauen is at hand,* Math. 10. And the firſt leſſon that Chriſt taught, was *repent, for the kingdome of heauen is at hand,* Matth. 4.10. to teach vs what we ſhould do firſt. *Repent* was the firſt leſſon to yong and old, For what can wee owe God to morrow, which wee are not indebted to day? Therefore Dauid prayed, *Teach me O Lord to number my dayes:* not yeeres, nor my moneths, nor my weekes, but my dayes, ſhewing that we ſhall anſwere for daies as well as yeares, for to day as wel as to morrow: and for our youth as ſtraightly as our age, which made him cry, *Remember not the ſinnes of my youth:* which he would not haue ſpoken, if God did not marke the ſinnes of youth as well as age. Therefore he calleth children vnto him as Salomon dooth, and ſaith, that hee will teach them the feare of the Lord. For ſhould children honor their *Pſal.* 90.12

Father

father and not honour God. It was a sweete comfort, when the children went before Christ to his temple, and sang there *Hosanna*, to make their fathers ashamed, which did not know the Messias when he came, when their little children knew him. It is written that when Christ heard a yong man answer, that hee had kept the commaundements from his youth, Christ beganne to loue him, which shewes how Christ loueth these timelie beginnings, when wee make him our nurse, and drawe our first milke from his brests. There is not one confession for olde men, and an other for yong men, the old man saith not, I did beleeue in God: the young man, saith not, I will beleeue in God, but both say, I doe beleeue in God, for hee which is called *I am*, in the third of Exodus, loueth, I am, and careth not for, I was, nor I will be. When Christ asketh Peter, *Louest thou me?* he looketh that Peter should answere him, *Yea Lord I loue thee*: and not driue him off as Felix did Paule, I will heare thee, I will loue thee, when I haue a conuenient time. For he which will not come when God cals, whatsoeuer he say, it is impossible that hee should resolue to come heereafter. For hee which is euill, how should hee resolue to bee good? therfore now or neuer, now and euer, they

the tree which buddeth not in spring, is dead all the yeare. When a man is first married, he may vse the matter so, to winne his wife vnto him, or to estrange her hart for euer. When a Pastor commeth first to a place, with a small matter hee may make the simple people like him or dislike him, so long as he standeth: when the heire comes to his lands, lightly all his tenants beginne to speake well of him, or euill of him. When a Prince commeth to the crowne, by the lawes which hee maketh, first the people gesse how he will rule euer after: and either dispose theyr hearts to loue him, or wish his death.

Therefore the sage and beaten counsaylers aduised Roboam when he beganne to reigne: *Shew thy selfe louing to the people this day, and they will be thy seruants for euer.* As though all the dayes after could not doo so much as the first: Such a victorie it is to beginne well, as our Prouerbe saith: hee which hath beginne well, is halfe his waye, especiallie it is good for a man to beginne his repentance, before he learne to bee euill. For heerein our minds do follow our bodyes. If our children bee deformed in their youth, we neuer looke to see them well fauoured: so if the minde be planted in sinne, seldome any goodnesse buddeth out of that stocke. For 1. Chro. 10.

vertue muſt haue a time to growe, the ſeede is ſowne in youth, which commeth vp in age.

And if we can ſay of others, when we ſee a graceleſſe boye, thou wilt prooue a wagſtring, if thou liue to bee elder, why ſhould wee, if we begin as ill as hee, thinke that wee ſhall bee better and better, which iudge that he will be worſe and worſe; as the arrowe is directed at the firſt, ſo it flyeth all the waye, ouer, or vnder, or by ſide, but it neuer findeth the marke, vnleſſe it bee leuelled right in the hand; ſo they which make an euill beginning foreſpeake themſelues as it were at the firſt, and wander out all theyr race, beauſe when they ſhould haue leuied their life, they tooke their aime amiſſe. Therefore happie are they which haue the arrowe in theyr hande, and day before them, for they neede not wiſhe to bee yong againe. Now kill the ſerpent in the egge, for when he is a ſerpent he wil kil thee, if thou cannot ouercome ſinne in the infancie, before the roote faſten, and the fence bee made about it: howe wilt thou ſtrugle with the Lion, when hee ſeeth his pawes? and ſinne is become like an olde man, ſo tough and frowarde, that hee will not heare. As harde as it is to reclaime one of theſe old ſinners, or graunde Papiſts, which are incorporate

perate into poperie, and as poyſon is ſetled in a ſerpent; ſo harde it will bee to reclaime thee, when thou wilt beginne to ſaye, it hath beene my cuſtome, and I cannot leaue it.

Trie thy ſtrength but with one of thy ſinse and ſee what ſhifts, what excuſes, what delayes it will find, and how it will importune thee to let it alone, as the diuell tormented the Childe before hee went out. If thou canſt not diſcharge one vice that thou haſt accuſtomed thy ſelfe vnto, when all thy vices are become cuſtomes, how wilt thou wraſtle with them?

Therefore wee bende the Tree while it is a twigge, and breake the Horſe while hee is a Colte, and teach the Dogge while hee is a whelpe: and tame the Eagle while hee is yong.

Youthe is like the daye, to doo all our woorkes in. For when the night of age commeth, then euerye man ſayeth, I might haue beene learned, I might haue beene a teacher, I might haue beene lyke him or him, but the harueſt was paſt, before I beganne to ſowe; And Winter is come, nowe my fruite ſhould rype. Thus euerie man that is olde ſayth, hee cannot doe that which he thought to do, and crieth with

Salomon. Catechise the Childe in his youth, and he will remember it when he is olde: so corrupt him in his youth, and he wil remember that too. This Nabuchadnezzer perceiued, and therefore hee chose the towardliest children of the Israelits to traine them vp in idolatrie, like the popish Seminaries, that they might be his instruments another day: If he had let them alone till they had learned the truth first, hee thought that they woulde not take his way: therefore they tooke them before they had any religion, to frame them to his religion. If idolatours and Papists bee so cunning in their generation, to poyson their Children betime, least they should proove Christians after, what care appertaineth to Christians to season their children in the spring, like the vertuous Ladie which Iohn commendeth, least they proove papists and traytours, and reprobates, when they looke for comfort of them. There was nothing which made Reboboam to chose such young counsailers, when hee beganne to raigne, but because they were his companions before: therefore they became his counsailers after. This is the preferment of our sinnes, if they haue beene our companions in youth, in age they will looke to be our counsailors and maisters too. Therefore the best

Dan. 1

season

ſeaſon to ſeeke God, is to ſeeke him early before the flouds of wrath ariſe, and the heape of ſinnes ſtande vp like a rampired wall betweene God and vs. They which ſeeke mee earlie, ſhall finde mee, ſaith Wiſdome, in the 8. of Prouerbes: but to them which deferre (ſhe ſaith) they ſhall ſeeke me, but they ſhall not finde mee; 1. Prouerbes: becauſe they did not chooſe the feare of the Lorde that is, when good and euill were ſet before them, they did preferre euill before good, as a man chooſeth that which hee liketh. Therefore when they ſeeke mee (ſaith God) they ſhall not finde me. How doe yee ſay then that yee will ſeeke God, when God himſelfe ſaieth that yee ſhall not finde him? Therefore in the 4. of Prouerbes and the 7. Wiſedome is called the beginning, to teache vs to ſeeke Wiſdome in the beginning. For ſaith Chriſt, *If yee ſeeke the kingdome of heauen firſt, all the reſt ſhall be caſt vpon you*: he ſaith not, if you ſeeke the world firſt, heauen ſhall be caſt vpon you, but if you ſeeke heauen firſt, worldly things ſhall bee caſt vppon you. Hee which dooth beleeue this, would firſt ſeeke the kingdome of heauen, for that which followeth; that all the reſt might be caſt vpon him, as when Salomon deſired wiſdome before honor, God gaue him wiſdom & honor too, Matth. 6, 33

Iohn. 5.2 becauſe he ſought the beſt firſt.

There was a poole in Iurie, where the ſick and leprous laye, for at one time of the daye, the Angell came and ſtirred the water, and then he which ſtept in firſt was healed of his diſeaſe: hee which ſtept in firſt was healed ſaith Iohn, none but hee which ſtept in firſt; ſo he which taketh time is ſure, but he which foreſloweth time oftener faileth then ſpeedeth. For when golden opportunitie is paſt, no time will fit for her. If Elias would bee ſerued before the widdow, when ſhee had but a little cruſe of Oyle, which was not enough to ſerue her ſelfe; will God be ſerued after Elias, will God bee ſerued after thee? Nay after the fleſh and after the diuell? Thou maiſt read in the 19. of Leuiti. and the 13. that GOD would not haue the labourers hire ſtaie in thy hands all night, but would haue thee pay him before thou ſleepe. If God would not haue the labourers due ſtay in thy hands one night; how dareſt thou keepe his due from him day and night? ſo many dayes and nights, and weekes, and moneths and years together? wher is the morning ſacrifice which God requireth: nay where is the euening ſacrifice which God requireth: the glomie morning hath ouercaſt the whole day, doeſt thou thinke it enough if thou do not ſa-

in

in the chaire of scorners, or if thou do not stād in the waye of sinners? hee which standeth stayeth not, he which sitteth taketh his ease, but he which walketh goeth his way. Yet he which walketh in the way of sinners, though he neyther sit nor stand, is not of the blessed number. But hee which neyther sitteth, nor standeth, nor walketh, is blessed saith Dauid, Psalm. 1. ver. 1. Alas then why doe we sit, if they which stande are accursed, and they which walke are not blessed? Christ sayeth, Math. 6. 33 *First seeke the kingdome of God*, and wee saye first, let mee burie my father, first let me bid my freends farewell, and so manye thinges first. So long in burying our Father, and bidding our friends farewell: that is the riches, and honours, and pleasures of this worlde, that there is no time left to seeke the kingdome: but followe mee, is turned to, followe vs, Christ must followe our sinnes, and come after our pleasures, or else he shall not be serued at al. When we were Children, we deferred tyll we were men: when we are men, we deferre tyll wee bee olde men, when wee are olde men, wee deferre tyll death: in all our lyfe wee finde no leasure to liue well, but flit from sinne to sin, from wicked thoughts to wicked speeches, from wycked speeches to wicked deedes, as the flie skippeth

from ſcab to ſcab, vntill wee bee caſt ſo farre behinde, that we haue no courage to go forward, or elſe ſtraied ſo far out of our way, that we care not to ſeeke it againe. Therefore I cannot ſay to you as Chriſt ſaid: *Firſt ſeeke the kingdome of heauen*, for then you ſhould haue ſought it long agoe, but now I muſt ſay with the Apoſtle, *Redeeme the time*, and at laſt, *Seeke the kingdome of heauen*. For it is to be feared, that as little flies when many came together, plagued and deſtroyed the Egiptians: ſo ſhort houres, but manye in ſinne and ſecuritie will ſteale away our whole life, and deceiue our repentance, while wee liue like beaſts longer then Nabuchadnezzer. There be not many Lots, but many linger like Lot, loth to depart, vntill they ſee the fire burne. If the Angell had not ſnatched him awaye, Lot had periſhed with Sodome for his delaye.

There be not fiue fooliſh Virgins, and fiue wiſe, but fiue for one knock when the doore is ſhut. There bee not many Simeons, but many as old as Simeon, which neuer yet imbraced Chriſt in their hearts. They thought to repent before they were ſo olde, yet nowe they dote for age, they are not olde enough to repent yet. Naye I anſwere, many maiſters of Iſraell, Maiors, Aldermen, Sheriffes,

Sheriffes, Iuſtices, Bailiffes, Conſtables, Gentlemen, know no more what it is to be borne againe; than Nichodemus which came by night: line after line, ſermon after ſermon, & the Blackmore like himſelfe. All their tearms are vacations, all their religion, promiſes; and all their promiſes hypocriſes. In ſtead of catechiſing their children, as Salomon teacheth them, they catechiſe them to hunt & hawke, to ride and vaute, to ruffle & ſweare, to game and daunce, as they were catechiſed themſelues; leaſt the childe ſhould prooue better than his father, and then he is qualified like a Gentleman. Is this to ſeeke the kingdome of heauen firſt, or laſt, or not at all? Woe to the ſecuritie, woe to the ſtubbornneſſe, woe to the drouſineſſe of this age. The thiefe commeth at midnight, and we ſleep till the dawning of the day; we let in ſathan, before wee bid him auoyd; we ſell our birthright, before it come to our hands; we ſeek for oyle, when our lampes ſhoulde burne: this daye paſſeth like yeſterday, and to morrow we will ſpend like this day. So hee which ſhould haue the firſt frutes, can get no frutes, becauſe we mar the ground before we ſowe it.

Conſider this, yee which might haue knowen a thouſand things more than yee doo, if yee had begun when Salomon taught you.

God

God will not alway knocke at the doore, Christ will not alway clocke like an Henne, Iohn will not alwaye crie in the wildernesse; but mercy is in the foreward, and iudgement in the rereward. They which can saye now, We haue a prophet; shall say, We had a prophet, but wee entertained him like the Gergesites: so God sent him awaye from vs lyke Ionah to the Niniuites, when the Israelites despised him. Yet Wisedome cryeth in the streetes, Let euerie Ioseph store vp before the famine come: for hee which promiseth the pardon when thou doost returne, dooth not promise that to morowe thou shalt returne. Repentance is a gift, and a gift must be taken when it is offered. The time past is gone, and thou canst not recall that to repent in; the time to come is vncertaine, & thou canst not assure that to repent in; the present time is onely thine, and thou maiest repent in that: but anone that will be gone too. Therefore, as Samuell began to serue God in this minoritie, as Timothie read the Scriptures in his childhood, and Iohn grewe in spirit as he rypened in yeares; so whether thou be olde or yong, thy repentance cannot come to soone, because thy sinne is gone before. If thou lackest a spurre to make thee runne, see, howe euerie day runneth awaye with thy life, youth com-

commeth vppon childhood, age commeth vpon youth, death commeth vpon age, with ſuch a ſwift ſaile; that if all our minutes were ſpent in mortefieng our ſelues, yet our glaſſe would bee runne out, before we had purged halfe our corruptions. All theſe examples & ſentences, and prouerbes, and reaſons do cry with Salomon, *Remember thy Creator in the dayes of thy youth*. This is the Kings commendation or greeting to the Colledge of youth. But how ſhould young men remember God, when olde men forget him? If Noah be drunke, who ſhall rebuke Cham? It is time to remember GOD in age, or to forget him for euer. Therefore as the Iſraelites gathered twice ſo much Manna the day before the Soboath as they gathered any day before that, becauſe they might not gather vpon the Sabaoth; ſo the gray head which looketh euene day for the laſt Sabaoth when he ſhall reſt in the graue, ſhould pray twice as much, heare twice as much, doo twice as much, to prepare the facrifice of his bodie & ſoule readie and acceptable vnto GOD; becauſe the night is at hand, when he cannot heare, nor pray, nor repent any more. It is ſaid, the Diuel is very buſie becauſe his time is ſhort, but an old mans is ſhorter. What haſt ſhould hee make, that muſt go farther thā the *Mores*, thā

the

the Sunne in a yeare, or a month, or a weeke, which the Saintes were going all their lyfe. Therefore, if youth had neede of legges, age had neede of wings to flie vnto God. But as Christ saide, *The poore receiue the Gospell*, though the rich be more bound; so we may say, the yong men receiue the Gospel, though the olde men haue more cause.

The young men follow Christ, the young men heare the word, the yong men sanctifie themselues, the young men stande for the church, the yong men beare the heate of this day: olde Noah is drunke, old Lot is sleepie olde Sampson hath lost his strength. Once the yonger brother did steale the blessing fró the elder, and now hee hath got it againe, as the mallice of Esau shewes, which persecutes him for it. I speak it to their shame, they that weare the furres and scarlets, as though they were all wisedome, and grauitie, and holines euen to the skirtes, may say as Zedechias said to Micaiah, When did the spirit depart from me and goe to thee? When did zeale depart from vs, and goe to you? They are so nouseled to the world, and acquainted with sinne, that it is too late now for the world to speake vnto them; they may looke vppon the signes of wisedome, and grauitie, and holines, when they see their long beards, and gray heads, &

side

ſide gownes, and aske why is this buſh hang-out, and no wine within? What meruaile then if they be not reuerenced, but mockt & pointed at, when Sem & Iaphet had need to come againe, and couer their nakednesſe? What a ſhame was it to the Iſraelites, when Chriſt ſaid by a Chanaanite, I haue not found ſo great faith in Iſrael? So what a ſhame is it to the elders, that Chriſt may ſaye againe, I haue not found ſo great faith nor knowledge nor zeale in Maſters, and Fathers, and Rulers, as in ſeruants, and children, and prentiſes? Which made an old Father of this Cittie ſay, which now is with God, that if there were anie good to bee done in theſe dayes, it is the yong men that muſt doo it, for the olde men are out of date, their courage ſtoopes lyke their ſhoulders, their zeale is withered, lyke their browes; their faith ſtaggereth like their feete, and their religion is dead before them. Be aſſured of this that yee are come to that time which your ſelues ſet to repent: and yet as though there were another age to repent after olde age: for you ſpende olde age like youth, as if you were appointed to die in your ſinnes. *God hath choſen the weake things* ſaith Paul, 1. Cor. 1. ſo I may ſay, God hath choſen the yong things to doe his woorke: as if the Lord had ſpoken to you in his wrath, Fathers

I will

I will prouoke you by your children, Maſters I will prouoke you by your ſeruants, as once he threatned to prouoake the Iewes by the Gentiles. Therefore be of good cheere yong Daniel, yong Samuel, yong Timothie, though our aduerſaries be as the Aramites, yet there be mo with vs, than againſt vs. Fleſh & blood could not ouercome fleſh and blood: but if you be ſanctified, it is the ſpirite which hath ſanctified you; for the diuell woulde not go out, vnles a ſtronger than the diuell had entred the houſe; when you come to be richer, and elder like Demas, then take heed that ye doo not embrace the world as Demas did, & turne to that which ye condemne. The vine would not leaue her grapes, nor the oliue her fatnes, nor the fig-tree her ſweetnes to bee a King, but the bramble did; hee is not a vine, not an oliue, nor a fig-tree, but a bramble, made for the fire, which leaueth his righteouſnes to become worſe. He which is of the Church, wil ſay with the Church, *I haue waſhed my feet, how ſhould I defile them again?* Let the dog turne to his vomite, and the ſwine to their waloing, but hold thou on thy ſacrifice like Abraham to the euening of thy life, & a full meaſure ſhall be meaſured vnto thee, as thou haſt meaſured thy ſelfe. Vnto the which meſure without meſure, the Lord Ieſus bring vs.

FINIS.

THE TRIAL OF THE RIGHTEOVS.

Pſalm. 34. 19.

Manie are the troubles of the righteous, but the Lord deliuereth him out of all.

THe ſumme of this vearſe is, as if he ſhould ſay, Let the Righteous looke for mo troubles than other, & likewiſe let the hope for greter comforts than other: for when they are well, they ſhall bee eclipſed againe, to ſhewe that their light was but borrowed; and when they are eclipſed, their light ſhall returne, to ſhew their difference from them whom God hateth, which fall from plague to plague, as they runne from ſinne to ſinne.

This vearſe hath three parts, for heere the righteous are the agents, their condition troubles, and the Lord their deliuerer: ſo manye things fall out contrarie vnto our myndes, euerie

euery day, that hee which wanteth patience in this worlde, is like a man which ſtandeth trembling in the field without his armor, becauſe euerie one can ſtrike him, and hee can ſtrike none: ſo the leaſt puſh of pain, or loſſe, or diſgrace, dooth trouble that man more, which hath not the skill to ſuffer, than twentie trials can moue him which is armed with patience, like a golden ſhield in his hand, to breake the ſtroake of euerie croſſe, and ſaue the heart though the bodie ſuffer: for while the heart is whole, all is well. *A ſound ſpirit* (ſaith Salomon) *will beare his infirmitie: but a wounded ſpirite, what can ſuſtaine?* Pro. 19. 14. Therefore as the lid is made to open and ſhut, to ſaue the eie: ſo patience is ſet to keep the ſoule, and ſaue the heart whole, to cheare the bodie againe. Therefore if you marke, when you can goe by an offence, and take a little wrong, and ſuffer a trouble quietly, you haue a kinde of peace and ioy in your heart, as if you had gotten a victorie; and the more your patience is, ſtill the leſſe your payne is. For as a light burthen born at the armes end, weigheth heauier by much, than a burden of treble weight, if it be borne vpon the ſhoulders, which are made to beare: ſo, if a man ſet impatience to beare his Croſſe, which is not fit to beare; it wil grumble, and murmur

and

and start, and shrinke, and let the burthen fall vpon his head like a broken staffe, which promiseth to helpe him ouer the waters, and leaueth him in the ditch. But if you put it to patience, & set her to beare it which is appointed to beare, she is like the heartie Spies that came from Canaan, and sayd, *It is nothing to ouercome them*: so patience saith, it is nothing to beare, it is nothing to fast, it is nothing to watch, it is nothing to labour, it is nothing to be enuied, it is nothing to be backbited, it is nothing to bee imprisoned: *In all these things* (saith Paul) *we are more than Conquerours*. As though all these things came not to make vs mourners, but to make vs Conquerours, nay more than Conquerours, because a Conqueror conquereth his enemy but once: but we conquere these as often as Christe did the tempter. Thus all is in the maner of bearing, which maketh persecution seeme ioyfull to some, and irkesome to others, which maketh pouertie welcome to one, and bitter to another; which maketh him sing in his sicknes, as if he were whole, and thee raue and whine, & curse, as if thou were not sicke but franticke: Therefore Christes yoake is called, an easie yoake, because it is easie to some, that is, to them which haue skill to beare it, as Christe did beare it; by his infinite patience, hee suf-

Ioſh. 1

Rom. 8. 37.

Math. 11

fered infinite paines for infinite ſinnes. Patience was like a priuie coate vpon his ſoule, that when the Diuell ſtroake at him, he was ſtriken himſelfe: when death came to kil him hee was killed himſelfe; and all their ſhotte could not hurt him, becauſe of his preſeruatiue which he had about him, like Sampſons haire, which ſaued him frō all his enemies. If the Maſter carried patience about him for to guard him through theſe pykes of troubles, which ſtande like the fierie ſword betweene vs and Paradice: how can the ſeruant eſcape then, vnles hee bee armed as his Maſter was? For what hath the poore man to beare his wants? what hath the bondman to beare his griefes? what hath the ſicke man to beare his paines? but to lay all vppon the ſhoulders of patience, and to ſay with Ieremie, *This is my ſorow, and I will beare it.* As the tree which Moſes caſt into the Spring, ſeaſoned the bitterneſſe of the Waters; ſo patience caſt into our troubles, ſeaſoneth the bitternes of the Croſſe, and is in ſtead of an aſſiſtaunt to euerie man, to ouercome his troubles, like the Armour-bearer, which holpe Ionathan to vanquiſh his enemies.

Iud. 16, 17.

Gen. 3.

Ierem. 10, 19

Exod. 25, 25

1 Sam. 14

She hath a deuice to draw ſuch a skinne ouer our ſoares, that ſhall make our pouertie ſeeme riches, our reproaches ſeeme honour,

our

our bondage seeme libertie, our labor seeme rest, our sorrow seeme ioye, our paine seeme ease, our sickneſſe seeme health, and all that hurts vs, reioyce vs; vntill wee saye with Dauid, *Thy iudgements are pleasant*; shewing, that Gods iuſtice is as pleſant to the patient, as his mercies to others. Therefore what a peace-maker were this in the Commonwelth, if the Maieſtrate had patience to beare his enuie, if the Precher had patience to bear his ſtudie, if the creditor had patience to bear his loſſes, if the bond-man had patience to beare his ſeruice, if the husbandman had patience to beare his labour, if the ſick man had patience to beare his paine, if the poore man had patience to beare his wants: for wante whereof, manie thinke themſelues in hell, & ſay, that no mans paine is like their paine, no mans wantes like their wants, no mans foes like their foes, no mans wrongs like theyr wrongs, when they can ſcarſe tel where their paine holdes them.

Therefore, albeit fewe can brooke of Humilitie, and Charitie, and Meekeneſſe, and Thankfulnes, and Temperance, and thoſe ſeuere vertues, which pull from pleaſure; yet euery man doth wiſh for patience, like a phiſition to eaſe his griefe, by all meanes that he can: ſo they which are wicked, although

they cannot see the goodnes of other vertues yet can see the goodnes of patience, and perceiue when they see a patient man, and an impatient man both sick of one disease, yet both are not troubled alike; but that he which hath most patience, hath most ease; and he which is most impatient, is most tormented, lyke a fish which striues with the hooke. Therefore euen those which cannot suffer, that they might haue rest, yet sing the patient Prouerb, *Insufferance is rest.* This is a lesson which I know you would gladly learne, euen as Pharaoh longed to know his dreame, though yee care not for vertue, as the cruell Iudge cared not for charitie. Yet if you could gaine such a bargaine by any vertue to ease you of your paines, it would make you looke vnto vertue, as Pharaoh vsed Moses, but to remooue the plagues.

Gen. 41, 15.

Exo. 9, 28

This power God hath giuen to patience, the medicinable vertue, that it should be like an wholesome hearbe in the world, or a generall Phisitian for all persons and all diseases. Therfore when the Angell had recorded all the troubles which shuld come in the latter daies: at last hee concludeth, *Heere is the patience of Saints*; as though patience should beare all. Therefore so manie scriptures goe like preachers about the Bible, to exhort vnto pa-

Apo. 13. 10

patience, like a beacon which is set vp to call men together, shewing vs, that *by patience We possesse our soules*; as though a man without patience had no rule of himselfe; that *a mans wisedome is knowne by his patience*, as though that he which is not patient, cannot be wise; that *by patience Wee receiue the promises*, as though the promises did not belong vnto vs, vnlesse we haue patience; that *patience breedeth experience, and experience hope*, as though hee which wanteth patience, had no experience of God, to knowe the scope of his doings, nor anie hope to comfort him about the life to come: besides manie reasons mo, *That the afflictions of this worlde are not worthie of the ioyes that succeed them*; that *all things* (euen our afflictions) *turne to the best, if wee loue God*; that *they are blessed which weepe heere, because they shall laugh heereafter*; that *if wee suffer with Christ, wee shall raigne with Christ*; that *the Lord doth loue those whom he chastiseth*; that *by suffering wee are made like the Sonne of God*, whose lyfe was a persecution, as though the holie Ghost by often calling vpon vs, like the importunate woman, would compell vs to bee patient, whether our flesh will or no.

Luk. 8
Prou. 9. 7
Heb. 10,
Rom. 5. 4
Rom. 8
Mat. 5
2. Tim. 2
Prou. 3,
Luk. 18,

Besides these honourable praises of patience, the Prophets, Euangelists, and Apo-

ſtiles, haue ſet a number of examples before our eyes, like banners of ſuch cures as haue been healed by her; that as the Author of the

Heb. 11, Hebrewes ſaith; *By faith Abel offered a better Sacrifice than Caine, by faith Enoch was tranſlated before he ſaw death, by faith Noah prepared the Arke and was preſerued from the Floud; by faith Abraham was content to ſacrifice his Sonne, and yet beleeued that in his ſeed all the world ſhould be bleſſed; by faith Sara receiued ſtrength to bring foorth a child, when ſhe was ſtroken in yeares, and paſt the ſtrength of the wombe*: So I may ſaye of Patience; By

Iob. 1 patience Iob did beare all the torments that the diuell could heape vpon him; by patience

Gen. 29. 30. 31 Iacob put vp a thouſand wrongs from Laban and his children, and neuer complained in 21 yeres before he departed; by patience Ioſeph

Gen. 45, 15 forgaue his bretheren, when hee might haue put them to death, and gaue them food whē they feared reuenge; by patience Chriſt ſuffered baniſhment, and reproaches, & ſcourges, vntill he went to his death, like a Lambe to the ſlaughter.

Among the ſtrange cures of patience, Dauid may report of his experience, what this plaiſter hath done for him: for being a figure of Chriſt, he was alwaies hedged about with the croſſe, which prooued his patience like a

Touch-

Touchstone euery daye. As Christ was contemned of his Countreymen, so Dauid was contemned of his brethren: as Christ fled to Egypt, so Dauid fled vnto Gath; as Christ receiued foode of women, so Dauid receiued food of Abigail: as Herod persecuted Christ, so Saul persecuted Dauid; and the wrath of the King brought many enemies with it, that when hee was annointed yet hee coulde not reigne; and when he reigned, yet his reigne was but a warfare; the Philistines against him, the Ammonites against him, the Edomites against him, the Moabites against him, and Absolon his owne bowels against him, for whom he cryed, *Would God I had dyed for thee.* This sonne which was his dearling, was his traitor, and sought his death that brought him to life, as though Saul had been risen from the graue againe. In all these troubles Samuel shewes what was this pilgrimes comfort, *But Dauid comforted himselfe in the Lord his God,* as though he had no comfort but in God alone. This was the stone vpon which he leaned his head, Be patient for *Manie are the troubles of the righteous, but the Lord deliuereth him out of all.* When he did behold his trouble, like the hoast of the Aramits, he looked backe vnto God like Elisha, & spied one with him stronger than all against him:

1.Sam.26,2. 28,2. Luk.8,2 1.Sa.25.18, 19,2 16,13 2.Sam.8,2. 6,5,6 15,4 28,33 1.Sam.30,6 2.King.6,16

Therefore respecting his afflictions, he crieth *Manie are the troubles of the righteous*; respecting the promise, hee singeth, *The Lorde deliuereth them out of all.* Thus (by his owne foote) Dauid measureth the condition of the righteous, and saith, *Manie are the troubles of the righteous*: and then by his owne cure he sheweth how they shall be healed, saying, *The Lorde will deliuer him out of all.* If yee marke, the spirit hath directed Dauid to those two things, which make vs take our troubles greeuously; one because we do not looke for them before they come. Therefore, as Christ
Iohn. 21, 28 tolde Peter before hee suffered, to strengthen him when he suffred; so the holy Ghost doth runne vpon the Crosse, to keepe vs in expectation of troubles, that wee might prepare faith, and patience, and constancie for them, as Noah prepared an Arke for the flood. The second thing which makes vs to starte so at the Crosse, is, because wee are like the Pro-
2. King. 6 phets seruaunt, which did see his foes, but not his frends; so we see our sore, but not our salue
Luk. 16. Comfort seemes a far of, like Abraham in the heauens, as thogh it wold neuer come so low; therfore we go about to deliuer our selues, as
Psal. 2. it is said, *Let vs breake his bands*, as though we could deliuer our selues. But *Hold your peace*
Exod. 14. 14 (saieth Moses) *the Lorde shall fight for you.*

So

So Dauid comes in like a pacifier, and saith; *Vexe not your selues, for the Lorde will deliuer you.* Beare both these sentences in mind, that you must goe through a sea of troubles, and then that you shall come to a hauen of rest, and no affliction shall take you, before you be armed for it, and in euery trouble you shal know where to haue your remedie. *Many are the troubles of the righteous, but the Lorde deliuereth him out of all.* Heere be the two hands of God like a wound and a plaster: one casteth downe, & the other raiseth vp. It is good for a man to knowe his troubles before they come, because afflictions are lightned in the expectation. Therefore God saith of Paule, *I will shew him how many things he shall suffer for me.* God dealeth plainlie, and tels vs the worst at the first, what wee shall trust to, as Christ told his Disciples at the first: *If ye will bee my disciples, yee must take vp the Crosse:* cold enterteinment to breake their fast with the rod. Other feastmakers (saith Christ) broche the best wine first, but Christ himselfe keepeth the best till the last. This is the manner of Gods proceedings, to send good after euill, as hee made light after darkenesse: to turne iustice into mercie, as he turned water into wine: for as the beasts must be killed before they could be sacrificed, so men must be killed

Act. 9, 16

Math. 16. 8

Luke. 9,
Iohn 2, 10

Gen. 1, 3

Ioh. 2.

killed before they can bee sacrificed, that is the knife of correction must prune them, and dresse them, and lop of their rotten twigs before they can bring forth fruite, these are the coardes which binde the ram vnto the altar, least when he is brought thether hee should runne from thence againe, this is the chariot which carrieth our thoughts to heauen, as it did Nabuchadnezzers, and our assumption before our assumption. This is the hammer which squareth the rough stones, till they be plaine and smoothe, and fitte for the temple. This is the fierce messenger, which is sent to compell them to the banquet, which wil not come when they are inuited. Because we are naturally giuen to loue the world, more then is good for vs, therfore God hath set an edge of bitternesse vppon it, to make vs to loath it, like a Nurse which layeth Mustard vppon her brests to weane the childe from the dug: so

Iob. 8. 2 *Many are the troubles of the righteous*, to weane vs from the dugge of the worlde. The crosse is one of our Schoolemaisters in this life, and the best wisdome is deerest bought: prosperitie seeketh for nothing, but necessitie seeketh, and studieth, and laboureth, and prayeth for her wants. As the rodde maketh the Scholler to applye his booke, so all our knowledge is beaten into vs: some learne

theyr goodneſſe of pouertie, ſome of ſickneſſe, ſome of troubles: aduerſitie is the fitte time to learne the iuſtice, mercie, power, and prouidence of God, a fitte time to learne the patience, wiſdome, faith, and obedience of man, a fitte time to learne the ſubtiltie, frailtie, and miſerie of this worlde. All this thou buyeſt for troubles, yet they are but troubles, not plagues, nor curſſes, nor torments, but like the trauels of a woman, when the birth is ripe, ſhe is deliuered, and ſtraight ſhee forgetteth all her paines, for ioye that a man child is borne into the world. So the ſeruants of God trauell but till the fruits be ripe. When the new man is borne, their trauels are ended, and they forget all their troubles, becauſe one is borne into the worlde, like the ſonne of God. This is the difference, between the afflictions of the righteous and the vngodlie.

When God dooth viſitte the wicked his puniſhments are called plagues and curſſes, and deſtructions; the plagues of Egipt, the curſſe of Caine, the deſtruction of Sodome. Exod. 8.6 Ioh. 4.

But when he doth viſit the righteous, his puniſhments are called corrections, and chaſtiſments, and rods, which proceed from a father not to deſtroy vs, but to trie vs, and purge vs, & inſtruct vs: therfore when we are afflicted, Iohn. 19 Gen. 32

one

one ſaith, that God letteth vs bloud to ſaue our liues, for our liues are rancke and muſt be lopped. As Iacob was bleſſed, and halted both at one time, ſo a man may bee bleſſed and afflicted together. Afflictions do not hinder our happineſſe, but our happineſſe commeth by affliction, as Iacobs bleſſing came with halting, and as peace is procured by warre. Therefore bleſſed are ye (ſaith Chriſt) when men perſecute you: as though they were bleſſed euen while they were perſecuted. Therefore this muſt not diſmaye vs, that the ſcripture ſayth, *Many are the troubles of the righteous*; but rather reioyce vs, becauſe we beare the markes of the righteous. Daniel complaineth not of his ſickneſſe, but of his ſinnes. Who ſhall fight the Lords battayles but the Lordes ſeruants? Therefore when Dauid ſpake of many troubles, he pointed to the righteous, as if he ſhould ſay; this is your ſhare, the rodde is made for the Chylde. Chriſt called the Croſſe his cup. The ſeruant is beloued that drinkes of his Maiſters cup: Therefore Chriſt teacheth it to the righteous, and bids none but his diſciples take the Croſſe: euerie man which hath his heauen heere, dooth labour and ſweate for his liuing, and ſhal not they which haue their hel heere, ſuffer more then they which haue their heauen

Mat. 5

1. Tim. 3

Math. 20

Math. 11

Gen. 3.

ten heere. All men are subiect to dangers and losses, and sickneſſe: *But all that beleeue in Christ* (saieth Paule) *shall suffer persecution.* 2.Tim.3
That is, more then dangers, or losses, or sickneſſe which the wicked suffer, for the worlde will not persecute her children, but shee will persecute Gods Children: therefore this church is called the millitant church, becauſe it is alwayes in warfare. Therefore the Goſpell is called, the woorde of the croſſe, as though it came to croſſe vs: Therefore Paule diſcribing the waye to heauen, draweth by this line, by manie tribulations: the croſſe way is the way to heauen, and the righteous walke in it. Therefore the Children of God are not onely called labourers, to ſhew what they ſhould doe for God, but they are called Souldiers, to ſhew what they ſhould ſuffer for God. *The ſeruant is not aboue his Maiſter*: but if Chriſt ſhould ſuffer, and we ſhould reſt the ſeruant were aboue his Maiſter. The propheſie muſt be fulfilled. *I will put enmitie betweene the ſeede of the woman and the ſeede of the Serpent*: but if there be no war betweene the children of God and the children of the world, the propheſie is not fulfilled. Therefore Eſau and Iacob had no ſooner life, but they began to ſtrugle one with another, before they came out of their mothers wombe. Acts.14,22 Math. 21 2.Tim.2,3 Ioh.15,20 Gen. 3.

There-

Therefore Abraham was baniſhed ſo ſoone as he receiued the promiſe. Therefore Abell
Gen. 25, 22. 4.14. was enuied of his brother, ſo ſoone as he was accepted of God. The righteous man was alwaies like Lot among the Sodomites, and like Sampſon among the Philiſtines, ſeta worke by his enemies. As Chriſt was no ſooner borne, but Herod ſought his life; ſo the
Matth. 2. new man is no ſooner borne of the ſpirit, but the ſerpent is readie to deuoure him, his brethren to baniſh him, and hel to ſwallow him. In all the world hee hath no friend, but hee which made the world. This is the ſtate of the church militant: ſhe is like the Arke floating vpon the waters, like a Lilly growing among
Exo. 3. 2. thornes, like the buſh which burned with fire and was not conſumed, ſo the citie of God is alwayes beſieged, but neuer ruined. Chriſtians and perſecutions cloſe together, lyke Chriſt and his Croſſe. As Chriſt was made to
Luke. 23, 33 Iohn 19, 17 beare his owne croſſe: ſo they are made to holde their cheekes to the nippers, their faces to be buffeted, their backes to bee ſcourged, their eyes to be pulled out; their peace is perſecution, their reſt labour, their riches pouertie, their glorie reproches, their libertie impriſonment; although they be the ſonnes of God, the brethren of Chriſt, the onely heires of heauen; yet becauſe they ſuffer their hell

heere

beere, they must bee contented to be subiect to their enemies, to bee abiects to their kinsmen, to bee hated of most, to be contemned of all, to be persecuted ouer the earth, a verie hauen and receptacle of all troubles. Yet as Christ was the sonne of God, though his life was nothing but persecution; so the righteous are the sunnes of God, for all these troubles: This is like a baite in their iourney, to thinke as the Samaritan told his hoast, if thou spend any more I wil recompence thee whē I come: So Christ will mende their wages, when he commeth. Why shuld not God trie his freends, as well as we trie our friends, the same afflictions (saith Peter) are accomplished in others, naye greater afflictions are borne of other, which would make vs dispayre like Caine, Christ was consecrated by afflictions, therefore we cannot be consecrated without afflictions, who would not go to heauen with Eliah, though it were in a whirlwind? if our troubles be light and few, it is because we are weake & tender: therefore God doth respect our feeblenes, & laieth no more vpon vs, because wee are not able to beare more. It is not a signe that wee are righteous, because our troubles are few; but because our troubles are few, it is rather a signe that wee are not righteous, because *Many are the troubles*

Psalm. 69, 8, 7, 1, 7

Luke, 10, 35

1. Cor. 10. 13

troubles of the righteous. For they must bee made examples of patience, they must suffer their hell heere, they must be squared for the temple, therefore they must haue manye strokes to make them fitte: God is not like a Waspe, which when shee hath stong once, cannot sting againe: but there is a generation of crosses, and a pluralitie of troubles. When Dauid spake of trouble, hee spake of troopes and heapes, and stars, and sands, and therefore he saith, *Many*, as though hee were faine to lay them downe in the grose sum because he could not reckon them. By many tri-
Act. 14. bulations (saith Paul) but how many he could not number: For except our sinnes, there is not such plenty of anye thing in the world, as there is of troubles, which come from sinne: as one heauie messenger came to Iob one af-
Iob 1. 14 16 ter another: so now we are not in paradice, but in the wildernesse, we must looke for one
Psal. 42, 7 18, 16 trouble after another; therefore afflictions are called waters, because as one waue falleth vpon another, so one trouble falleth vpon the head of another.

As a Beare came to Dauid after a Lion,
1. Sa 17. 34. and a Giant after a Beare, and a king after a Giant, and Philistines after the king: so when they haue fought with pouertie, they shall fight with enuie: when they haue fought with

with enuie, they shall fight with infamie: when they haue fought with infamie, they shal fight with sicknes, like a labourer which is neuer out of worke. This you see the righteous in troubles, like the Israelits in exile: Now the Lord commeth like Moses to deliuer them: aduersitie seeketh out the promise; the promise seeketh our faith; faith seeketh out praier; then God heareth, and mercie answereth. All this while Christ seemed to sleepe, as hee did in the shippe: nowe hee rebukes the windes and waues, and troubles flie before him, like a troope of Woolues before the Sheapheard. As he asked the adultresse, where are thy accusers? and shee sayd they are gone: so hee may aske his patients, where are your troubles? and they may saye they are gone: the sunne rose, and the mists vanished: yet (saith Dauid) God is good to all that are pure in heart: that is hee remembreth them while hee afflicteth them, and is preparing an issue while the crosse prepareth them. When Christ hard them say, he whom thou loues is sicke, he answered, this sicknes is not to death. Ioh. 11.3. So when it may be sayd, hee whom God loueth is sicke: then it may be sayd, this sicknes is not vnto death, & though it bee to the first death, yet not to the second. Who would thinke when Ionas Exo.3.10. Mat.8.26. Iona.3.

was in the sea, that he shuld preach at *Ninive*?
Dan. 4 who woulde thinke when Nabuchadnezzer
was in the foreſt, that he should raigne againe
in Babell, who would thinke Ioseph was ba-
niſhed of his brethren, that his brethrē ſhould
ſeeke vnto him, like his ſeruants: who would
Iob. 1. 42. 10 thinke when Iob ſcraped his ſores vppon the
dunghill, all his houſes were burned, all his
cattell ſtolne, & all his children dead, that he
Exod, 15, 21 ſhould bee richer then euer he was? theſe are
the acts of mercy which make the righteous
Mal. 3, 6. ſing: *The Lord hath triumphed valiantlie.* This
is the priuilege of the righteous, as God ſaith,
1. Cor. 4 9. *Ye ſons of Iacob are not conſumed*: So they an-
ſwere againe. *We are not conſumed.* Therefore
Luke, 24, 6 (Paul ſaith) we are in diſtreſſe, but we are not
forſaken: as Chriſt roſe out of his graue, ſo we
ſhall riſe out of trouble; and when the gold is
fined, the fire ſhall hold it no longer. Whē Ie-
ſus was in baniſhment with Mary & Ioſeph,
Ioh. 23. at laſt the Angel came and ſaid, *They are dead*
which ſought the childs life. So when the daies
of our baniſhment and ſcarſitie, & bondage,
Matt. 2. 20 and ſickneſſe, are ended, at laſt tidings ſhall
come that our troubles are dead, and then
the righteous ſhall looke vppe lyke Moſes,
when hee was paſt the ſea, and ſee all their
enemies, all their troubles drowned behinde
them; then the heart ſhall daunce like Mir-

am,

im, and ſing the ſong which ſounded before Moſes: *The Lorde, the Lord is ſtrong, merciful and gratious, ſlow to anger, but aboundant in goodneſſe and truth.* And if Dauid had ſtayed at troubles, and ſpoken of nothing but Exod.30, 15 20,34. rods, the wicked might ſay as they doe in the 115. Pſalme. *Where is their God?* and the Pſal.115. righteous might cõplaine with Dauid, *I haue cleanſed my heart in vaine*: but as the waters of Pſalm.3. the ſea flow & eb againe: ſo the waters of affliction flow & eb againe: one caſteth Moſes into the water, and another draweth him out of the water. There lyeth Lazarus at the gate: there lyeth Ioſeph in priſon, there lies Ieremy in the dungeon, there lyes Iob in the Aſhes, there lyes Iacob in the fields, there lies Dauid in the wildernes, there lies Abraham in exile, there lies Daniel among the Lions, there lies the Children in the Fornace: at laſt come the Gen. 25. 20. yeare of Iubile, and all the priſoners of the Lorde are ſet at libertie, therefore they are called the priſoners of hope, becauſe they may hope to bee deliuered, &c. Therefore GOD tranſlateth his Croſſe from the head to the heart, from the heart to the foote, from powertie to ſickneſſe, from ſickneſſe to labour; that whereſoeuer hee placeth it, wee might haue patience, knowing that hee can remoue it as hee diſplaceth it. Zach.9.1

Then are fulfilled all these sweete Scriptures: *The Lord reteineth not his wrath for euer, because mercie pleaseth him.* Mich. 7. 8. *After two dayes hee will reuiue vs, and the third day he will raise vs vp.* Ose. 6. 2. *Surely there is an end, and thy hope shal not be cut off.* Pro. 23. 18 *Heauines may endure for a night, but ioye will come in the morning.* Psal. 30. 5. He which hath ouercome death, and Sathan, and the world, can easilie ouercome all the troubles in the world: rather then Eliah shall starue, the Rauens shall feede him: rather then Ionah shall

1. Kin. 17. 6. Ion. 1. Luk. 16 Luk. 17.

drowne, the fish shall saue him: as when the glutton did not pittie, the Dogs tooke compassion. Vntill Dauid saith, *The Lord will deliuer,* the righteous and the wicked go together, but nowe they parte, one is taken and the other is refused, one is deliuered, the other is left in prison. As Abraham came not to deliuer the Sodomits, but to deliuer his brethrē

Gen. 14, 16.

so Christ came not to deliuer his enemies but to deliuer his seruants: not to deliuer them from troubles, but to deliuer them out of troubles, that they may say as well, *The Lord hath taken, as the Lord hath giuen.* As Dauid gaue

Iob. 1. 21.

charge to his Souldiers, that they should not

2. Sam. 18. 5.

kill Absolon his sonne, though he sent them against Absolon, to stay his rebellion: so God forbids his crosses to destroye his children,

though

though he send them against his children to purge their corruptions. As the Angell passed by the houses of the Israelits, when he saw the bloud of the lambe vpon their doores: so God hath his markes, whereby he knoweth whom he should deliuer out of trouble, & whom he should leaue in trouble: to one he saith, Take my crosse: to another he saith, Be thou healed: to another he saith, Stay til thy time cõmeth: euerie hard word may be spoken to the godly as well as the wicked, but that deadly word, *Depart into euerlasting fyre*. Although they seeme to depart here, yet then it shall be sayd, come and not depart. As Iohn after the voice of thunder heard the voice of harpers: so whē they haue bin beaten, they shall be cherished: therefore the trials of the righteous, though they be called many troubles, yet they are not called euerlasting troubles.

Exo, 12, 13

Math. 25

Reu, 14, 2

As Dauid saith here; *Many are the troubles of the righteous*, so in Psalm. 32. 10. he saith. *Many are the sorows of the righteous*, but it followeth, the Lorde will deliuer them out of all: nay (saith Salomon) *when the righteous escape out of trouble, the wicked shal come in his stead*, that is, the troubles of the righteous shall shift to the vngodly, as the leprosie of Naaman went to Gehezi: and therefore the wicked are called the ransome of the iust, be-

Psal, 32, 10

Prou, 11, 8

1, Kin, 3, 27.

Prou, 21, 18.

cause they lie in baile for them. As one byrde chirpeth to another, so one plague shall whistle to another, and say come and helpe me to
Exo.8.9. torment this sinner, (for one plague will not serue the Egiptians) vntil he be so loden with
Gen.4 torments, that he crie like Caine, *My punishment is greater then I can beare*. The righteous neuer said, that their troubles were more, or greater, or longer, then they could beare:
1. Cor.10,13 For God hath promised, he will not lay more vpon them then they are able to beare: but when they begin to sincke lyke Peter vppon the sea, then the hand is ready to catch them, and straight G O D maketh an issue for theyr troubles. As the Viper lept vpon Paul, & lept
Acts. 27. off againe, so troubles leape vpon the righteous, and leape off againe; as though they had mistaken the partie, and rapte at the wronge
Psa.37.37 doore. Therfore *Marke the vpright man* (saith Dauid) *and behold the iust, for the end of that*
55.23 *man is peace*. Though his beginning be trouble, yet his end is peace: *He will not suffer the righteous to fall for euer*: he sayth not that he will not suffer him to fall, but that hee shall not fall for euer: that is, at last his shackell shall from him, the net breakes, the prison openeth, and hee goes foorth like Lazarus out of his graue, to shewe what woonderfull things the Lorde hath doone for him: So

Paul

Paul after hee had ſpoken of his troubles, (as though hee thought vppon this ſentence of Dauid) repeateth the ſame of himſelfe, ſaying: *But the Lorde deliuered mee out of all.* 2. Tim. 3.

Therefore one calleth affliction the traunce of the righteous, becauſe they ſeeme dead for a while, but they wake againe; therefore they chalenge their enemies (and ſay) *Reioyce not againſt me O mine enemie: for though I fal,* Mich. 7. 8 *yet I ſhall riſe.* This ſhould content the righteous, to bee deliuered at laſt, as Dauid quieteth himſelfe ſaying; *By this I know the Lord fauoureth me, becauſe mine enemies do not triumphe ouer mee:* not becauſe I haue no enemies, or becauſe I haue no troubles which would ouercome mee. Therefore when hee wrote downe *Manie troubles*, hee bloteth it (as it were) with his pen againe, as a Merchant raceth his Booke when the debt is diſcharged: and inſteed of many troubles, hee putteth in, *The Lord deliuereth.* Becauſe hee forgiueth all ſinnes, he is ſaid to deliuer from all troubles, to ſhew that wee haue neede of no Sauiour, no helper, no comforter but him. The Lawyer can deliuer his Client but from ſtrife, the Phiſition can deliuer his patient but from ſickneſſe, the Maiſter can delyuer his Seruaunt but from bondage, but *The Lorde* (ſaith Dauid) *deliuereth out of all.* Pſal. 41, 11

As when Moſes came to deliuer the Iſraelits, hee would not leaue a hoofe behind him, ſo when the Lord commeth to deliuer the righteous, he will not leaue a trouble behind him, but euen as they pray in 25. Pſal. *Deliuer Iſrael* O *Lord out of all his troubles*: ſo hee will anſwere them, *Be thou deliuered out of all thy troubles*, that is, this, and this, and this, that trouble that thou thinkeſt intollerable, that trouble which thou thinkeſt incureable, the almightie hath might againſt all. When Iob is tryed, not a ſore ſhall ſtick vpon him. Therefore as Eliſha feared not when he ſaw as many angels as enemies, ſo now you ſee as many mercies as troubles, let the comforte ſatiſfie you which ſatiſfied Paule, *Feare not*, for I am with thee, thy pardon is comming, like the Angell which ſtaide the ſworde ouer Iſaacks head. Read on but a litle further, & thou ſhalt heare the voice which proclaimed war, proclaime peace: many troubles in the beginning of the verſe, and no troubles in the end. What Phiſition hath bin here? The Lord (ſaith Dauid) the Lord was in this place (ſaith Iacob) & I knew it not. So the Lord is in affliction and men know it not, hee which ſaith, I put away thine iniquities; muſt ſay, I put away thy infirmity. For there is no Sauior but one, which ſaith to death, I will bee thy death. As the

Pſal. 25.

Iob. 24.

2. King. 6

Acts. 27. 24. Gen. 22

Gen. 28. 16.

Eſa. 43. 25

woman

woman was sicke vntill Christ came: so vntil the Lord come, there is nothing but trouble. Manie troubles of the righteous, but one deliuerer of the righteous; manie tortours but one Comforter. Troubles come in an hundred wayes, like waters through a grate; but mercie entreth alwayes at one doore, lyke a pardon which commeth onelye from the Prince: therefore saith God, *In me is thy help*, Hos. 13. 6. *I create comfort*, Esa. 65. Marke, that he calleth himselfe a creator of comfort: that is, as there is but one Creator, so there is but one Comforter, and as hee created all things of nothing, so hee createth comfort of nothing: that is, when all comfort is worne out, and no seede of ioy left to raise vp comfort againe; then he bringeth comfort out of sorrow, as he brought water out of the rock, that we may say, *The finger of the Lorde hath doone this*. Matt. 9. 29 Exod. 17. 6 8. 14

This is the anchor of the righteous. As hee lookes vpon his troubles, the promise commeth in like a messenger from Christ, while he is praying, and weeping; and saieth, *The Lord will deliuer thee out of all*. Then hee resolueth like Nehemiah, and saith, *Shall such a man as I flie?* Shall such a man as I recant? If I be faint in the day of aduersitie, Salomon saith, my strength is small; as if hee should Nehe. 6. 11 Pro. 24. 10

say,

say, I was neuer strong, but did counterfeyte lyke Demas: if I want comfort in trouble,
Prou. 15, 15 Salomon saith, *A good conscience is a continuall feast*; as if he should say, that I haue not a good conscience, if I haue not comfort in the crosse. Therefore I will wayte the Lords leasure, because Esay saith, *Faith maketh no*
Psal. 2. *hast*. I will not breake his bonds, because then
Prou. 29, 26 I am like the Heathen. I will not flatter the Iudge, because Salomon saith it is vain. I will not betraye the cause, because God hath appointed it to trie mee. I will not offend my
Rom. 14 brethren, because Paule had rather dye than
1. Cor. 8. 10. doo so. I will not charge my conscience, because it can vexe mee more than their bands. I will not turne from my profession, because I learned it of God, and vowed to leaue all for it, in the day that I was baptised a Christian. Though my frends tempt me, like Iobs wife; though my flesh flatter mee, like Eue; though my persecutors would bribe me, like Balaac; though they which suffer with me, should reuolt for feare; yet I will be as Iosua
Iosh. 24, 15 which stoode alone: and as Elkanah was in
1. Sam. 1 steed of children to Annah, so Christ shall be in steed of comfort, in steede of wealth, and health, and libertie to mee. For manie were the troubles of Ioseph, and the Lorde deliuered him out of all; manie were the troubles

of

of Abraham, and the Lord deliuered him out of all; manie were the troubles of Dauid, and the Lorde deliuered him out of all; manie were the troubles of Iob, and the Lorde deliuered him out of all; therefore he can deliuer me out of all. But if hee doo not (say Sidrach, Misaac, and Abednego) yet we will not doo euill to escape daunger, because Christ hath suffered more for vs. Therefore, If I perish, I perish, saith Hester. She was content that her life should perish: but if my purse suffer, my money doth but perish; if my bodie bee imprisoned, my pleasures doo but perish: and who can tel when he hath suffred, that which is appointed? Hest. 4. 16

Therefore God saith, *When I see conuenient time, will I execute iudgement.* Not when thou doost thinke it a conuenient time, but when hee dooth thinke it a conuenient time. Therefore saith Dauid to the Lord, *In thee do I trust all the day*: that is, if he come not in the morning, he will come at noone; if he come not at noone, hee will come at night; at one hower of the day he will deliuer me; & then as the calme was greater after the tempest, than it was before, so my ioy shall be sweeter after teares than it was before; the remembraunce of Babylon, will make vs sing more ioyfull in Sion. Psalm. 75. 25. 5. Matth. 28. 6 Psalm. 137.

Thus

Thus Dauid describeth the iourney of the righteous, as if they shoulde goe through the
Exod.13,17 sea, and the wildernesse, as the Israelites went to Canaan. Looke not for ease nor pleasure in your waie, but for beasts and serpents, and theeues: vntill ye be past the wildernesse, all is straight, and darke, & fearefull; but so soone as you are thorough the narrowe gate, all is large and goodly, and pleasant: as if you were in Paradise. Seeing then your kingdome is not here, looke not for a golden life in an iron world: but remember that Lazarus doeth not mourne in heauen, though he suffered paines
Luke,16 vpon earth; but the glutton mourneth in hell, that staied not for the pleasures of heauen. To which pleasures the Lord Iesus bring vs, when this cloude of trouble is blowen ouer vs, Amen.

FINIS.

THE

THE CHRISTIANS PRACTISE.

ROM, 12, 2

Be ye changed by the renuing of your minds, that ye may proue what is the good will of God, acceptable and perfect.

WHen Christ sent forth his Disciples, hee sayde vnto them, *Goe preach & baptise*, ioyning these two together, Preaching and Baptising. This beeing the occasion of our exercise, because I am to speake of Baptisme, which is the Sacrament of Regeneration, I could not choose a fitter Scripture than this which I handled last, which speakes of the renuing of our mindes: for when our mindes are renued, then the vow which we made in Baptisme is performed. Math. 28. 19

When Paul had forbidden the Romanes to fashion themselues vnto the world, he sheweth them another fashion, which hee calles

The

Psam. 103.5 *The renuing of the minde.* As the Eagle renueth her youth, so men must renue theyr mindes. This fashion is called the Wedding
Math. 22,12 garment, which euerie man must weare that comes to the banquet of the King. As when men haue gone ouer one fashion after another, at last they come to the olde fashion againe: so heere Paul calls them to the old fa-
Gen. 1, 26. shion again, which was vsed in Adams time, that is, the image and fashion wherein they were created. Nowe the reason followeth, *That they might proue what the wil of God is*, as if he should say, This shall bee the fruite of your regeneration, when your mindes are renued, you shall knowe manie things, which are hid from you; you shall bee able to iudge doctrines, who preach truth, and who preach error; and you shall vnderstande the will of God, what he would haue you doo, and what hee would haue you flie, as if you were in his bosome. As new wine will not abide but in
Matth. 9, 17 new vessels; so this new knowledge will not abide but in new mindes. The minde renued knoweth God; so that this Scripture may be called the path to knowledge, or the waie to sound the minde of God, which is a secrete that euerie man longs to know, but the most turne a wrong leafe to finde it, as Paule saith
Gal. 2,14 of Peter, *He lookes a wrong way to the Gospell.*

When

When the serpent taught knowledge, he said *If yee eate the forbidden fruite, your eyes shalbe opened, and you shall knowe good and euill:* but Gen. 3.5. Paul saith, If yee will not eate the forbidden fruite, your eyes shal be opened, and you shall know good and euill. This is one reason why Paul woulde haue them renue theyr mindes, *That they might know the will of God.* Why? doth not the word of God teach vs the wil of God? Yes, but no man dooth vnderstand this word, but hee which hath a new minde: because as the Sunne is not discerned by anie light, but by his owne light: so no spirite can interpret the Scripture, but the same spirite which wrote it, which is called *the holy spirit,* 1.Cor. 12.3 because it is *holy*, and because it makes holy. Sinne was the first vayle which obscured Gen. 3.7 mans vnderstanding, and till the cause of this eclipse be taken away, the Apostle saith, that we shall see but in part: that is, as the Sunne 1.Cor. 13, 9 may bee seene in his eclipse, but hee seemes liker to darkenesse then to light: so vnderstanding may bee seene in the wicked, but it is liker ignorance then knowledge: therefore Paul makes knowledge one of the frutes which bud out of righteousnes.

They which haue renued theyr mindes, saith he shal proue what the wil of god is: that is, they shall trie all that they doo heare, and

and learne by all that they see, vntil they trace out the will and meaning of GOD. As the water ingendreth Ice, and the Ice againe ingendreth water, so knowledge begets righteousnes, and righteousnes againe begetteth knowledge, according to that in Eccles. 2. 26 *To a man that is good in his sight, God giueth wisedome and knowledge*: therefore though ye haue seene cunning Lawyers by much reading, and expert Phisitions by long studie; yet you could neuer see a perfect, and sound, and iudiciall Diuine without holinesse. I cannot tel how, this knowledge is rather feeling than learning in the abundance of the heart, or an extreame study sent by God vnto good men, like the Ramme which was brought vnto Abraham, when he would sacrifice his Sonne.

Gen. 22. 13.

As Salomon sayeth, *The knowledge of good things, is vnderstanding*: so none but they which are holie, haue this vnderstanding. He which can say with Dauid, *I loue thy law, and*

Prou. 9. 10.

Psalm. 119. 97 *I keepe thy precepts*, may follow with Dauid, *I haue more vnderstanding than my teachers. and know more than the auncient*. Hee which cannot say with Dauid, *My heart meditateth a good matter*, cannot follow with Dauid, *My tongue is the pen of a readie Writer*. This is the equitie of God; they which are vnwilling to obey, are not thought worthie to knowe:

Psal. 45. 1

for

for what should he do with his talent, which will not vse it? He which forbiddes vs to cast pearles before swine, doth stay his own hand from casting knowledge to the vngodly, they may know so much as shall condemn them, but they neuer knowe what will saue them. *Mat.25*

When Christ heard Peter saye, *Thou art the Sonne of the liuing God:* Christ answered; *Flesh and blood hath not taught thee thiss*; shewing, that carnall men haue not this knowledge. This is the word, of which Christ saieth, *All men do not receiue it*. It is true, *that the spirite breatheth where it will:* but it will breath vpon none but her louers. Wisedome is like the daughter of God, which hee marrieth to none but to him which loues her, & sues for her. As Dauid could not vnderstand why the wicked prospered, vntill hee entred into the Sanctuarie of GOD; and as Aaron might not enter the Sanctuarie where God did answer, vntill he had sanctified himself; so, if we will vnderstand mysteries, and heare God himselfe speake; wee must put off our sinnes, as Moses put off his shooes, or else we shall be like images, which haue eares, & can not heare. When Paul heard mysteries, hee was rapt into the third heauen; when GOD would talke with his Church, hee saith, *I will take her aside into the wildernes, and then I will* *Mat.16.16.* 17 *Mat.19.11.* *Iohn* 3.8 *Psal.73.17* *Exod.3.5* *Psal.115.6* 1.*Cor.*12.2 *Ose.2.14*

speake friendlie vnto her: so when wee will learne Diuinitie, we must go aside from the world, and sequester our sinnes, & lift vp our mindes aboue the earth, or els it will not stay with vs. As the spirit went from Saul when he sinned; so when knowledge hath saluted the wicked, she bids them farewell; like vnto a Martin, which will not builde but in faire houses. It is said in *Iohn 14. 15.* When Iesus went to eate the Passeouer, hee came to a chamber which was trimmed: so the chamber that receiued God, the heart which shold lodge knowledge must be trimmed, and all
1.Sa.15.26 the sinfull corners swept; or els, as Samuell would not come to Saul, so wisedome will not come to that hoste. There is an harbinger which goeth alway before the knowledge of God, to prepare the house, & this is loue, the bond of perfection. *They which haue loue* (saith Iohn) *know God, but they which haue*
1.Iob.4.7 *not loue know not God*, though they haue neuer so much knowledge beside. Vnto good Nathaniell, Christ said, *Thou shalt see greater things than these*: but vnto the obstinate Iewes
Math.13.14 he said, *Seeing, you shall not see*; like Hagar,
Gene.21.19 which had the well before her, and did not see the water. He which cannot say with
1.Cor.2.12. Paul, *Wee haue the spirit of Christ*, cannot say
1.Cor.8.1 with Paul, *We haue knowledge*.

Holie

Holie men were alwaies interpreters of Gods woord, becauſe a godlie mind eaſlieſt pearceth into Gods meaning, according to that, *The pure in heart ſhall ſee God*; and that in Ioh. 7. 17. *If any man will doo Gods will, hee ſhall vnderſtand the doctrine whether it bee of God, or no*: and that in *Pſalm* 111. 10. *They which keepe thy precepts, haue a good vnderſtanding*; and that in 1. *Cor.* 2. 15. *The ſpiritual man vnderſtandeth al things*. And therfore *the feare of the Lord* is not onelie called *the beginning of wiſedome*; but in Pro. 2. 5. it is taken for wiſdome it ſelfe. As when Chriſt taught in the Temple they asked, *How knoweth this man the Scriptures, ſeeing he neuer learned them*. So it is a woonder what learning ſome men haue, which haue no learning, like Priſcilla and Aquilla poore tent-makers, which were able to ſchoole Apollos that great Clarke, a man renowmed for his learning. What can we ſay to this, but as Chriſt ſaid, *Father ſo it pleaſed thee*: as when Iacob came ſo ſoone with the veniſon, and his Father asked him, how he came by it ſo ſodainly? Iacob anſwered, becauſe the Lord thy God brought it ſodainly to mine hand, ſo the holie & righteous men cannot giue any reaſon, why they conceaue the words of God ſo eaſily, and the wicked doo conceaue them ſo hardlie, but

Math. 5. 8

Pro. 1. 7

Ioh. 7. 15

Acts, 11. 15

Luk. 10. 21

Gene. 27. 20

that GOD brings the meaning sodainly to their hearts, as we read in *Luke 24.45.* When the Disciples were setled in the profession of Christ, it is said, that Christ opened their vnderstanding, and made them vnderstand the Scriptures; so sodainlie came their knowledge: So we read in Prouerbes 1. 23. Wisedome promiseth to the righteous, *If you will turne at my correction, I will powre out my hart vnto you, and make you vnderstand my woords.* A Schoolemaster might say to his schollers, I will powre out mine hart vnto you: but he cannot say as God saith, I will make you vnderstand mine heart. Therfore if the Queene of Sheba thought the seruaunts of Salomon happie, because they heard his wisdome: how happie was Salomon himselfe, that serued God which gaue him wisedome. *Come vnto me* (saith Christ) *all ye which are wearie, and I will refresh you.* As Christ hath no comfort but for the wearie, so hee hath no wisedome but for the righteous. They are his brethren, and sisters, and father, and mother. There is a kinde of familiaritie betweene GOD and the righteous, that hee makes them of his counsaile, as Salomon saith, Prouerbes. 3. 32. *His secretes is with the righteous*, and Psalme 25. 14. *His secretes are reuealed vnto them that feare the Lord.*

1. Kin. 10. 8

Mat. 11. 28

Mark. 3. 35

They

They are like Iohn the beloued Disciple which leaned in his bosome; like Moses, to whom he shewed himselfe; like Simeon, that embraced him in his armes; like the three disciples, which went vp to the Mount to see his glorie. So we read of Abraham, *Gene. 18. 17. Shall I hide it from Abraham*, saith God? As though this were an offence in God, if he should tel the righteous no more then he tels the wicked: therefore becausse Abraham was a good man, he told him more than he shewed all the rest. As Adams knowledge was perfect, so long as his righteousnes was vntainted; so the neerer we come to that righteousnes againe, the moe things come to our knowledge; according to that *Prouerbes 28. They that seeke the Lord, vnderstand al things.* Such an hart God hath giuen to his seruants like a touchstone, or a lampe to goe before them, to examine all things, as they goe in this darke wildernes, least they should take errour for truth euill for good, or their owne wil for the wil of God; that they which hate euill might be preserued from euill, as Dauid was from the bloud of Nabal. Now, becausse none but the righteous haue this lamp before them, you see what a difference there is betweene the knowledge of the godlie, and the knowledge of the wicked.

Iohn 13.25 *Exod. 3* *Luk. 2* *Luk. 9.28* *1. Sam. 25*

As the windowes of the Temple were large within, but narrow without; so they which are within the Church, haue greater light than they which are without. They sit like Pharaoh in the darknes of Egypt, when the other dwell like Israell in the light of Goshen. Knowledge is easie to him which loueth knowledge, saith Salomon: but the scorner seeketh knowledge, and findeth it not, saith Salomon, *Pro. 14. The spirituall man* (saith Paul) *searcheth the deepe things of God:* but *The naturall man* (saith Paul) *perceaueth not the things of GOD. Thou hast reuealed these things to babes* (saith Christ) *but thou hast hid them from the wise of the world. If any man will do Gods will, he* (saith Christ) *shall vnderstand the doctrine:* but to the obstinate Iewes Christ saith, *you cannot vnderstand my talke. My sheepe heare my voice* saith Christ: but to the wicked Christ saith, *you cannot heare my words. Beleeuest thou for this?* saith he to Nathaniel, *thou shalt see greater things than these:* but *If ye beleeue not* saith Esay, *ye shall not vnderstand.*

1. Cor. 2. 14

Luk. 10. 21

Esay, 7. 8

That these Scriptures might be fulfilled, you see that as sinne is called *blindnes, 2. Chro. 6. 18.* so sinners are called *blind, Esay, 56. 10.* and may be called *Strangers in Israell.* Vntill we be borne againe, we are like Nichodemus which

which knew not what it was to bee borne againe, *Iohn, 3.*

Vntill we become zealous our selues, we are like Festus, which thought zeale madnes, *Act. 26.* Vntill we be humble our selues, we are like Michol, which mocked Dauid for his humilitie, *1. Sam. 6. 16.* It was true then, and it is true now, and it will be true alwaies which Paul obserueth, *1. Corin. 1. 18.* that to some Religion shal seem foolishnesse. The reason of all this Paul laieth downe in a word. If ye aske why the wicked cannot vnderstand heauenly things, hee saith, Because they are spiritually discerned, *1. Corin. 2. 14.* therefore, how should he discerne them, that hath not the spirite?

For this cause, wisedome is not said to be iustified of any, but of her owne Children, *Mat. 11. 19* neither doth Christ say, that any sheepe heare his voyce, but his owne sheepe. *My sheepe* (saith he, *Iohn 12. 27.*) *heare my voyce*: they followe their shepheard, they heare his voice, they vnderstand his Lawe, they iudge of his Iudgements, they haue the measure of his Woordes, all is open, and plaine, and manifest, and cleare vnto them: they search deeper, and iudge righter, and know sooner, and though they haue no learning, yet they haue better iudgements, than

the learned: whereas the other that labor and ſtudie without God, walke in a laborynth, & fall into doubts, while they ſeeke reſolutions.

When a wicked man reads the Scriptures, he ſeeth no difference betweene the woord of
Luk.24.16 God, and the woords of men, like Cleophas which talked with Chriſt, and knewe not Chriſt. When he ſpeaks of Religion, he flutters like a young birde which cannot flie becauſe her wings are not growen; when hee prayeth, his praier is like a childes grace, that vnderſtandeth not one word that he ſaith: he which hath but a ſhew of holines, hath but a ſhew of wiſdome; a little knowledge is in his head, but there is no knowledge in his heart. An euill man may know ſome thing, and ſpeake ſomething of his reading & hea-
Iob.32.8 ring, as Iob ſaith, *There is a ſpirit in man*, that is, euery man hath a kinde of knowledge, *but the inſpiration of the Lord giueth vnderſtanding*: as though the ſinners vnderſtanding did not deſerue to be called vnderſtanding.

If the wicked man ſpeake any thing that is good, he ſpeakes by roate, but he which
Luk.6.45 ſpeakes not out of the abundaunce of his heart, is ſoone drawen drie. The preaching of the Woord dooth not become him: it is harſh and vnkinde in his mouth, as though it came out of a wrong bowe; or like vnto a

ſhittle,

shittle, which flittereth from the hande of a childe, he is in the pulpit as the guest at the banquet, which wanted his wedding garment, hee speakes not like one which hath authoritie, but as one that hath no authoritie, and alwaies his conscience sounds vnto him, *What hast thou to do to take my woord in thy mouth, seeing thou hatest to beereformed?* *Math.22.11* *Mat.7.29* *Psal.50.16*

Therefore be renued, that ye may know what the will of God is, this is the Abce, and Primmer, and Grammer, the first lesson and last lesson of a Christian, to know the good & perfect and acceptable will of God, which must make vs good and perfect, and acceptable our selues: the will of God is alwaie good and acceptable, and perfect, howsoeuer it seeme to vs; though it condemn vs of euill, yet it is good; though we see not how it is perfect, yet it is perfect: nay, it is so perfect, that we cannot see the perfection of it, as the sunne is so bright that we cannot behold the brightnes of it: first it seemes good vnto a man before it be acceptable, when it is acceptable, then it seemes perfect, and as Gods will dooth seeme to vs, so we do seeme to him: if his will cannot seeme good and acceptable, and perfect to vs, much lesse may our wil seeme good, or acceptable, or perfect vnto him; for this is our goodnesse, to acknowledge

knowledge his goodneſſe. If it be ſuch a contentment, to know the will of God, what ſhall keepe vs from the knowledge of it, ſhall ſinne, which is the worſt thing in the world? becauſe we will not renue our mindes, therefore wee are ignorant of ſo manie thinges which we would know, and vntill we be willing to follow the woord, wee ſhall neuer thoroughly vnderſtand it, but buz and grope at it like Owles which prie at the funne out of a barne. Oh! what a benefit had Salomon loſt, if he had loſt his wiſedome which God gaue him: as great a benefit doſt thou looſe, if thou looſe the knowledge of Gods will, for from the day that a man cannot diſcerne the will of Sathan from the will of Chriſt, euerie Hereſie ſeemeth trueth, euery euill ſeemes good, and this hath beene the beginning of all errors in the Church, becauſe men did not loue the trueth, therfore God would not reueale his trueth vnto them, therefore I conclude as I began, *Be yee changed by the renuing of your mindes, that yee may proue what is the good will of God, and acceptable and perfect.*

1. *King.* 3. 12

Now a woord of the Sacrament, there is an infant to be receyued into the Church, which putteth vs in mind of the promiſe which we made vnto God, when we were receyued into the Church our ſelues. This Sacrament

was

was instituted by Christ, when he was Baptized of Iohn in the riuer of Iordan, and it succeedeth Circumcision as the Communion was ordayned in steede of the Passeouer, so soone as we are borne we are baptized, *In the name of the Father, the Sonne, and the Holie ghost*, to signifie that wee owe a dutie vnto God, from the daie that wee come into the world. In this Baptisme our bodies are washed with water, to signifie how our sinnes are washed with Christes bloud; when our bodies are washed they are taken out of the water againe, to signifie how we shal be rayssed from death to life, by the resurrection of Christ, and how we should rise from sinne to righteousnesse, thus we begin our life with a solemne promise to God before the Church, to serue him with our bodies and soules till death vs depart.

*Mat.*3.14

*Mat.*28.19.

Now let vs remember how we haue kept this promise with the Lord, or rather how we haue broken promise with him: then we gaue our selues to God, but since we haue giuen our selues to sinne, then we promised to renounce the world, but euer since wee haue embraced the world; therefore now let vs begin to pay that vvhich wee ought so long, and pray the Lorde vvhich hath instituted this Sacrament as a seale of his mercye;

to

to receiue his childe into his fauour, as we receiue it into his Church; to baptize it with his spirit, as wee baptize it with water; and powre vpon it his grace, as wee giue it the signe of grace.

Iohn. 3. 11

THE PILGRIMS WISH.

Philippians. 1. 23.

I desire to bee dissolued and to bee with Christ.

HEere is Pauls desire to bee dissolued, and the cause, that he might bee with Christ: wherein first you shall see the difference betweene the faithfull and the wicked, how one lotheth this life, and the other longeth after it. Secondly, because the Apostle seemes to desire death, you shall see whether any man may wish to die. Thirdly, because after his dissolution hee hopes to be with Christ; you shall see the diuersitie of iudgements

ments betwene Paul and the Papists, which think when they are dead, that they shall go on to Purgatorie. Lastlie, because the soules which are with Christ cannot walke as they did when they liued vpon the earth, you shal heare a little of walking spirits, which haue beene so much talked of in the time of popery, and were taken for the soules of them which were dead: after wee will speake a little of the Sacrament which yee come to receiue, and so commit you to God. *I desire to be dissolued.* Before Christes comming, when the Kings or Patriarches died, it is said, that they went to their fathers, as we read of Dauid and Salomon, &c. but after Christs comming, when the faithfull die, they are said to go to Christ, as we read of the penitent theif, Luke 23. 43. Not because the Patriarches went not to Christ as well as they, but because yet Christ was not ascended to heauen: therefore they are not to go to Christ, although if they went to heauen they must needes go to Christ, because Christ touching his Godhead, was alwaies in heauen. *I desire to be dissolued:* As the worldly long for Christ to come to them, so the faithful long to go to Christ, for vnlesse we ascend to him as he descended to vs, his descending is in vaine, because he came downe that we might go vp. he

1. *King.* 2. 10
2. *Chro.* 9. 37
2. *Chro.* 21. 1
Acts, 7.

he descended to take our flesh, vve ascende to take his kingdom, he descended to be crucified, we ascende to be glorified, he descended to hell, we ascend to heauen, that is, to ioy, to glory, to blisse, to our father, to our Sauiour, to our comforter, to Angels, to Saints, to eternall life: therfore good cause had Paul to desire to be with Christ, that he might be at rest: for no doubt it was the sweetest voice that euer the thiefe heard in this life, vvhen Christ said vnto him, *This day shalt thou bee with me in Paradise.* Luke 23. chapt. vers. 45. Besides, as Paul persecuted before, so he was after persecuted himselfe, as he tels the Corinthians, *2. Corin. 11. 24. I was thrise beaten with rods, I was once stoned, I suffered thrise shipwracke, &c.* Therefore good cause had Paul to desire to be with Christ, that he might be out of trouble. Yet hee vvill not dissolue himselfe, but desireth to be dissolued: that is, that he which brought him into this world, vvould take him out of the world: neither doth he wish or pray, or make any petition to God to take away his life, but tels him his desire, desiring to be dissolued: to desire is not to pray, but shewes what we approue: neither dooth he desire so to be dissolued, as though he vveare wearie of his labours, and vvould suffer no more for Christ, but hee is content

to

to liue as he saith in the 24. verse. *Nevertheles for mee to abide in the flesh were better for you*, as if he should say, to do you good I am content to suffer euill, and stay still from Christ, whom I long to be vvith. Seeing then that he vvill not dissolue himselfe, nor pray to be dissolued, but is content to liue stil: why doth he say, *I desire to be dissolued?* Onelie to shew vvhat he preferreth in his desire, if he might choose life or death for his owne respect, he could be content to leaue friends and riches, and pleasures, and life, and all, onely to bee with Christ. This seemes to be a good lesson for sickemen, when they can liue no longer, then to be with Christ were better then to be with the glutton, which neuer thoght of heauen till he was in hell: but Paul was not sicke nor sore vvhen hee desired to be dissolued: therefore this is not onely for the sick, but for the whole. If he had wished to liue & stay stil in the world, no man need to be taught to say after him, for yong & old desire not to be dissolued, but few are content to bee dissolued. To a naturall man in this life, nothing is so sweete as life it selfe, and he which is in loue with this world, seldome dyeth quietly vpon his bed: but to a minde which misliketh this vvorlde, nothing can come so welcome as death, because it takes him out of the world. Luk. 16

This

This is it which Paul would haue vs learne, that nothing in this world is so pretious or pleasant, that for it we should desire to liue or stay from God one hower: though al may not wish to die, yet all must subscribe to this, that death is better then life, because it leads to Christ, which when Paul had throughlie tasted, he was satiffied for all things else, and desired to liue no longer that he might bee with Christ; heerein appeareth the end of mans life, which when he hath obtayned, he desireth to liue no longer, how great riches, and honours, and friends so euer he leaue behind him. From the time he knoweth Christ crucified, and begins like Enoch to walke with God, he crieth euer after with the Apostle, *I desire to be dissolued and to be with Christ: who shall deliuer mee from this bodie of sinne? death is gaine to me aduantage.* Euen as Simeon reioiced that Christ came to him, so the faithfull reioice that they shall go to Christ.

Gene.5.22

Rom.7.24

Luk.2.28

The necessitie of sinne is so irksome to him which knoweth the vilenesse of sinne, that the faithfull man, but to doe good, would not liue out of heauen, no not one hower. This made the Martirs so willing to abide any kinde of death that tyrannie could deuise, to be rid of their sinfull bands, and this corruptible burthen, which presseth downe the soule

soule, that looks after Christ like his disciples when he ascended to heauen. All is trouble and wearines, and vanitie to the godlie mind, whether he eate or drinke, or sleepe, he counteth it a seruitude vnto the flesh, and wisheth with Dauid to be rid from these necessities: so the knowledge and loue of God maketh a man forget his owne flesh, maketh him despise the whole world, taketh away the difference from life and death, changeth his nature which hee could neuer ouercome, and teacheth him to renounce his deere selfe, and say, though he should die, *Not my will but thy will be done*. All this appeareth in this example, what operation is in the knowledge and loue of Christ: it made the world irkome vnto Paul, vvhich all men naturally desire: it made death pleasant vnto him, which all men naturally abhorre: although they bee wearie of their lyfe, and haue no pleasure from morning to night, yet it will not please them to change, vvhich they needes must, they neuer loath but loue their miseries, I will not dye one houre to liue for euer. Doe not the wicked themselues prophecie by their feare of death a worse condition of some dreadfull iudgement after this life prepared for sinners, and all that contemne GOD, when none but *Acts, 8.10*

they ſtande in ſuch feare of death? Why dooth one wiſh for it, and another tremble to heare of it? If it were but a ſleepe, no man would feare it at all: for who feareth to take his reſt when the night approcheth? If it did take away ſence and feeling, and make men trees or ſtones, no man would feare it at all, for who would feare ſtrokes if hee could feele no more then a ſtone? or who would care for any thing if he had no ſence of any thing? would any man tremble ſo to bee as the dead creatures which haue no ſence of euill? They muſt needes be in better caſe then the happieſt man in thys life, which is not without the ſence of euill. Therefore this feare of death which you ſee in all but the faithfull, dooth preſage ſome ſtrange torment, ſome heauie change and ſharpe puniſhment to thoſe men: which they begin to taſt alreadie before they die, like the ſpirite which perſecuted Saul before his end. They deſire not to be diſſolued, but they feare to bee diſſolued, they goe not to Chriſt, but their departure is an euerlaſting departure from Chriſt to the damned, to the deuils, to hell without either end or eaſe, or patience to endure it.

1.Sa.16.14

Thus you ſee that no man is willing to die, before his conſcience bee quieted towarde God,

God, and that hee can catch some hope of a better life after this life. He which knowes that he shal go to Christ, it is impossible that he should die vnwillingly: but he which can not hope for a better world, must needs leaue this world grudginglie, and feare death more then all the terrors of life. He had rather to be sicke and cold, and hungry, and want and beg, then go with death, because he knoweth what he suffereth heere, but he knoweth not what he shall suffer heereafter. Therefore he which is not willing to be dissolued, hath not learned Christ yet as Paul did, for no man esteemeth this life when he begins to taste of the next, but then the loue of the world doth fall from him like the mantle of Elias when he was rapt into heauen. 2. King. 2.14

The Apostle had seene many good things in his daies, and was neuer satisfied, willing to be dissolued, but thirsted still, and no water could quench his thirst, vntill he dranke of the water of life, and then he thirsted no more: so nothing can fill the soule which was made for God, but God alone. Riches and honors, & pleasures, did not make Simeon willing to die, but the sight of Christ: happie are the eies which see him, for they are as willing to die as Simeon was. So soon as Iohn Baptist did see our Sauiour, and knew that it Luk. 2.29 Iohn. 1.20 Math. 3.11

was hee, hee debased himselfe, as if he had beene no bodie, and would not bee accounted of, but sought to loose the opinion of the people that Christ might haue all; although he was a Prophet, and more then a Prophet, and not a greater amongst the sonnes of women. So when Paul had seene his Sauiour, hee forgot all that he loued, all that hee desired, and all that he possessed: no ioye, no glorie, no life now but to die. All things must yeelde to the Sonne, and bee content with Iohn, that hee increase, and wee decrease. This is our glorie and life, that hee liueth in glorie. *It is enough* (saith Iacob) *for*
Gene.45.28 *mee that Ioseph my sonne liueth*: it is enough for vs that Iesus our Sauiour reigneth. If the head be crowned, all the bodie is more honoured; therefore let vs glorie that Christ is glorified, and reioyce as much that hee is ascended, as our fathers reioyced that hee descended: for where the head is, there the bodie must needes be.

I desire to bee dissolued: he calleth his death not a destruction but a dissolution, for three causes. First he departeth from this life, and hath no more societie with them that liue vpon the earth: Secondly, his soule departeth from the bodie vntill the day of resurrection, then shee findeth her owne bodie

againe, and they reioyce like friends which are mette together: Thirdly, hee departeth from this vale of miſerie, into the paradiſe of ioye and all felicitie, to liue and raigne with God for euer; in aſſurance whereof he faith, that hee ſhall bee with Chriſt, ſo that death is the way to Chriſt. As the Doue found no reſt vntill ſhee came to the Arke: ſo the faithfull findeno reſt till they come to Chriſt, they goe through the wilderneſſe, like other men. Vntill the Iewes arriued at Canaan, all their life was ſpent in ſinfull Egypt, or in the dreadfull deſert, during the time of their iourney they had no ſetled reſt or continuing pleaſure. Peace beginneth when the battel endeth, there is the prerogatiue of the dead, leaſt death ſhould be too feareful to vs. The beſt of Gods bleſſings are behind, that is, euerlaſting life, and the way to it is death, thou art going to ioye, therfore looke not for it vntill thou come to thy iourneys end. If Canaan the land of peace, the land of plentie, the land of pleaſure, bee in the wilderneſſe: ſtay heere, march no further, whither doo you goe like the Pilgrims of Iſrael if Canaan be in the wilderneſſe? But Paul lookes for the crowne at the gole: he is not with Chriſt, but truſts to be with Chriſt: he is not in heauen, but hee hopes to come

Gene.8.9

Ioſh.13.17

Reuel.2.10

to heauen, and this hope led him through the wilderneſſe, that he murmured not like the Iſraelites, but onlie longed for that day when Chriſt ſhal ſay vnto him as he ſaid to the penitent thiefe: *This day ſhalt thou be with me in Paradiſe*. Thus you haue heard the difference betweene the faithfull and the wicked, how the one lotheth this life, and the other longeth after it.

Luk. 2. 29 Now we come to our queſtions. Simeon ſaid, *Lord now letteſt thou thy ſeruant depart in peace*: ſo Paul ſaith, *I deſire to be diſſolued and to be with Chriſt*: they doubted not as the Papiſts do, what ſhould become of them after death, for one ſaith that he goes to Chriſt, & the other ſaith that he goes to peace: therefore it ſeemes that Purgatorie was not yet found, when the iuſt men went to peace. This is one of the fruits of a godly life, it hath hope (ſaith Salomon) in the end; in death it warranteth a man of life, & when the fleſh ſaith, Pro. 14. 36 Pro. 11. 7 feare, and the ſerpent, deſpaire, it makes the fleſh crouch, and the ſerpent flie, & the ſoule reioyce while death is opening the priſon dore, that ſhe may flie to her countrey from whence ſhe came. Therfore what ſhall I ſay to purgatorie, if Paul go to Chriſt, & Simeon goe to peace? Some ſay that it is in the aire: ſome ſay that it is in the earth, ſome vnder the

earth:

earth, some a little aboue hell: thus Nabuchadnezer cannot assoile his owne dreame. *Dan.4.1*
You must vnderstand that Purgatorie is like your painted sepulchers, which are framed more for the liuing then for the dead, for you know that the locusts of Rome liue by trentals, and dirges, and masses for the dead, as the Siluersmiths in Ephesus liued by Images: *Actes,19.25*
and therefore as they were loth that images should go downe: so they are loth that their purgatorie should be quenched: for it is the gainfullest lie in all Poperie, for out of this lake issue their masses and dirges, and trentals for the dead. They are said for the dead, but they make for the liuing: *For the dead haue no portion of all that is done vnder the sun*, do what you will, say what you can, Masses, Dirges, or Trentals, they haue no portion in it, for they haue receiued their reward alreadie, and the *tree lieth where it fell:* yet these foolish virgins hope for oile of the wise virgins, and think they shall be paied for other mens labors, and almes, and trentals, & pilgrimages and masses: as though they neuer read that *the iust shall liue by his owne faith*, that he *Gal.3.11*
which beleeueth shall not go to iudgement, but passe from death to life, that *they that die Iohn,5.24*
in the Lord rest from their labors: how do they *Reue.14.15*
goe presently into Paradise, if they stay at

purgatorie, and fire and torments? Hath Christ satisfied for vs, & must we now make satisfaction for our selues? Whither the glutton and the begger are gone, thither must we all, that is to Abrahams bosome, or hell fire: there are but two kindes of men, and therefore but two waies, and where then is purgatorie, which the best of the fathers confesseth that he could neuer find in Scripture? Therefore take heed of hell, for purgatorie is but a scarre babe. Furthermore, when Paul saith, that he shall goe to Christ, this seemes to resolue the old question often debated among the simple people, once deluded, whether the soules of men departed, walke after death, and appeare vnto men, exhorting them to this or that, as Gregorie or some counterfeit reporteth in his Dialogues. The Apostles before their full groweth, might seeme to be incumbred with this errour, because when they saw Christ walking vpon the waters, they said, *It is a spirite*: and when Peter knocked at the doore in the night, they said to Rhode a Damsell, *It is his Angell: Actes 12. 15.* Which errour was drawne from the elusion of Sathan, & vulgar opinion receiued from Pythagoras, which taught that the soules of men departed, did returne into the bodies of other men after

Luk. 16

death;

death, either for correction, or for reward: if they were good soules, then they were preferred to better men; if they had been badd soules, then they were cast into woorse bodies than they had before: a fine Philosophicall dreame.

This deluded Herod: when he heard of Christ, he supposed that Iohn Baptist was risen againe, whom he had beheaded: and the better sort of the people, as we read in *Mat. 16.14.* dremed that Christ was Elias, or Iohn Baptist, or Ieremie, or some of the Prophets risen againe. But touching the soule once departed from the body, that it returnes not nor can returne into the world; manie examples and testimonies, and reasons, & the order of our resurrection declareth. The soules of the *Iohn, 10.28* righteous are in the hands of the Lord, & no man or diuel can take them out of his hands; the soules of the wicked are in the hands of the diuell, and God will not take them out of his hands: and therefore Abraham saith, He *Luk. 16* which is here, cannot come from hence: and they which be there, cannot come frō thence: for then the paines of hell were not euerlasting paines, nor the ioyes of heauen euerlasting ioyes, but temporall like the paines and ioyes of this world. Therefore it is no soule which walks about. How then? What is that

which

which I see in the night like such a man, and such a man? The Diuill (which chaungeth himselfe into an Angell of light to deceiue) can change himself into the likenes of a man much more: that is it which thou seest, as Saul saw Samuel, *1. Sam. 28. 8.* not Samuel himselfe. For could the Witch raise Samuel out of the graue, which could not keepe hirselfe out of the graue? or could the diuell disturb the Prophet after death? Then he should neuer be quiet, if the diuell could disturb him, because he disquieteth the godlie so much while they liue. If this apparition be called Samuel, how doth he call it Samuel, if it be not Samuel? As the Bookes of Caluine are called Caluine; as the picture of Beza is called Beza; as he which playeth the King vpon a stage, is called a King; as the golden Myce and Hemerodes which the Philistines laid in the Arke, were called Myce and Hemerodes, although they were but meere shapes and figures of them: so this likenesse of Samuel, is called Samuel, though it was not Samuel in deede, but a counterfeit shape of Samuel. For God would not aunswere Saul before by oracle, nor by Priest, nor by Prophet: and would he aunswere him by the dead, which doth forbid to aske counsell of the dead? *No* (saith Abraham) *they haue Moses*

Moſes and the Prophets, Luke 16. as if hee ſhould ſay: let them learne of the bookes of the dead, for the dead ſhall not returne vnto them. Againe, if it had been Samuel himſelf which had taught Saul to worſhip GOD, would that holie Prophet haue receiued worſhip himſelfe, as this ſpirite did? Again, If it had been Samuel Sauls ſchoolemaſter, which taught him alwaies to repent whyle he liued; hee would rather haue exhorted him to repentance now than before, ſeeing the day of his death was ſo neere. But you will ſay, Whatſoeuer it was, it ſeemes that he could prophecie of things to come: for hee foretold Sauls death. Can the diuell prophecie? This was an eaſie matter for the diuel to prophecie, becauſe he knew that Dauid was annoynted before, and therefore Saul muſt be remooued, that he might reigne as he was annoynted. Secondly, he knew that Samuel had prophecied his confuſion, and therefore he muſt bee degraded, that the Prophecie might bee fulfilled. Thirdly, he did ſee the Philiſtins comming againſt him, and therefore no meruaile if he did aime that his death was neere at hand, ſeeing a man might prophecie the ſame.

If any man bee not ſatiſfied with this, to beleeue that the ſoules of the dead doo not walke,

walke after their dissolution, let mee reason with him thus. Is it a soule which thou seest? Why a soule is a spirite, and cannot be seene no more then a voice, or an Eccho: diddest thou euer see thine own soule, though it hath been euer with thee since thou wast borne? Doost thou think it is a bodie? Why a bodie cannot walke without a soule: for the soule is the life which mooueth the bodie. If thou say it is a bodie and soule too, then why doth Paul call death a dissolution? It is a separation of the soule from the bodie: if the bodie and soule bee not dissolued, then the man is not dead but liuing still. If thou say the soule is come to the bodie, and the bodie is risen to the soule for that time: then I can say no more to thee, but beleeue thine owne eyes. If thou thinkest that it is such a mans bodie which thou seest, looke in the graue, & open the ground, and there thou shalt see the body where it was laide, euen while this vizard walkes in thy sight: therfore apparitions are no other, than that which appeared to Saul. Thus the Diuil hath many waies to deceiue; and this is one & a dangerous one, to draw vs from the word of God, to visions, & dreames, and apparitions, vpon which manie of the doctrines of the Papists are grounded.

They had neuer heard of Purgatorie, but for

for theſe ſpirites which walked in the night, and tolde them that they were the ſoules of ſuch and ſuch, which ſuffered in fire till their maſſes, and almes, and pilgrimages did raunſome them out: So theſe night ſpirits begate purgatorie, and purgatorie begate trentals, as one Serpent hatcheth another.

Yet a third queſtion riſeth out of theſe words, and that is this; Whether a Chriſtian may wiſh for death? As Paul deſired, ſo may we deſire, if we haue Pauls ſpirit. As Chriſt told his diſciples, when they asked him, whether they ſhould pray for fire from heauen, as Elias did? Chriſt anſwered, that they knew not of what ſpirite they were: as if he ſhould ſay, If you were of Elias ſpirit, and did pray with the ſame mind, and to the ſame end that he did, then you might pray as he praied. The wicked wiſh to die, becauſe they would bee rid of the croſſe, and ſuffer no more for God; as Cain: ſo ſoone as he was curſed, and knew that his life ſhould be a torment, he ſought to dye, to preuent the iuſt iudgement of God, & ſpite him (as it were) which ſhould puniſh ſinnes. So doo the people oftentimes, which haue not to ſatiſfie hunger, & the ſick which faint of an incurable diſeaſe, and the wearie captiues in priſon, galleis, and bonds. As for the faithfull, if they at anie time wiſh to die, they

Luk. 9. 54

Gene. 4

they pray for death, as the last remedy against sinne and Sathan: euen as they pray in the Reuelation, for the hastning of Christs comming to iudgement, *Come Lord Iesus, come quickly*, for the shortening of the daies of sinne, least all flesh should perish. But they which wish for death in this sort, would dye as the will of God hath ordayned, and mortifie their flesh to abide these troubles, and still by faith suppresse the dolorous griefe of sin, by frequent meditation of inward ioy, receyued by grace in Christ, and therein reuiue themselues, as with the earnest penie of their inheritance, which they shall receiue at the fit time, when it shall comfort them much to haue suffered so long. Much therefore haue they to aunswer, which are not contented to die in peace, and stay till they be dissolued; but as though themselues were the authours of life & death, from cruell hart giue wrongfull commission to the bloodie hand; to cut asunder that which God hath ioyned, the louing soule and their bodie; as Iudas, Achitophel, Saul, and Pilate did: not one of these was good in life or death. Yet the Author of the Macchabees commendeth Razis most of all, for that which was the greatest sin that euer he did, for killing himself. Man was not borne of his owne pleasure, neither must he

Reuel. 22.20

2. Macca. 14 37

die

die at his owne luſt; or els it had beene good for Iob, which ſuffered more than any Saint, except Chriſt, to make away himſelfe, as Iudas did. But why is it commanded then, thou ſhalt not kill? If thou maiſt not kill another, much leſſe maiſt thou kill thy ſelf. As for the example of Sampſon, *Iud. 16. 30.* which may ſeeme to oppoſe againſt this, in that he killed himſelfe; when as he pulled the houſe vpon his owne head, and all that were with him: vnderſtand, that he was a figure of Chriſt, which vanquiſhed moe in his death than in all his life; and it appeareth that he had warrant from God, in that his ſtrength beeing taken from him, was (for the act) in a moment reſtored to him vpon his praier. And the Epiſtle to the Hebr. 11. 13. to cleere that fact, ſaith, that he did it of faith; that is, knowing that he had deſerued to die, and that by theſe meanes the enemies of God ſhould be deſtroied, he ſubmitted himſelfe to the good will of GOD, like a good Captaine which ventured his life to kill his enemies: therfore we muſt not looke to particuler examples, but to the general law. Wherfore let no man doo this euill, that any good may come of it, but rather follow the aduiſe of the holy Apoſtle, as it becommeth vs, with patience let vs runne out the race which is ſet before vs.

Iob. 2

Exod. 20. 13

Heere

Here I might shew you, that they are guiltie of their owne death, that kill themselues with surfetting, intemperance, drunkennes, &c. although they loue their life too deare, yet they take all meanes to hasten their deathes. Thus much of Purgatorie, & night spirits, and praying for death.

Now it remaineth, that as the Leuits sanctified their brethren before they did eate the Passeouer, so I would prepare you, before ye eate this holie Sacrament, of which the Passouer was but a signe. The Iewes were taught of God before they did eate the Passeouer to put away leauen out of their houses the day before, *Exod. 12. 15.* Hath God care of leauen? No: this is it which the Apostle teacheth, *1. Corint. 5.* before ye come to the Lords Supper, *Purge the old leauen of malicionsnesse and wickednes out of your hearts*: that is, the leauen which you should purge out of your houses. Therefore marke what the Apostle writeth to the Corinthians, *1. Cor. 11.* I beleeue it is a matter which you did neuer consider, *For this cause manie are weake and sicke among you, and manie sleepe or die.* For what cause? Because they receiued this holie Sacrament vnworthely, and vnreuerently, before they were prepared with faith, and hope, and repentance: *for this cause manie are weak,*

and

and ſicke among you, and many die. Who did euer think that his ſicknes, or his wants, or his infirmities did grow for that he receiued the Lords ſupper vnworthily? Many cauſes haue bin ſuppoſed, but this cauſe was neuer thoght of. Haue any of you ſaid in diſtreſſes of body or minde, This is come vnto me, becauſe I did receiue the bleſſed Sacrament of Chriſt vnworthily, becauſe I came not prepared with that minde, as they which beleeue and know God? Yet the Apoſtle, which by his diuine ſpirit knew the cauſe of theſe calamities amongſt the Corinthians, dooth depute their ſtrange diſeaſes & ſodain death, to none other cauſe, but to their vnworthy and vnreuerent receiuing of this holy Sacrament. Nay, he ſaith farther, That hee which eateth and drinketh this Sacrament vnworthily, eateth and drinketh his owne damnation; that is, he taketh poſſeſſion of death, hell, and damnation, euen while he eates, as the diuell entred into Iudas while he receiued. Now, if your Phiſitian ſhould warne you of ſuch a thing, that you take it in ſeaſon & in meaſure, or els it is poiſon, & wil kil you; I ſuppoſe you wold obſerue the ſeaſon and meaſure, and take it in ſuch order as he preſcribeth, as neere as you could, if you beleeue him: ſo, if yee beleeue the Apoſtle, that you receiue the Sacrament

1. Cor. 11. 29

to your damnation, if you receiue it vnworthily, I am sure you will not take it vnreuerently or rashly for all the world. If I had the words of motion to speak that which might be spoken of this matter, it would fright Iudas himself, that no man would come to this holy banquet without his wedding garment. Consider but this, how you would come into the presence of God, how would you prepare your selues to come before the maker of heauen and earth, which searcheth the reynes, & knoweth euery corner of the heart? If euer ye did approach vnto God, if euer yee came neere vnto the Lord, you neuer came so neer as now, when you come to receiue his bodie and blood, and are vnited vnto him in one spirituall body; and yet (peraduenture) many come not so prepared, so clensed, so dressed, so trimmed into the presence of God, as Hester did into the presence of Assuerus. What doo you thinke of these elements? what doo you imagine of this bread and wine? They are seales. What seales? Seales of this word, seales of Gods promise, seales of your adoption. If euer you were instructed or comforted out of this book, that instruction & comfort is confirmed and ratified vnto you now by Christs seale. Christ hath not ordained Sacramentes in his church for a fashion or dumb shew,

Matth.22

Hest.5

shew, that you should feele, or see, or tast, but as the woman which had a bloody flix, when she touched the hem of Christs garment, he said, that vertue was gone out of him: that is, all the graces which these signes represent, that is, all the blessings that Christ Iesus hath purchased vnto man by his death. Now because if you receiue this Sacrament rightlie, you are vnited vnto Christ, as the members with the head: if euer you did beleeue, or loue, or repent before; this requireth you to beleeue, and loue, and repent more, because now you are Christs body, which shewes that ye must obey Christ the head like members of the bodie, for the bodie is ruled by the head. What haue ye now to receiue all these blessings? If ye haue not faith, how can you lay hold of any promises or merits of Christ, to say, this is mine? If you had a hand to take and a faith to apprehend, now you might eat of that bread which is better then Manna, which he that tasteth, doth not hunger again after anie pleasure in the world. Heere is enough for Abraham, and Abrahams seede. Come vnto it al that thirst, and it will refresh you. Happier is that man now that hath his wedding garment, than the rich glutton, that fareth deliciously, and goeth in purple euery day. Now you are the lords guests, & the lord Luk. 16.

himselfe is your feast, and this feast is before you, the holiest meat that euer you did eate, and the comfortablest meat that euer ye did eate, and yet the dangerousst meat that euer you did eate: you stand vpon life or death, you eate to saluation or damnation; there is nothing in this world which you can receiue with greater benefite, or with greater perill. Adam did not eate the forbidden fruite with greater danger, Adam could not tast the tree of life with greater fruite, than you may taste and receiue this Sacrament. The Arke was a signe of mercie, yet Vzziah was slaine for touching the Arke vnto euerentlie: Circumcision was a good thing, yet Circumcision did not profite the Sichemites, but was a way to make their enemies slaie them, because they were not circumcised for Religion, but for lucre: so if ye receiue for custome, and not for deuotion, this Sacrament shall be to you as Circumcision was to them. Therfore take heede how you receiue as they receiued, least you meete with a curse, when you look for a blessing. If thou remembrest any sin against God or against thy neighbour, leaue thine offering at the Altar, and be reconciled before thou come into his presence; for if stubble come to fire, there is no way but burne: now beloued, let faith, & loue, & repentance haue their

Gene. 3

2. Sam. 6

Gene. 34

their perfect work, that you may receiue this Sacrament as Christ would haue you receiue it: and God grant you as much profite by it, as is offered in it, and so much comfort of it, as it hath brought to anie, whosoeuer haue receiued it faithfully, reuerently, and worthily before you.

THE GODLIE MANS REQVEST.

Psalm. 90. 12.

Teach vs, O Lord, to number our daies, that we may applie our hearts to wisedome.

THis Psalme was compyled by Moses, as ye may see by the title, at what time the Spies returned from the Land of Canaan, and God for the murmuring of the people, pronounced, that all which were aboue twentie yeares old, should die in the wildernes, exdept Caleb & Iosua, that encouraged their brethren to goe to Canaan. Now when Moses heard the sentēce of death pronounced against himselfe, & al the Iewes which came out of Egypt, except onely two Caleb and Iosua, that all should die before Num. 14. 29

they came to the land which they ſought, he prayeth thus for himſelfe, and the reſt. *Teach vs, O Lord, to number our daies, that we may apply our harts to wiſdome:* that is, ſeeing we muſt needes die, teach vs to thinke of our death, that we may die in thy feare to liue againe: ſhewing vs how the conſideration of our mortalitie will make vs applie our harts to godlines. He which is tottering himſelfe, had need to leane vnto a ſtable thing; therefore a wauering man is commended heere to conſtant wiſedome. Man is mortall, wiſdom is immortall, yet by wiſdome man becomes immortall too: therefore Moſes thinking of his death, runneth to wiſdome as a remedie againſt death. I haue choſen a text fit for the time,* which warneth vs how our yeres paſſe that when we think of the old yere how ſoon it is come, ye may ſee vpon what a whirleing wheele we are ſet: which putteth vs in mind euery day of that laſt day, which is comming for vs, when we ſhall giue account how euerie day was ſpent before it. So manie yeeres as are paſt: ſo many yeeres we are neerer to the laſt: and though the old yeere be gone, and a new yeere come; yet whether another ſhall come after this, as this came after the former, no man (I thinke) hath anie promiſe of him that made time: for euen theſe two dayes ſince

* *For it was preached at the beginning of the yeere.*

since the old yeere went out, manie haue gon the way which we all shall follow. Now why are daies, or weekes, or yeres, but for vs? But for man there should be no winter, no summer, no spring, no autumne; that wee seeing how the seasons are renued, at last with them we may learne to renue our selues: for to celebrate new yeeres with old sinnes, is to let euery thing go before our selues; and suffer the time to condemne vs which was giuen to saue vs. God hath shewed vs new yeeres, but he would haue vs shew him new men. This is Gods new yeeres gift, not sheepe, nor doues, *Heb.* 10. 1 not fruites which the Iewes offered; neither myrrh, frankincense & gold, which the Gentiles offered, *Mat.* 2. but a new creature, *Gal.* 6. 15. Therefore wee must come to some schoolemaster, which teacheth vs like Iohn *Luk.* 3. 10 Baptist, what wee should doo, that we may grow in knowledge, as wee grow in yeeres. *Teach me to number my daies* (saith Moses) *that I may apply my heart to wisdome.* Whereby Moses telleth vs, that this was one of his helps, which made him profite in the knowledge of God, to number his daies: as a man that hath a set time for his taske listens to the clock, and counts his houres, so we haue a set time to serue God, *Worke while it is day* saith *Iohn.* 9. 4 Christ. What hee dooth meane by this *day*,

The Apoſtle ſheweth you, *This is the day of ſaluation*; that is, this life is the daie wherein you ſhould worke. What worke haue you to doo? The Apoſtle tells you, *Woorke out your ſaluation*. This is a long taske, therefore we had neede *to number our dayes*, and not looſe a minute, leaſt wee be benighted before our worke be done. *Teach me, O Lord to number my daies*. He which in the Lande of Midian learned to number ſheep, now he is come into the wildernes, lerneth to number his daies. *Teach vs, O Lord, to number our daies*. Not teach vs the number of our daies, for we ſhal forget it again, and the knowledge of times, is Gods knowledge, but *Teach vs to number our daies*; that is, that we may bee ſtill numbring and counting our daies, & houres, and minuts, to ſee how faſt we die, that euery day and houre we may learn ſome thing. As God hath numbred our daies, ſo we muſt learne to number our daies, or els it ſeemes that wee cannot *apply our harts to wiſdome:* that is, vnles we think vpon death, we cannot faſhion our ſelues to a godly life, though we were as well inſtructed as Moſes. This we find daily in our ſelues, that the forgetfulnes of death, makes vs to apply our harts vnto folly, & pleaſure, & al voluptuouſnes; that contrarie to his aduice: *Work your ſaluation*, we work our damnation.

We

We are so far from numbring our daies, that we do, no, not number our weekes, nor our monethes, nor our yeeres, but as the Apostle saith, *A thousand yeeres with God are as one day*: so one day with vs is as a thousand yeers: that is, our time seemes so long that we think we shall neuer die: but hee which made this praier is now dead, & the number of his daies is ended, & nothing is left, but his holy books which bring this praier vnto vs, that we may learne to pray so too. Now I must pray, *Teach me, O Lord, to number my daies*, and thou must pray: *Teach me, O Lord, to number my daies, that we may apply our hearts to wisdome*: that is, so to pray, & fast, and watch, and heare, & do, as becommeth him which shall shortly giue account of his *Stewardship*. This is the fruite which comes to a man by nubring his daies. God teacheth a man to applie his hart to wisdom: and this is his lesson which he giues for that purpose, *number thy daies*, that is, thinke that wisdome is a long studie, and that thou hast but a short time to get it, & this will make thee get ground of vertue: for there is no such enemie to repentance, as to thinke that wee haue time inough to repent hereafter, which makes a man say, when any good motion cometh, nay I may stay yet, yet I may stay, like the sluggard, which turnes vpon his bed like

2. Pet. 2. 8

Luk. 16. 2

Pro. 6. 10

a doore vpon the hinges, and ſaith, *yet a little more, a little more ſleepe, a little more ſlumber, I may lie ſtil a while:* this is not to number our daies, but to ſtretch our daies & make them ſeeme more then they are, and they that do ſo, neuer *applie their harts vnto wiſdom:* ſo you ſee what a preſeruatiue Moſes vſed againſt ſin and pleaſure, he kept a kalender as it were of his daies which called vpon him; *Be diligent, for thou haſt but a ſhort time.* Fiue things I note in theſe words: firſt that death is the hauen of euerie man, whether hee ſit in the throne, or keepe in a cotage, at laſt he muſt knock at deaths doore, as all his fathers haue done before him. Secondly, that mans time is ſet, and his bounds appointed, which he cannot paſſe, no more then the Egyptians could paſſe the ſea: and therfore Moſes ſaith, *Teach vs to number our daies,* as though there were a number of our daies. Thirdly, that our daies are few: as though wee were ſent into this world but to ſee it: and therfore Moſes ſpeaking of our life, ſpeakes of daies, not of yeres, nor of moneths, nor of weekes: but *teach vs to number our dayes,* ſhewing that it is an eaſie thing euer for a man to number his daies they be ſo few. Fourthly, the aptnes of man to forget death rather then any thing els, and therfore Moſes praieth the Lord to teach him to

number his daies, as though they were still slipping out of his minde. Lastly, that to remember how short a time we haue to liue, wil make vs applie our harts to that which is good. The first point is, that as euery one had a day to come into this world: so he shal haue a day to go out of the world. When Moses had spoken of some which liued 700. yeeres, and other which liued 800. yeeres, and other which liued 900. yeeres, shewing that some had a longer time, and some a shorter, yet he speakes this of all, *mortuus est*, at last coms in *mortuus est*, that is, *he died*, which is the Epitaph of euery man. We are not lodged in a castel, but in an In, where we are but guests, & therfore Peter cals vs *strangers*. We are not citizens of the earth, but citizens of heaueh, and therfore the apostle saith, *we haue here no abiding City, but we look for one to come*. As Christ saith, *my kingdom is not of this world*: so we may say, My dwelling is not in this world, but the soule soareth vpward whēce she came, & the body stoopeth downward whence it came: as the tabernacles of the Iews were made to remoue, so our tabernacles are made to remoue. Euery man is a tenāt at wil, & ther is nothing sure in life, but death, as he which wrote this is gon, so I which preach it, & you which here it, one comming in, & one going out is to all.

1. Pet. 2. 11.
Heb. 13. 19
Iohn, 8. 36
Gene. 3. 19
Exod. 33. 7
Exod. 26. 1

Although

Although this is daily seen, yet it had need be prooued, nay euery man had need to die, to make him beleeue that he shal die. When Adam & Eue became subiect to death because of their sin, to teach them to think on death, so soon as they were thrust out of paradise, God clothed them with the skins of dead beastes, vvhich shewed them that now they were cloathed with death, and that as the beastes were dead whose skins they wore: so they should die also: therefore Dauid saith, *Man being in honour became like the beasts which perish*: when he saith, that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when he did like a beast, he died like a beast. From
Iob.17.14 that day euery man might say with Iob, *Corruption was my father, and the worme was my*
Luk.16.22 *mother*. For the rich glutton is lockt in his graue as fast as poore Lazarus. Therfore God
Psal.82.6 speaking of kings, saith, *I said ye are Gods, but ye shal die like men*. If kings must die like men, then the expectation of men is death: therefore when this king was readie to die, he said
1. Reg. 2.2 to Salomon, *that he should go the way of all the earth*, calling death *the way of all the earth*: to
Esay,40.6 which Esay beares witnesse, crying *all flesh is grasse*, that is, it falleth, and is cut downe like
Gene.1.27 grasse. In paradise we might liue or die in the

world

world we liue & muſt die: in heauen we ſhal liue and not die. Before ſin nothing could change vs: now euery thing doth change vs. For when winter comes we are cold, when age comes we are withered, when ſickneſſe comes we are weak, to ſhew that when death comes we ſhal die. The clothes which weare vpon our backs, the ſun which ſets ouer our heads, the graues which lie vnder our feet, the meat which goes into our mouthes, crie vnto vs that we ſhal weare, and fade, & die, like the fiſhes, & foules, and beaſts which euen now were liuing in their elements, & now are dead in our diſhes. Euery thing euery day ſuffers ſome eclips, and nothing ſtands at a ſtay, but one creature cals to another, let vs leaue this world. Our fathers ſummoned vs, & we ſhal ſummon our children to the graue: firſt we wax olde, then we wax drie, then we wax weak, then we wax ſick, ſo we melt away by drops, at laſt as we caried other: ſo other carie vs vnto the graue: this is the laſt bed which euery man ſhal ſleep in: we muſt returne to our mothers wombe. Therfore Iacob called his life but a pilgrimage, therfore Paul called his life but a race, therfore Dauid calleth him ſelfe but a worm: a pilgrimage hath an end, a race hath a ſtop, a worme is but troden vnder foot and dead ſtraight: ſo in an houre we are,

Gene.3.21

Gene.47.9

2.Tim.4.7

Pſal.22.6

and

and are not: heere we are now, and anon we are seperated, & to morrow one sickneth, and the next day another sickneth, and all that be here neuer meet againe. We may well be called earthen vessels, for we are soone broken, a spider is able to choake vs, a pin is able to kill vs: all of vs are borne one way, and die a hundred waies. As Eliah stood in the dore of the caue when God passed by, so we stand in the passages of this world, ready to go out when soeuer God shal call. We lose first our infancie, & then our childhood, & then our youth, at last as we came in the roomes of other, so other come into our roomes. If all our daies were as long as the day of Iosua, when the sun stood still in the midst of heauen, yet it will be night at last, & our sun shal set like other. It is not long that we grow, but when we begin to fall, we are like the ice which thaweth sooner then it froze: so these little worlds are destroied first, and at last the great world shal be destroied too, for all which was made for vs, shall perish with vs. What do you learne when you think of this, but that which Moses saith, to applie your hearts to wisdome? death commeth after life, and yet it guides the whole life like the sterne of a ship: but for death there would be no rule, but euery mans lust shall be his law; he is like a King which

2. Cor. 4. 7

1. King. 19. 9

Iosh. 10. 12

which frighteth a far off, though he defer his ſeſſions, and ſtay the execution, yet the verie feare that he will come, makes the proudeſt peacock lay down his feathers, and is like a dampe which puts out all the lights of pleaſure. The ſecond note is, that the time of man is ſet, & his bounds appointed, which he cannot paſſe, & therfore Moſes praieth the Lord that he would teach him to number his daies, as though there were a number of our daies: Therfore God is called *Palmoni*, which ſignifieth a ſecret numberer, becauſe he knoweth the number of our daies, which is ſecret to vs. As it was ſaid to Balthaſar, *God hath numbred thy kingdom*, ſo it may be ſaid to all, *God hath numbred thy life*. To this Iob beareth witnes ſaying, *Are not his daies determined? thou haſt appointed his bounds, which he cannot paſſe*. Again Ieremie ſaith, *they could not ſtand becauſe the day of their deſtruction was come*. As there is a day of deſtruction, and a day of death, ſo there is a day of birth, a day of marriage, a day of honour, a day of deliuerance, according to that, *the determinatiõ is made*, that is, God hath determined all things. As God appointed a time when his Sonne ſhould come into the world, & he came at the ſame time, as the Prophets and the Euangeliſts accord: ſo he hath appointed a time when all his bleſſings ſhall come

Iob.14.5
Ier.46.21
Dan.11.36
Dan.9.26
Gal.4.4

come vnto vs, & they come at the same time. As we read of Ioseph, when his appointed time came, shewing that God appointed a
Psal. 105.19 time when to exalt him, and before that time came, hee could not bee exalted: therefore
Iohn, 7.8 Christ saith so often, *My time is not yet come*, shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is
2. King. 20.1 obiected of Ezechias, because Esaie shewed him that he should die, & after told him that fifteene yeeres were added to his life: it is like the preaching of Ionas to the Niniuits, *Forty*
Ionath, 3.3 *daies and Niniuie shall be destroyed*, and yet Niniuie was not destroied, because they repented: so Ezechias was not abridged, because he repented. Therfore you must vnderstand the phrase of God, as when we say that we will iourney to morrow, we vnderstand *if God will*: so when God saith, *I will destroie*, he vnderstands, if we persist. As all the promises of God are conditionall to take place if we repent, so all the threatnings of God are conditionall to take place if wee repent not: and therfore some time this woord *if*, is put
Deu. 28. in, as where there is no blessing nor cursing without an *if*. I may answer again, that God is a iudge, and spake like a iudge to Ezechias:

a

a iudge doth not condemne all whom he saith he will condemne, nor a Schoolemaster beate euerie one whom he saith he will beat, to make him learne, yet the iudge and schoolemaster do not dissemble but menace: this is not lying but threatning. But you will say, if any time be set, thus long I shal liue, and I cannot passe, then I will take no phisicke. You may as well say, I will take no meat, God hath not ordained the end without meanes, but the meanes as well as the end. If he haue appointed one to die in his youth, he hath apointed some means to shorten his life, as he did Absolons: if hee haue appointed one to liue long, he hath appointed also some meanes to preserue his life, as Ioseph cherished Iacob in his age. Therfore though God had promised Paul that his companie should not be drowned, yet he told the marriners, that vnlesse they kept in the ship they should bee drowned: as if their safetie should not bee without meanes: but a good mind doth neuer quarrell about these things. 2. *Sam.* 18. 6. *Acts*, 27. 21.

The third point is, that our life is but a short life: as manie little skuls are in Golgatha, as great skuls: for one apple that falleth from the tree, ten are pulled before they be ripe, and the parents mourne for the death of their children, as often as the children for the decease of their parents. This is our Aprill and May wherein we florish, our Iune and Iuly are next when

we ſhall be cut downe. What a change is this, that within foureſcore yeeres not one of this aſſemblie ſhall be left aliue: but another preacher, and other hearers ſhall fill theſe roomes, and tread vpon vs where our feete tread now?

The Rauen and the Phœnix, and the Elephant, and the Lion, and the Hart fulfill their hundreds, but man dieth when he thinkes yet his ſunne riſeth, before his eye be ſatisfied with ſeeing, or his eare with hearing, or his hart with luſting, death knockes at his doore, and will not giue him leaue to meditate an excuſe before hee come to iudgement. To ſhew the ſhortneſſe of mans life, Moſes vſed the ſhorteſt diuiſion in nature to expreſſe it by, he might haue ſaid, *Teach me, O Lord, to number my monethes, or my yeeres,* but he ſpeakes of dayes: ſo the Scripture is woont to number our life by dayes, and houres, and minutes, to ſhewe vs that we ſhall giue account for houres, as well as for daies, for daies as well as for weekes, for weekes as well as for moneths, for moneths as well as for yeeres, which warneth vs to make vſe of all our time, and euerie daie to thinke vpon the laſt.

This was the Arithmaticke of holie men in former times to reckon their dayes, ſo that their time might ſeeme ſhort, to make them *applie their harts to wiſdome:* The Hebrewes did number their dayes thus: firſt they did

deduct

deduct the time of sleepe, so that if our yeeres be threescore and tenne, as the Prophet saith, *Psal.90.10* fiue and thirtie of these yeeres are striken off at one blow, because we spend halfe our time in sleepe: then they did deduct the time of youth, which Salomon calleth *vanitie*, as though *Eccle.11.10* it were not woorthie to be called life but vanitie: Then they did deduct the daies of sorrow, because in sorrow a man had rather die then liue: so when the houres of sleepe, and the houres of youth, and the houres of sorrow are taken away, what an Epitomie is mans lyfe come to? The Fathers vsed another account: First they did deduct all the time which is past, for the time which is past is nothing: then they did deduct the time to come, because the time to come is vncertaine, and no man can say that he shall liue: Now when the time past, and the time to come is set aside, there is nothing left but the time present, that is, a moment, which is not so much in respect of eternitie, as a little mote to the whole earth.

Dauid numbered his daies by a measure, *My life* (saith he) *is like a spanne long*, Psal. 39.5. when he measured his life, he tooke not a pole, nor an elle, nor a yard to measure it by, but a short measure, his short span, *My life is like a spanne long*. Thus you haue learned to number your daies, or rather the houres of your daies: as some came into the Vineyarde in the mor-

ning, and ſome at noone, and ſome at night: ſo ſome go out of this vineyard in the morning, ſome at noone, and ſome at night: ſome mans life hath nothing but a morning, ſome haue a morning and noone, he which liueth longeſt, liueth all the day: and therefore the yongeſt of all pray, but for this day: and if he liue till to morrow, then he prayeth for that day, ſaying ſtill, *Giue vs this day our dailie bread*: So that a pleaſant life may be compared but to a glorious day, and a ſorowfull life to a cloudie day, and a long life to a ſummers day, and a ſhort life to a winters day. How comes it to paſſe, that when a man dyes, all his yeeres ſeeme but ſo manie daies, and before he dyes, all his daies ſeeme ſo manie yeeres? Iob ſpeaketh of all a like, *Man which is borne of a woman hath but a ſhort time to line*, Iacob was 130. yeeres old, and yet when he came before Pharaoh, he ſaid, *Few and euill haue my daies beene*. Though Pharaoh did not ſpeake of daies, but asked him *how old he was*, yet he anſwered of daies, to ſhew that not onely his yeeres but his *daies were few*. Our fathers marueling to ſee how ſodainlie men are, and are not, compared life to a dreame in the night, to a bubble in the water, to a ſhip in the ſea, to an arrow which neuer reſteth till it fall, to a plaier which ſpeaketh his part vpon the ſtage, and ſtraight he giueth place to another, to a man which commeth to the market

Luke. 11.

Iob. 14. 1.

Gene. 47. 9

to

to buy one thing, and sell another, and then is gone home againe: so the figure of this world passeth away. This is our life, while we inioy it we loose it: as Iacob said, that *his daies had ben few*, so we may say, that our daies shall be few. Now, why hath God appointed such a short time to man in this world? Surelie, least hee should defer to do good, as his maner is: for though his life is so short, yet he thinkes it too long to repent. The Prophet saith, *that our yeeres are but threescore and ten*, as though this were but a little time to liue. But why should we liue so long? for if our life were but a yeere, yet a yeere is more then we vse, all the rest is lost: for wee defer till that weeke which we thinke will be last. It is said of the diuell, *that he is busie because his time is short*: but the time of man is shorter: and therefore Christ saith, *In this thy day*: as though no day could be called thy day, but this day: and therefore all that thou hast to do, thou must do this day. Consider this, all which trauell toward heauen: had we not need to make hast, which must go such a long iourney in such a short time? How can he choose but runne, which remembreth that euerie day runneth away with his life?

Gene.47.9

Psal.90.10

Reue.12.12

Luk.19.42

The fowerth point is our aptnesse to forget death rather then any thing else, and therefore Moses prayeth the Lord to teach him to number his daies, as though they were still slipping

out of his mind. He which hath numbred our daies, must teach vs to number our daies: for when Moses praieth the Lord to teach him to number his daies, he signifieth that he would verie faine remember them, but still his minde did turne from them, & that he could not think vpon thē longer then he thought on the Lord, which taught him to number them: such is the rebellion of our nature, we cannot remember that which we should, because we remember so many things which we should forget. How often doth the Scripture call death to our minds? Yet wee read how they put the day of death from them, & would not remember it. Salomon bids vs remember that we shal come to iudgement, and yet we read how they plead against the day of iudgement, and syllogize to their sinnes, *That all things shal continue as they be, because there hath been no change yet*: euen so it is with vs, *as the foole saith in his hart, there is no God*: so we say in our harts there is no death, or at least death will not come before we be olde. Of all numbers we cannot skil to number our daies: we can number our sheep & our oxen, and our coin, but we think that our daies are infinite, & therfore we neuer go about to number them. We can number other mens daies and yeres, and think they wil die ere it be long, if we see them sick, or sore, or old, but we cannot nūber our own. When two ships meet on the sea, they

Amos.6.3

Eccle.11.9
2.Pet. 3.4

Psal.14.1

they which are in one ſhip think that the other ſhip doth ſaile exceeding faſt: but that their ſhip goeth fair & ſoftly, or rather ſtandeth ſtil, although in truth one ſhip ſaileth as faſt as the other: ſo euery man thinks that other poſt, and run, and flie to the graue, but that himſelf ſtandeth ſtock ſtil, although indeed a yere with him is no longer then it is with other. beſide that, we are giuen to forget death, we ſtriue to forget it, like them which ſay, *We may not remẽber. Teach me to nũber my daies*; nay, teach me to multiply my daies, teach me to remẽber death, nay, teach me to prolong death: or if I cannot prolong death, teach me to forget death, that I may ſin without fear, for the remembrãce of death maketh a man to ſin fearfully, and takes away the pleſure of ſin. Therfore if ye mark, ther is a kind of men, which cannot abide to heare of death, they are ſick with the name of it, the reaſon is, *Achab* cannot abide *Michaiah, becauſe he neuer prophecied good vnto him but euil:* ſo death neuer prophecied good to the wicked but euill, for which they cannot abide it. Therfore as Pharoh bad Moſes go out of his ſight: ſo they bid death go out of their ſight, and ſay when he comes as *Achab* ſaid to Eliah, Art thou here my enemie, when they ſhold ſay, welcom my friend? for as the deuils thought Chriſt was come to torment them: ſo the vngodly think that death comes to torment them. Is it peace, when they ſee death,

Amos 6.10

1. *King.* 22

they doubt it is not peace, becauſe they neuer loued the God of peace. O that I could bring you into their harts, that ye might ſee more then tong can expreſſe: for I do not think that any Epicure or worldling, or *Non-reſident*, haue any ioy to think of death, or deſire to be diſſolued, but rather that he might neuer be diſſolued, becauſe death comes to the wicked like a iayler, which comes alwaies to hale vnto priſon: therefore their care is not to remember death, that *they might applie their harts to Wiſdom*: but to forget death, leaſt they ſhold *apply their harts to Wiſdom*, and looſe their pleaſures before the time: for he which is not purpoſed yet to leaue his ſins, would not be trobled with any thought that might make him take his pleſure fearfully, leaſt he ſhould leaue ſin, before ſin leaue him. Therfore the deuill doth neuer teach a man to number his daies, becauſe he gaines by the forgetfulnes of death: but the Lord which would haue a man *to applie his hart to Wiſdom*, it is he which teacheth vs to number our daies, & therfore Moſes praieth vnto him, and becauſe we pray not vnto him as he did, to teach vs *to number our daies*, therfore we die like worms before we be aware. So far we are from that which he ſhooteth at, *to applie his hart to Wiſdom*, that we are not in the way vnto it, that is to remember that we ſhal die. The laſt point is the cauſe why Moſes would learn to number his daies, *that he might*

might apply his hart to wisdom: as if he shold say, vntil men think vpon death, they neuer applie their harts to wisdom, but busie themselues with worldly matters, as though they were fethering a nest that should neuer be pulled down. Wisdome hath alwaies carried that shew of excellency, that the very wicked haue labored to put on this vizard: as we read of Pharao, who to couer his foolishnes, saith, *Come let vs do wisely*. And again, it is said, that the Grecians sought after wisdom, euen the Nation which God calls the foolish nation, did seek after wisdome: that is, they would haue the name of wisdom; but this wisdom which Moses calls wisdom, is counted foolishnes, *the foolishnes of preaching* saith Paul, meaning how the foolish count preaching foolishnes Again, *foolishnes to the Gentiles*, meaning that the word of God seemeth like a foolish thing vnto many. For that which Christ said vnto Peter, he may say almost to all, *They do not sauor the things of God*. As Anah deuised a new creature: so they haue found out another wisdom which is called *the wisdom of the flesh*. They remember, *Be wise as serpents*: but they forget, *Be simple as doues*. He which is like Achitophel is counted a deepe counsailer, he which is like Machiuel, is counted a wise felow. Alas, how easie a matter is it to deceiue & counterfet, and play the subtile serpent, if a man would set his head vnto it? Could not Dauid go as farre as Achito-

Exod. 1.10
1. *Cor.* 1.22
Deu. 32.21
1. *Cor.* 1.21
vers. 23.
Mat. 16.23
Gene. 36.24
Rom. 8.7
Math. 10.16
2. *Sam.* 17.7

Achitophel? Could not Paul ſhew as much cunning as Tertullus? Yes, yes, if they were not taught to be ſimple as doues. But this wiſdom comes not by the remembrance of death, but by the forgetfulnes of death. Men do not vſe to thinke of death when they go about ſuch matters, but ſay like the ſerpent, *We ſhall not die.* Two things I note in theſe words; Firſt, that if we wil find wiſdom, we muſt applie our harts to ſeek her: then, that the remẽbrance of death makes vs apply our harts vnto it. Touching the firſt, Moſes found ſome fault with himſelf, that for all he had heard & ſeen, and obſerued, and was counted wiſe: yet he was new to begin, and had not applied his hart to learne wiſdom, like the wiſe man which ſaith, *I am more fooliſh than any man, I haue not the wiſdom of a man in me.* So vnſatiable & couetous (as I may ſay) are the ſeruants of God, the more wiſdome, and faith, and zeale they haue, the more they deſire. Moſes ſpeaketh of wiſdome, as if it were Phiſick, which doth no good before it be applied, and the part to applie it too is the hart, where all mans affections are to loue it & cheriſh it like a kind hoſteſſe: when the hart ſeeketh, it findeth; as though it were brought vnto her like Abrahams ramme. Therefore God ſaith, *They ſhall ſeeke me, and find me, becauſe they ſhall ſeeke me with their harts*: as though they ſhould not find him with all their ſeeking, vnleſſe they did

Acts, 24.2
Mat. 10.6
Gene. 3.3
Pro. 30.2
Ier. 29.13

ſeeke

ſeeke him with their hart. Therfore the way to get wiſdom, is to applie our harts vnto it, as if it were your calling and liuing to which you are bound prentiſes. A man may applie his eares, & his eies, as many trewants do to their books, & yet neuer proue ſcholers: but from that day which a man begins to apply his hart vnto wiſdom, he learneth more in a moneth after, than he did in a yere before, nay, than euer he did in his life. Euen as you ſee the wicked, becauſe they applie their harts to wickednes, how faſt they proceed, how eaſily and how quickly they become perfect ſwerers, expert drunkards, cunning deceiuers, ſo if ye could applie your harts as throughlie to knowledge and goodnes, you might becom like the Apoſtle which teacheth you. Therfore when Salomon ſheweth men the way how to come by wiſdom, he ſpeakes often of the hart, as *Giue thine hart to wiſdome*, *Let wiſdom enter into thine hart*, *Get wiſdom*, *Keepe wiſdom*, *Embrace wiſdom*; as though a man went a wooing for wiſdome. Wiſdome is like Gods daughter, that he giueth to the man that loueth her, and ſueth for her, and meaneth to ſet her at his hart. Thus we haue learned how to applie knowledge, that it may doo vs good; not to our eares, like them which heare Sermons onelie; nor to our tongues, like thē which make table talk of religion; but to our harts, thāt we may ſay like the virgin, *My hart doth magnifie the Lord*: and Pro. 22. 10. Pro. 4. 5. 13 8. Luke. 1.

and the hart will applie it to the eare, & to the
Mark. 12.14 tongue, as Christ saith, *Out of the abundance of the hart the mouth speaketh*. The last point is, that the remembrance of death makes vs *to applie our harts to wisdom*. Moses commended not many bookes to make a wise man learned, but as Dauid commends one book in steed of ma-
Psal. 1.2 nie: *Meditate in the Law of God day and night:*
Eccle. 12.12 for, *the reading of many bookes* (saith Salomon) *is but wearinesse to the flesh*. Therfore as though Moses had marked what did moue him most to seeke after God, he praieth that that thought may run in his mind still, the remembrance of death. As many benefits com vnto vs by death: so many benefits come vnto vs by the remembrance of death, & this is one, It maketh a man to applie his hart to wisdom: For when he considereth that he hath but a short time to liue, he is careful to spend it well, like Moses, of whom
Heb. 11.26 it is said, that when he considered how he had but a season to liue, he choose rather to suffer afflictions with the seruants of God, than to enioy the pleasures of sinne for a season. This is that which makes the old men fast, and watch, and pray, and prepare themselues more than yong, because they think themselues neerer the doore, like old Isaac, which when he was blind for age, said vnto Esau, *Behold, I am now old, and*
Gene. 27.2 *know not the day of my death*; that is, because I
2. King. 20.1 am old, I looke to die shortly. And therefore as

Esay

Esay taught Ezechias, to set all things in order before he died: so he called his eldest sonne, to whom he thought that the inheritance belonged, that he might blesse him before he died. This wisdom the Fathers called, *the wisdom of the crosse*, which we call the best, because it was deerest bought. It is hard for a man to think of a short life, and think euil; or to think of a long life, and think wel. Therfore when Ieremie had numbred all the calamities & sins of the Iewes; at last he imputeth all to this, *She remembred not her end*: so if I may iudge why natural men care for nothing but their pompe, why great men care for nothing but their honor and dignitie, why couetous wordlings care for nothing but their gain, why voluptuous Epicures care for nothing but their pleasure? I may say with Ieremie, *They remember not their end.* We neuer couet the same things liuing and dying: therfore when Salomon had spoken of all the vanities of men, at last he opposeth this Memorandum, as a counterpoyse against them all; *Remember, that for all these things, thou shalt come to iudgement:* as if he should say, Men wold neuer speak as they speak, nor doo as they doo, if they did but think that these speeches & deeds should come to iudgment. As the bird guideth her flight with her traine: so the life of man is best directed by a continuall recourse vnto his ende. The thought of death hath made manie

Lam. 1. 9

Eccle. 11. 9

sinnes

Math.4 sinnes auoide like the Diuell, when Christ alleaged Scripture: it is like a strainer, all the thoughts, and speeches, & actions which come through it are clensed & purified like a cloath, which commeth out of the water. Seeing then that so much fruit growes of one stalk, which is the numbring of our daies, let vs consider what an Harueſt we haue loſt, which happilie before this day neuer praied with Moſes, that the Lord would teach vs to number our daies. What if we had died in the daies of our ignorance, like Iudas which hanged himself before Math.27.5 he could see the Passion or Resurrection, or ascension of Christ? But God hath cared for vs more, than we haue cared for our selues. We should haue numbred our daies and sinns too, but alas, how many daies haue we spent, & yet neuer thought why any day was giuen vs? But as the old yeere went, and a new yeere came, so we thought that a new would follow that, and so we thinke that another will come after this, and so they thought, which are dead alreadie. This is not to number our daies, but to prouoke God to shorten our daies: there are few heere which haue not seene twentie yeres; now if we had but euery yere learned one vertue since we were born, we might by this time haue bin like Saints among men: but the time is yet to come when we must applie our harts to wisdom. To riches & pleasures we haue applied our harts, and

and our eyes, and our eares, and our hands too, but to wisdom we haue not applied our harts. There may be manie causes, but there should be no cause if we had numbred our daies. For surely if a man could perswade himself that this is his last day, as it may be, he wold not defer his repentance vntil to morrow. If he could think that this is his last meale that euer he shal eate, he would not surfet: if he could beleeue that the words which he doth speake to day, should be the last that euer he should speake, he would not offend with his tongue: if he could be perswaded that this sermon should be the last sermon that euer he should heare, he would heare it better than euer he heard any yet. Yet breath is in the bodie and the hart may applie it selfe, and the eye may applie it selfe, & the eare may applie it selfe, and the hand may applie it selfe. *Worke while it is light.* I can but teach you with words, as Iohn baptised with water. As Moses prayed the Lord to teach him *to number his daies*: so you must pray the Lord to teach you to number your daies. And now I lead you to number your daies. It may be that thou hast but twentie yeeres to serue God, wilt thou not liue twentie yeeres like a Christian, that thou maist liue a thousand yeeres like an Angell? It may be that thou hast but ten yeeres to serue him, wilt thou not serue ten yeeres for heauen, which wouldst serue twenty yeres for a farme?

It

It may be, that thou hast but fiue yeeres to serue God, wilt thou spend fiue yeeres well to redeeme all thy yeeres for fiue? Yet God doth know whether many heere haue so long to repent for all the yeres which they haue spent in sin? If thou were born but to day, thy iourney is not an hundred yeres? If thou be a man, half thy time is spent alreadie: if thou be an olde man, then thou art drawing to thy Inne, and thy race is but a breath: therfore as Christ said vnto his Disciples when hee found them sleeping,
Matth. 26. 40 *Could yee not watch one houre?* So I say to my selfe, & to you, can we not pray? can we not suffer a little while? He which is tired can crawle a little way, a little farther, one step more for a kingdom. For this cause God would not haue men know when they shall die, because they should make ready at al times, hauing no more certaintie of one hower than of another. Therfore our Sauior saith, watch because you know not when the Lord will come to take you, or to iudge you, *Happie are they which heare the word and keepe it*. Thus you see that death is the last vpon earth, that the time of man is set, that his race is short, that he thinkes not of it, that if he did remember it, it would make him applie his mind to good, as he doth to euil: and now I end as I began. The Lord teach vs to number our daies, that we may apply our harts to wisdom. Amen.

FINIS.

A LOOKING GLASSE FOR DRVNKARDS.

With Prayers written by the same Author.

By Henry Smith.



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1592.



A LOOKING-GLASSE for Drunkards.

GEN. 9, 20. 21.

20 *Noah also began to be an husbandman, and planted a vineyard.*

21 *And hee drunke of the wine and was drunken, and was uncouered in the mids of his Tent.*



Irſt wee are to ſpeake of Noah, then of Cam hys wicked ſonne, & after of Shem and Iapheth hys good ſons. In Noah, firſt of that which hee did well, and then of his ſinne. In Cam, firſt of his ſinne, and then of his curſe. In his bretheren, firſt of theyr reuerence, and then of theyr bleſsing. Now we will ſpeake of the father, and after of his children. *Then* (ſayth Moſes) *Noah began to bee an huſ-*

bandman. This is the first name which is giuen to Noah after the floud, hee is called an Husband-man, and the first worke which is mencioned, was the planting of a Vineyard. One would thinke, when all men were drowned with the floud, and none left aliue to possesse the earth but Noah and hys sonnes, that he should haue found him selfe somthing els to doo, than to plant Vineyardes: and that the holy Ghost shoulde haue intituled him King of the world, & nor an husbandman of the earth, seeing there bee no such men as *Noah* was, which had more in his hand than any king hath in the world or shal haue to the worlds end: but hereby the holy Ghost would shew that God doth not respect kings for their titles, nor mé for their riches as we do, and therefore he nameth Noah after the work which he did, not after the possessions which hee had, an husbandman. It seemeth that there was great diuersitie between their age & ours. For if we should see

now

nowe a King goe to plough, a Noble man driue the teame, a Gentleman keepe sheepe, he should be scorned for hys labor, more than Noah was for his drunkennes: yet when we reade how this Monarch of the world thought no scorne to play the husband-man, wee consider not hys Princely calling, nor his auncient yeeres, nor his large possessions, to commend his industrie, or modestie, or lowlie minde therein; vvhich may teach vs humilitie, though we learne to disdayne husbandry: of whom will wee learne to bee humble, if Kings giue examples, and the sonne of GOD humbleth himselfe from heauen to earth, and yet wee contemne the example of Kings of the earth, and the example of the King of heauen?

The time was when Adam digged and delued, when Dauid kept sheepe, and all the house of Iacob were called men occupied about cattell: but as they for this were abhominable to the

Egyptians (as Moses sayth in the same verse) so they which doe like them, are abhorred of theyr bretheren: and they which liue by them, scorne them for their worke, which would be chastned themselues, because they worke not: There was no Arte nor Science, which was so much set by in former times, & is now profitable to the cõmon-welth, bringing lesse profite vnto it selfe, that may so iustly complain of her fal without cause, and her despight from them which liue by her, as this painfull science of husbandrie: that it is maruell that any man will take pain for the rest, to be contemned for his labour, and bee a scorne for the rest, which might hunger and starue, if he did not labour for them more than they doe themselues. No maruell then though many in the poore Countries, murmure and complaine that other cannot liue by them, and they cannot liue themselues: but it is maruell if theyr complaint doo not grow in time of rebellion, and pull o-

ther

ther as lowe as themſelues: for why ſhould the greateſt payn yeeld the leaſt profit? yet this is their eaſe, for if you marke, you ſhall ſee that the husbandman doth bate the price of his fruits ſo ſoone as the dearth is paſt, though hee rayſeth it a little, while the dearth laſteth: but they which raiſe the price of theyr wares with him, ſeldome fall again, but make men pay as deere when the dearth is paſt, as if it were a dearth ſtyll. Thus a plentifull yeere dooth damage him, and a hard yeere doth vantage them. So this painefull man, is faine to liue poorely, fare meanly, goe barely, houſe homely, riſe early, labour dayly, ſell cheape and buy deere, that I may truely ſay, that no man deſerueth his liuing better, no man fulfilleth the law neerer: that is, thou ſhalt get thy liuing in the ſweat of thy browes; then this poore ſonne of Adam, which picks his crums out of the earth: therefore he ſhould not be mocked for his labor, which hath vexation inough, thogh all

men ſpake well of him, and in my opinion, if any deſerue to be loued for his innocencie, or for his trueth, or hys payne, or the good which he brings to the common-wealth: this Realme is not ſo much beholding to any ſort of men (but thoſe that feede the ſoule) as thoſe which feed the body, that is, thoſe that labour the earth: yet you ſee how they liue like drudges, as though they were your ſeruants to prouide food for you, & after to bring it to your doore: as the beaſtes ſerue them, ſo they ſerue you; as though you were another kind of men. I cannot thinke vpon their miſerie, but my thoughts tells mee, that it is a great parte of our vnthankfulneſſe, that wee neuer conſider what an eaſie life and liuing God hath giuen vnto vs in reſpect of them. If the Apoſtles rule were kept, they which doo not worke ſhould not eate: but nowe they which doo not worke eate moſt: and the husband-men which worke, eate not, but are lyke Bees; which prepare food for other,

other, and pyneth themſelues. Let vs conſider this, for they had not one law and wee an other, but the ſame curſe which was denounced vppon Adam, was denounced vpon all his children, that euery man ſhould get his liuing in the ſweat of his browes. Although I knowe there bee diuers workes and diuers gifts, and diuers callings to worke in; yet alwayes prouided, they which doo not work ſhould not eat, for in the ſweate of thy browes, that is, in labour and trauell, thou King, and thou Iudge and thou Prelate, and thou Land-lord, and thou Gentleman, ſhalt get thy liuing as Adam thy Father did: or elſe thou dooſt auoyd the curſe, and a greater curſe ſhal follow; that is, they which will not ſweat in earth, ſhall ſweate in hell.

Adam had food as well as thou, and ſo had Noah, and more then thou, vnleſſe thou hadſt all, for they had all, and yet they might not be idle, becauſe their handes were not gyuen them for nothing

nothing. Some worke with their pen, ſome with their tongues, ſome with their fingers: as nature hath made nothing idle, ſo God would haue no man idle, but that he which is a Magiſtrate, ſhould doe the worke of a Magiſtrate: hee which is a Iudge, ſhould doe the work of a iudge: he which is a Captain ſhould doe the worke of a Captaine: he which is a Miniſter, ſhould doo the worke of a Miniſter: as when Noah was called an husband-man, he did the worke of an husband-man. This contempt of the Country, dooth threaten dãger to the land as much as any thing elſe in our dayes, vnleſſe their burthen be eaſed, and their eſtimation qualified in ſome part to their paines. Thinking that you haue not heard of this theame before, ſeeing the wordes of my Text did lie for it, thus much haue I ſpoken to put you in minde howe eaſily you liue in reſpect of them, and to certifie your mindes towardes our poore bretheren, which in deede ſeeme too baſe

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in our eyes, and are ſcorned for their labours, as much as we ſhould be for our idlenes.

Then (ſayth Moſes) *Noah began to be an husbandman.* In that it is heere ſayd that *Noah began*, it dooth not diſproue that he gaue not himſelf to husbandry before, but it importeth that Noah began to ſet vp husbandry again after the floud, before any other: ſo thys good man recomforted with the experience of Gods fauour, (which had exempted him and his ſeede out of all the world) & reioycing to ſee the face of the earth agayne after the waters were gone, though then an olde man, and weake he was, yet hee returneth to his labour afreſh, and ſcorned not to till and plant for all his poſſeſsions, as though hee were an husbandman: ſuch a lowlines is alwayes ioyned with the feare of God, that they that are humbled with Religion, do not think themſelues too good to do any good thing. Here note by the way, that none of *Noahs* ſonnes

are

are said to begin this worke: but Noah himselfe, the olde man, the hoary head and carefull Father begins to teach the rest, and shewes his sonnes the way howe they shoulde prouide for theyr sonnes: and howe all the worlde after should lyue by labour and trauell, tyll they returne to dust: so the olde man whom age dispenseth withall, to take his ease, is more willing to prouide for the wants of his children, than they are which are bound to labour for themselues and their parents to, as the storke dooth feede the dam when she is olde, because the dam fed her when shee was young. VVhat a shame is thys to Shem and Iapheth, that is, to vs which are young and strong, that the Father should bee called a labourer, when the sonnes stand by.

Nowe, the ground was barren because of the floud, and could not bring foorth fruite of it selfe, because of the curse: therefore it pittied Noah to see desolation and barrennesse, and slime

vpon

vpon the face of the earth, which hee had seene so glorious and sweete, and fertill, with all manner of hearbes, and fruites, and flowers before. Therefore he setteth himself to manure it, which wanted for nothing now, but a paynefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before. By this we may learne to vse al meanes for the obtayning of Gods blessings, and not to loose any thing which wee might haue or saue for want of paines, for that is sinne, as Salomon noteth in the foure and twentith of the Prouerbes, when hee reproueth the slouthfull husband-man, because his fielde brought foorth Nettles and Thistles in steede of grapes: not because the ground would not beare grapes, but because the slothfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As wee increase and multiplie

our

our selues, so wee are bounde to ioyne hand and helpe, that all creatures may increase and multiplie too, or else the Fathers shoulde eate the childrens portion, and in time there should bee nothing left for them that come after: this regard Noah seemeth to haue vnto his posteritie, and therefore hee gaue himselfe vnto husbandrie, which is cõmended in him vnto this day, and shall be recorded of him, so long as this book is read: whereby wee are warned, that he which lyueth onely to him selfe, is not to bee remembred of them which liue after: But as Dauid cared how the Realme should bee gouerned after hys death, as well as he did during his life: so though we die & depart this world, yet wee shoulde leaue that example, or those bookes or those workes behinde vs, which may profite the Church and Common-wealth, when wee are dead and buried, as much as wee did when we liued among them; Euen as Noah planted a vineyard, not for himself, but for

for the ages to come after.

Some doo think that Noah planted the first vineyard, and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse Noah and mittigate his fault, if he did sippe too deepe of that cup, the strength and operation whereof was not knowen vnto him, nor vnto any man before: but it is not like, that the excellent lycour and wholsome iuce of the Grape, dyd lye hidde from the world so many hundreth yeeres, & no doubt but there were vines from the beginning, created with other trees: for how could Noah plant a vineyard, vnlesse he had slippes of other vines, or grapes that grew before, seeing he did not create fruits, but plant fruits as we do? for this is principally to bee noted, that so soone as hee had opportunitie to do good, he omitted no time, but presently after the floud was gone, and the earth beganne to drye, hee plyed it with seedes, and wrought

wrought it, till he saw the fruites of his labour. By this wee learne to omit no occasion to doe good, but whensoeuer we may doo good, to count it sinne if we doe it not. But if we bee so exercised, then all our workes shall prosper like the vineyard of Noah, because the fruit of the Vine doth cheere the countenaunce and glad the heart of man. Therefore some haue gathered vppon the planting of this vineyard, a signification of gladnesse and thankfulnesse in Noah for this late deliuerance, as the Iewes by their solemne feastes dyd celebrate the memoriall of some great benefite: but I rather iudge, that God woulde haue vs see in this example, what men did in those dayes, and how wee are digenerate from our parents, that we may prepare against the fire, as Noah prepared against the water. This is worthie to bee noted too, that God did not so regard his husbandrie, but that hee had an eye to his drunkennes, and speakes of hys fault as well as his vertue:

verue: whereby we are warned, that though God blesse vs nowe while wee remember him, yet he will chasten vs so soone as we forget him: though we be in good name now, infamie will arise in an houre: though we be rich at this present, pouertie may come suddainely: though we be well while wee are heere yet wee may fall sicke before night, euen as Noah is prayſed in one verſe, and diſprayſed in another: euen nowe GOD commends him for his lowlines, and nowe diſcommends him for his drunkennesse: as though he had forgot all hys righteousnes so soone as he sinned, and would call in his prayse agayne. This was to shew, that Noah was not saued from the floud, because hee deserued to bee saued; but because God had a fauour vnto him: for hee which was not drowned with water, was drowned after with wine. As the Pharisies when they had doone well, were proud of it, and lost their reward: so when Noah had done a good work

hee spotted it with sinne, and was dispraised where he was praised, as though God repented him that hee commended him. Hee planted well, but hee drunke not well: therefore that which was good did him hurt: then seeing hee was trapped with a good worke, whatsoeuer we doo, wee may remember how easie it is to sinne, if wee misse in the matter, or in the manner, or time, or the place, or the measure, as Noah did. Hee which planteth the vineyard, is worthy to taste of the grape, but if thou haue found honny (sayth Salomon) eate not too much least thou surfet. So if thou haue found wine, drinke not too much, least thou surfet. A little wine is better than a great deale, and if thou wilt follow the Apostles counsel, thou must drinke it but for thy stomacks sake, least that happen to thee, which thou shalt heare of this noble Patriarch. Though hee was neuer so righteous before GOD and men, though hee escaped the destruction, which

which lighted vppon all the vvorlde, though hee had all the foules of the aier, and beastes of the land at his commaund; though hee passed the pilgrimage of man nine hundreth yeeres, yet Noah vvas but a man, so auncient, so righteous, so mightie, so happie: Noah shewed himselfe but a man for drinking the vvine which himselfe had planted: he vvas drunken. This is Noahs fault, hee was drunken vvith his owne vvine, as Lot was defiled with his own daughters. If Cham his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarce haue spoken of it, because he was a man of no note; but when the father forgat himselfe and gaue this offence, marke the manner of the holie Ghost, as though he would shew you a wonder: hee displayeth Noahs drunkennesse, as Gham displayed hys nakednes: as if he would say, come and see the strength of man. Hee which was counted so righteous, hee which belee-

ued the threating, like Lot when the
reſt mocked, he to whom all the foules
of the ayre and the beaſtes of the earth
flocked in couples, as they came to A-
dam. He which was reſerued to declare
the iudgements of God, and to begin
the world again, Noah the example of
ſobrietie, the example of moderation,
is ouercome with drinke, as if hee had
neuer beene the man. How eaſily [illegible]
quickly, the iuſt, the wiſe, [illegible]
hath loſt his ſenſe, his [illegible]
reaſon, as though hee [illegible]
the man. And how h[illegible]
ſin, when occaſion is [illegible]
fant opportunitie ten[illegible]
is eaſier for the birde t[illegible]
than to break the net: [illegible]
a man to auoyd temptatio[illegible]
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forbad Balaam, not onely to curſe the
people, as Balaac would haue him, but
hee forbadde him to goe with Balaacs
ſeruants, knowing that if he went with
them, and ſaw the pompe of the court,

and

and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether hee shoulde curse or blesse. Peter but warming him selfe at Caiphas fire, was ouercome by a silly damsell to doo that which he neuer thought, euen to forsweare hys Lord God: therefore Daniell woulde ...ate of the Kings meate, least hee ...e tempted to the Kings will, ... that there is no way to e- ...o auoyd occasion. There- ...yeth, *Turne away mine ...tie*: as though his eyes ...s heart, as the bait tilleth ... Noah thought to drinke ...ot to be drunke: but as he ...nmeth to the fielde to sound ...umpet, is slaine as soone as hee which commeth to fight: so the same wine distempereth Noah, which hath distempered so many since. Vvhere he thought to take his reward, & taste the fruite of his owne handes, God set an

euerlasting blot vpon him, which sticks
fast till this day, lyke a bar in his armes,
so long as the name of Noah is spoken
of, that we cannot reade of his vertue,
but we must reade of hys sinne, where-
by euery man is warned, to receiue the
giftes of GOD reuerently, to vse them
soberly, and to sanctifie himselfe, be-
fore he reach forth his hand vnto them
that they may comfort and profite vs,
with that secret blessing, that GOD
hath hidde in them, or else e
the best gifts of GOD
as this pleasant wine s
founded the great Pa
delighted too much
might haue drunk a
at the last Supper, and
neuer bin written in h
would haue a feareful
the piller of Salt, to stand
beasts, whose only strife is to
all who can quaffe deepest, and shew
all their valiantnesse in wine. Because
ther is such warning before vs, now we
haue

haue the drunkard in schooling, I will spend the time that is left, to shew you the deformity of this sinne, if any heare me which haue bin ouertaken with it, let them not maruell why hee cannot loue his enemies, which loueth such an enemie as this, which leadeth till hee reeleth, duls him till he be a foole, and stealeth away his sence and wit, his memory his health, his credit, his friends, & when she hath stripped him as bare [illegible]gh, then shee exposeth him lyke [illegible]Cham, & all that see him doo [illegible]: it is wonder almost that [illegible]uld bee drunke that hath [illegible]urd before, swelling, and [illegible]oming, and spuing, and [illegible]e a beast: for who would [illegible]t for all the world? Looke [illegible]runkard when his eies stare, [illegible]th driuels, his tongue faulters, [illegible]ace flames, his handes tremble, hys feet reele; how vglie, how monstrous, how loathsome doth he seeme to thee: so loathsome dost thou seem to others

ued the threating, like Lot when the reſt mocked, he to whom all the foules of the ayre and the beaſtes of the earth flocked in couples, as they came to Adam. He which was reſerued to declare the iudgements of God, and to begin the world again, Noah the example of ſobrietie, the example of moderation, is ouercome with drinke, as if hee had neuer beene the man. How eaſily, how quickly, the iuſt, the wiſe, the prudent, hath loſt his ſenſe, his memorie, his reaſon, as though hee had neuer beene the man. And how hard it is to auoyd ſin, when occaſion is at hand, and pleaſant opportunitie tempteth to ſinne? It is eaſier for the birde to goe by the net, than to break the net: ſo it is eaſier for a man to auoyd temptations, then to ouercome temptations. Therefore God forbad Balaam, not onely to curſe the people, as Balaac would haue him, but hee forbadde him to goe with Balaacs ſeruants, knowing that if he went with them, and ſaw the pompe of the court,

and

and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether hee shoulde curse or blesse. Peter but warming him selfe at Caiphas fire, was ouercome by a silly damsell to doo that which he neuer thought, euen to forsweare hys Lord God: therefore Daniell woulde not eate of the Kings meate, least hee should bee tempted to the Kings will, shewing vs that there is no way to escape sin, but to auoyd occasion. Therefore Dauid prayeth, *Turne away mine eyes from vanitie*: as though his eyes would draw his heart, as the bait tilleth on the hooke. Noah thought to drinke he thought not to be drunke: but as he which commeth to the fielde to sound the Trumpet, is slaine as soone as hee which commeth to fight: so the same wine distempereth Noah, which hath distempered so many since. VVhere he thought to take his reward, & taste the fruite of his owne handes, God set an

euerlasting blot vpon him, which sticks fast till this day, lyke a bar in his armes, so long as the name of Noah is spoken of, that we cannot reade of his vertue, but we must reade of hys sinne, whereby euery man is warned, to receiue the giftes of GOD reuerently, to vse them soberly, and to sanctifie himselfe, before he reach forth his hand vnto them that they may comfort and profite vs, with that secret blessing, that GOD hath hidde in them, or else euery thing the best gifts of GOD may hurt vs: as this pleasant wine stayned and confounded the great Patriarch, when he delighted too much in it, which hee might haue drunk as CHRIST did at the last Supper, and this disgrace had neuer bin written in his story: but God would haue a fearefull example, like the piller of Salt, to stand before those beasts, whose only strife is to make triall who can quaffe deepest, and shewe all their valiantnesse in wine. Because ther is such warning before vs, now we haue

haue the drunkard in ſchooling, I will ſpend the time that is left, to ſhew you the deformity of this ſinne, if any heare me which haue bin ouertaken with it, let them not maruell why hee cannot loue his enemies, which loueth ſuch an enemie as this, which leadeth till hee reeleth, duls him till he be a foole, and ſtealeth away his ſence and wit, his memory his health, his credit, his friends, & when ſhe hath ſtripped him as bare as Noah, then ſhee expoſeth him lyke Noah to Cham, & all that ſee him doo mocke him: it is wonder almoſt that any man ſhould bee drunke that hath ſeene a drunkard before, ſwelling, and puffing, and toming, and ſpuing, and groueling like a beaſt: for who would be like a beaſt for all the world? Looke vpon the drunkard when his eies ſtare, his mouth driuels, his tongue faulters, his face flames, his handes tremble, hys feet reele; how vglie, how monſtrous, how loathſome doth he ſeeme to thee: ſo loathſome doſt thou ſeem to others

when thou art in like taking. And how loathsome then dooſt thou ſeeme to God? Therfore the fitſt law which Adam receiued of God, was abſtinence, which if hee had kept, hee had kept all vertues beſide, but intemperancie loſt all. In abſtinence the law came to Moſes, and hee faſted when he receiued it, to ſhewe that they which receiue the word of God, receiue it ſoberly.

A temperate man ſeldome ſinneth, becauſe the fleſh which dooth tempt, is mortified, leaſt it ſhould tempt: but when the hand-maid is aboue the miſtres, and a man hath loſt the Image of God, and ſcarce retayneth the image of man, all his thoughts and ſpeeches, and actions muſt needes be ſinne, and nothing but ſinne, becauſe ſobrietie the bond of vertue is broken; which kept all together. VVhen didſt thou want diſcretion to conſider? VVhen diddeſt thou want patience to forgiue? When diddeſt thou want contencie to refraine? VVhen didſt thou want hart to

pray,

pray, but when ſobrietie is fled away, and intemperancie filled her roome? If ſhame let to ſinne, it caſteth out ſin: if feare let to ſinne, it caſteth out feare: if loue let to ſinne, it expulſeth loue: if knowledge let to ſinne, it expulſeth knowledge: like a couetous Landlord, which would haue all to himſelfe and dwell alone.

There is no ſinne but hath ſome ſhew of vertue, only the ſinne of drunkennes is like nothing but ſinne: there is no ſin, but although it hurt the ſoule, it beautifieth the body, or promiſeth profite, or pleaſure, or glorie, or ſomething to his ſeruaunts, onely drunkenneſſe is ſo impudent, that it deſcryeth it ſelfe: ſo vnthankfull that it maketh no recompence: ſo noyſome, that it conſumeth the body, which many ſinnes ſpare, leaſt they ſhould appeare to bee ſinnes. Euery ſinne defileth a man, but drunkenneſſe makes him like a beaſt: euery ſinne defaceth a man, but drunkenneſſe taketh away the image of a man:

man: euery sinne robbeth a man of some vertue, but drunkennes stealeth away all vertues at once: euerie sinne deserueth punishment, but drunkenesse vpbraids a man while the wine is in his stomacke; and though he would dissemble his drunkennesse, yet hee is not able to set a countenance of it, but the childe descryeth him, the foole knowes that hee is drunke, because his face bewrayeth him, lyke the leprosie which burst out of the forehead: so worthily hath hee lost the opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more master now than his father: his seruant makes him a foole; his children leades him like a childe; his wife vseth him like a seruant, and although his drunkennes leaueth him when he hath slept, yet no man seeks to him for counsell after, no man regards his word, no man reckons of hys iudgment, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to ac-

company

companie with him, but ſo ſoone as drunkennes hath made him like a beaſt euery man abhorreth him like a beaſt, as they did Nabuchadnezzer: the ſpirit flyeth from him leaſt he ſhould grieue it, his friends goe awaie leaſt he ſhould ſhame them, and no vertues dare come neere, leaſt he ſhould defile them. How many things flie out when wine goes in? how is it then, that he which loueth himſelf, can be ſo cruell to himſelf? that he ſhould loue his life, and ſhorten hys life? that he ſhould loue his health, and deſtroy his health? that he ſhould loue his ſtrength, and weaken his ſtrength? that hee ſhould loue his wealth & conſume his wealth? that he ſhold loue his credite, and crack his credite: that hee ſhould loue his vnderſtanding, and ouerturne his vnderſtanding? that hee ſhould loue his beautie, & deforme hys beautie? The Poets neede fayne no more, that men are transformed into beaſts, for if they were liuing now, they ſhoulde ſee men like beaſtes; ſome lyke

lyke Lyons, ſome like VVolues, ſome like Foxes, ſome like Beares, ſome like Swine: who is the beaſt, when the beaſtes ſatisfie nature, & man ſatisfieth appetite? when the beaſts keepe meaſure, and man exceedes meaſure? when the beaſts are found labouring, & man found ſurfeting? who is the beaſt? I haue read of a bird which hath the face of a man, but is ſo cruell of nature, that ſometime for hunger ſhe will ſet vpon a man and ſlay him: after, when ſhee comes for thirſt vnto the water to drinke ſeeing the face in the water, like the face of him whom ſhee deuouted, for griefe that ſhee hath killed one like her ſelfe, takes ſuch ſorrow, that ſhe neuer eateth nor drinketh after, but beates and frets and pines herſelfe to death. VVhat wilt thou doo then which haſt not ſlain one like thy ſelfe, but thy ſelf, thy verie ſelfe, with a cup of wine, and murthereſt ſo many graces and vertues in an houre?

As Eſau ſolde his lande and liuing

for

for a meſſe of pottage, ſo the drunkard ſelleth his ſence, and wit, and memorie and credite, for a cuppe of wine. Thou haſt not murthered thy brother lyke Caine, but thou haſt murthered thy ſelfe, like Iudas: as the Rechabites abſtayned from wine, as Ionadab bad them, obtained the bleſsing which God had appointed to the Iſraelites: ſo let vs take heed leaſt they which we account idolaters, whileſt they faſt and watch, & obtayne the bleſsing that God hath appoynted for vs, get away the bleſſing, while we ſit down to eate and riſe to play. Therefore as Chriſt ſayde, Remember Lots wife: ſo I ſay, remember Lot: one hower of drunkennes did him more hurt than all his enemies in Sodom. Remember Noah, one houre of drunkennes diſcouered that which was hid ſixe hundred yeeres.

Ten times more might bee ſayde againſt this vice, but if I haue ſayde inough to make you abhorre it, I haue ſayd as much as I would. Some goe about

bout to excuse Noah, because hee was an olde man, and therfore might soone be taken cup-short: some, because the wines were hotter in those Countries than they are with vs: some, because of his chaunge of drinkes, which had not wonted himselfe to wine before: some, because as most men delight in that which by greate labour they haue brought to passe of themselues, so no maruell though Noah had a longing to his owne grapes? following heerein the example of a curious cooke, which doth sip and sip his broth, to taste whether it bee well seasoned, that hee may amend it if he can, or amend the next: but as the flye by often dallying with the candle, at last scorcheth her wings with the flame: so taking, hee was taken, and at last was drunke: yet this is imputed to him for his fault, that hee was drunke, as the punishment which followes doth witnes; Such is the prouidence of God, that his mercie might be glorified in all, hee hath concluded

all

all vnder ſin, & ſuffered the beſt to fall, that no man might truſt in his owne ſtrength, & that we ſeeing their repentance, may learne to riſe againe, howe grieuous ſo euer our ſinnes bee. If wee haue been idolaters, if adulterers, if perſecutors, if murmurers, if muttherers, if blaſphemers, if drunkards: Aron & Moſes, & Lot, and Abraham, & Dauid & Salomon, & Peter, & Paul, & Noah haue beene the like, who raigne now in the Kingdome of Chriſt with his Angels, & ſo may we if we repent like thē. Theſe examples (ſayth Paule) are not written for our imitatiō, but for out admonition. Thus you haue ſeene Noah ſober, and Noah drunken; wherby we may ſee, that a man may be drunk with his own wine, hee may ſurfet with his owne meates, hee may loſt with his owne wife, hee may offend with hys owne gifts, his owne honor may make him proud, his owne riches may make him couetous, his owne ſtrength may make him venterous, his owne wit may

may make him contentious: therefore as the childe pluckes out the ſting before he takes the hunnie: ſo let euery man before he receiue the gifts of God ſit downe and looke what baites, what ſnares, what temptations ſathan hath hid in them, and when hee hath taken out the ſting, then eate the honie, & hee ſhall vſe the bleſsings of Chriſt, as Chriſt did himſelfe.

FINIS.

22 *And when Cham the father of Canaan saw the nakednes of his father, he told his two brethren without.*

23 *Then tooke Shem and Iaphet a garment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father with their faces backward: so they saw not their fathers nakednesse.*

24 *Then Noah awoke from his wine, and knew what his younger sonne had done vnto him:*

25 *And said, Cursed be Canaan, a seruant of seruants shal he be vnto his brethren.*

26 *He said moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant.*

27 *God perswade Iaphet, that he may dwell in the tents of Shem, and let Canaan be his seruant &c.*

YOu haue heere the Storie of Noah and his sonnes. As Noah did well and euill, so he had good sonnes and euill: but as his vertues were more notorious than

his vices, so God blessed him more then he crossed him; for he had two good sonnes, and but one euill sonne; his good sonnes were Shem & Iaphet, his wicked sonne was Cham: his good sonnes were blessed, his wicked son was cursed. First of the father and then of his sonnes. In Noah first you see his husbandrie, and then his drunkennes, and after his nakednes, In Cham first you see his mockerie, and after his curse: in Shem and Iapheth first you see their reuerence, and after their blessing.

Of Noahs drunkennes and his husbandrie we haue spoken; now a word of his nakednes. *Drinking of the wine hee was drunke, and was vncouered in the midst of his tent &c.* It is said that drunken porters keepe open gates, so when Noah was drunken, he set all open: as wine went in, so wit went out; as wit went out, so his cloathes went off. Thus Adam which began the world at first, was made naked with sinne; and Noah which began the world againe is made naked with sinne, to shew that sinne is no shrowder but a stripper. This is one fruit of the vine more than Noah looked for; in steede of beeing refreshed and comforted, he was stripped and scorned.

Gene. 3

There is a thing which followeth sin, which Iob calleth a rod; which the sinner neuer thinketh of, before he haue done. When the childe hath faulted, then he is beaten; so now Noah hath

Iob. 9. 34. & 21. 9

hath sinned, he must be beaten: first he is stript naked, after he is scourged; wine putteth off his cloathes, & then Cham commeth & lasheth him; to shew, that wine can both cheere the heart, and greeue the heart. As the forbidden tree when it promised our parents knowledge, tooke their knowledge from them: so euerie sinne giueth other wages than it promiseth. Little thought Noah that wine would make him naked; but now hee is naked and stripped too, as though he were first stripped and then whipped. He which beleeued the threatning (like Lot) when others mocked, he which escaped the floud when others were drowned, he to whom al the foules of the aire, and the beasts of the earth flocked in couples, as they did to Adam, he which was reserued to declare the iudgements of God, and begin the world againe; Noah, the example of temperance, the example of moderation, the example of sobrietie, lieth naked in his tent for drinking the wine which hee himselfe hath planted: the operation of wine was drunkennesse, the sequel of drunkennes was nakednes, the effect of nakednesse was derision. As the Serpents sting is in his taile, so the end of sinne is bitternes, least he should loue the vice wherwith he was once defiled, as they which are once drunke, hardly get out of the cellar. God giueth him a Memorandum like Iacobs lim-

Gene. 3. 6

Gene. 19

Gene. 2

limping, that he was neuer drunken after, but learned temperancie of intemperancie: therfore it is good a little to feele the sting of sin, that we may handle it like a hornet.

Now when Noah the father was drunken, Cham the sonne becommeth a scorner: the father deserued to be despised of his son, because he had disfigured the image of a father. Therefore it followeth, *When Cham the father of Canaan saw the nakednes of his father, he told his two brethren without &c.* Drunkennes was his fault, and shame must be his punishment. Whereby you may note, how God doth proportionate and match sinnes and punishments together, that a man may looke vpon his punishment like a glasse, and see his sin. Again, by this you may see, how God doth bring forth the faults of the iust aswel as the vniust, or else other would say as Christ saith, *Ioh. 8. Who can accuse me of sinne?* What a griefe was this to Dauid, that his sonne should be his traitor? So to increase the griefe of Noah, his son was his scorner. He may say as the Psalmist saith, *Psa. 54. 12. It is thou O man, euen my companion and familiar, which delighted together.* If mine enemie had defamed me, I could haue borne it, or I would haue fled from him: but he whom I haue loued, nay he whom I brought into the world, made me a shame to the world, like the Viper, which kisseth the damme that beareth

it,

it. So, oftentimes the prophecie of Michaiah proueth true, *A mans enemies are they of his owne house, cap.7.6.* As Iudas betraied his Master. Who can reclaime a wicked disposition? how deepe was the roote of euill hid in his heart, that Noah could neuer know it before he shewed it. Vntill now Cham seemed as good as Shem, & if Iaphet had said, thou shalt be cursed, he wold haue said, thou shalt be cursed. Hipocrisie is spun with such a fine thred, that we may liue as long with a man, as Noah did with Cham, and scarse discerne him.

Heere are two sinnes, which goe before Chams curse; one that he did see his fathers nakednes, the other, that hee did reueale it vnto his Brethren.

When he saith, that *Cham saw his fathers nakednes*: he meaneth that he looked vpon it with a pleasure, as Dauid vpon the nakednes of Bethsheba, for he might haue seene it by chaunce, and not offended, as a man seeth an image and detesteth it. 2.*Sam.*11

The Edomites are reproued for looking vpon the affliction of their brethren, because they reioyced to see it. But the friends of Iob looked vppon his afflictions, and are not reproued because they sorrowed to see his sorrowes. Therefore Cham did not sinne in seeing, but in gazing, and reioycing, like the Edomites. *Obad.*11

Eccle.2.14 There is a wise eye, and there is a foolish eye,
Pro.17.24 the wise eye is like the Bee, which gathereth
honie of euery weed: the foolish eye is like the
spider which gatheth poison of euery flower.
Therefore God licenced Abraham to see the
flames of Sodom, which he forbad Loth, be-
cause that which teacheth one, tempteth ano-
ther: it is a true Prouerbe, the eye is a shrew;
although it shew light, yet it leadeth many in-
to darknesse. If Eue had not seene, shee had
not lusted, for it is said, *Seeing that the tree was*
Gene.3.6 *pleasant to the eyes, she tooke and eate.* If Achan
had not seene, he had not stolne. For he saith,
Iosu.7.21 first I saw and then I coueted. If Dauid had
not seene he had not lusted, for it is said first,
That he did see her and then he sent for her.
2.Sam.11.2 So when Cham had seene the temptation, he
was snared with the sinne: therefore it follow-
eth, *He told his brethren which were without,*
&c. Thus sinne groweth of sinne, from the
eye to the heart, and from the heart to the
tongue, a man may go into a laborinth easilie,
but when he is in, he cannot get out, so Cham
did see a temptation easilie, but when he had
Esay,5.18 seene it, he could not looke from it. Therfore
when Esaiah speaketh of vanitie, he named
Cart-ropes of vanitie, to shew how one sinne
draweth on an other, as it were with Cart-
Gene.3 ropes, and one sinner maketh an other, as Eue
1.Pet.5 did Adam. When Sathan was cast out himself,

he sought euer after whom he might deuoure, so when Cham had strained reuerence himselfe, he laboured to bring his brethren into the same disobedience. All men seeke after fellowes, and we thinke it euill to bee euill alone, therefore the theeues before they go to steale, call their mates, and say, Come with vs, Prou. 1. 10. *It is enough* (saith Peter) *that wee haue spent our former time in lusts:* so it was enough that Cham had faulted himselfe, but when he had seen, he wold haue his brethren see too: When he was become a scorner, he would haue his brethren scorners too: therefore as Andrew called Simon, & Philip called Nathaniel, to see the Sonne of God: so Cham called his brethren to see the nakednes of his father. The sinnes of men are like a plume of feathers for itching eares, and an euil disposition breedeth an euil suspition: therfore Cham thinking that his brethren had bin as shameles as himselfe, thought this a merrie may-game to make them sport. Come with me saith he, and I wil shew you my Father naked: they say it is an euil bird which wil defile his own nest: so it is an euil sonne which wil shame his own father, he should haue couered his fathers nakednes so soone as he saw it, least his brethren should see it too, but he was readie to make it woorse, like them which heare a suspition, and make it a report, he should haue taken the

1. Pet. 4. 3

Iohn 1

beame out of his owne eye, when hee spied a moate in his fathers eye: but as the eye seeth all things, and cannot see it selfe, so we can see other mens faults but not our owne. When Agur had considered the follies of others, he considered his own follies, and said, I am more
Pro. 30. 1 fooliſh then any man: When Iudah had considered Thamars sins, he considered his own
Gene. 38 and said, *Shee is more righteous then I.* But when Cham did see a fault in his father, all his owne faults were hid vnder a bushell, he cared not that he was his father, nor that he was saued for his righteousnesse, nor that he had planted a Vineyard for him and his brethren, nor that he was neuer drunken before, nor that he had committed greater sinnes himselfe, but like them which make their sporte, that which should be their sorrow, so hee laughed at that which might make him weepe. Often did I well might Noah say, and thou didst neuer honour me for that: but once did I euill and for that thou wouldest shame me.

There is a kind of men which are ashamed of other mens faults, but not of their owne: they are like flies which alwaies light vpon the sore, if they finde any sinne, there they talke, that is their sporte, like a Tennis ball when they come to their ordinaries, & though they did neuer well in all their life, yet that fault seemeth greater to them then all their

owne,

owne, these men are so like the diuell, that in Reuela. 12. 10. The diuell is called by their name, An accuser of his brethren, and that you may know that such tongues shall burne in the fire of hell, Saint Iames saith, *That their tongues are kindled with the fire of hell alreadie,* Iames 3, 6. This was euer the propertie of bad men, to seeke faultes in good men, to obiect againe, that they may sinne without reproofe of them. Therefore saith Paul, *So behaue your-* Titus. 2. 8
selues, that they which would slaunder you, may be ashamed, hauing nothing to speake euill of you: If Noah had not beene drunken, Cham had lost his sporte.

Now because this fact of Cham was so hainous, when he is accused of it, he is called the Father of Canaan, as if he should say, thinke what he deserueth, which being a father himselfe, would so dishonour his father. It was meete that hee which had Children should know the dutie of a Childe, and euer thinke, that as hee behaued himselfe toward his Father, so his sonnes would behaue themselues to him againe, but all this did nothing moouc him, therefore greater was his sinne.

To conclude then, as Cham was worse then Noah whom hee derided, so if you marke, they which are wont to speak hardly of others haue greater faults themselues, which they can not tel how to couer, but by disgracing others;

Thus

Thus much of the wicked sonne, now of the good sonnes it followeth.

Then tooke Shem and Japhet a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their Father, &c. Salomon saith, *If sinners tempt thee, yet consent thou not*: So though Cham tempted them, they consented not, but when he said, Come and see, they went and hid: Noah stripped himselfe, but hee could not couer himselfe, so we can corrupt our selues, but wee cannot amend our selues. As Cham is accused of two faults, for beholding his fathers nakednesse, and for reuealing it, so Shem and Iaphet are commended for two things, that they would not see their fathers nakednesse, and that they couered it. All came of one roote, and all had one dutie, and yet see what difference betweene them, one was glad of his fathers shame, and the other were sorie for it: one published it, and the other smothered it. These two saith Moses saw not their Fathers nakednesse. Once it was no shame to bee naked: for it is said, that Adam and Eue were both naked, and were not ashamed. But as sinne made labour irkesome, which was not irkesome before, and made beate offensiue which was not offensiue before, and made colde hurtfull, which was not hurtfull before, so it made nakednesse

Pro. 1. 10

Gene. 2. 25

shame-

ſhamefull which was not ſhamefull before, that rather then a man would be naked now, he will couer himſelfe, as Adam did with fig leaues. Therefore wee neuer read that Noah was naked before he was drunken, ſhewing that a ſober man will neuer open that which nature hath hid.

This is a difference between men and beaſts; men are not onely aſhamed to be ſeene naked themſelues, but vnleſſe it be ſome Cham, they are aſhamed to ſee another naked. Shem and Iaphet ſaw not their fathers nakednesſe, who is ſo blinde as he which wil not ſee? Nay who is ſo blinde as hee which will ſee? the light of the eyes oftentimes draweth the ſoule out of light into darkeneſſe, knowing therefore that it was hard to ſee like Cham, and not to ſinne like Cham, they would not ſee leaſt they ſhould offende. As they would not ſee it themſelues, ſo they were carefull that none other ſhould ſee it, and therefore they couered it with their cloakes. For wee muſt not onelie refraine ſinne, but reſtraine ſinne, according to that, *Leui. 19. 17. Suffer not thy brother to ſinne*, ſo Shem and Iaphet ſeeing howe their brother had ſinned, ſtopped the cauſe that no more might ſinne, they were loath that he ſhould ſee that which he would haue them to ſee, their griefe and modeſtie it was ſuch, that they did not ſtay

to make him any answere, or aske him anie question, but straight they thought what was best to be doone, and as a Nurse taketh the milke out of her owne mouth to giue to the childe, so they tooke off their Cloakes from their backes to couer their fathers. Such a reuerence is in Children towards their Parents, if they haue but nature, that they will not suffer the maiestie of their Father so waxe vile, but rather they wil heare any reproch against themselues, then abide a woord against their father. Now if we do such reuerence to earthlie Fathers which bring vs into miserie, that wee had rather shame our selues, then they should beare any shame, why are we so ashamed and afraide to speak for our father which calleth vs out of misene into happinesse: if Cham be cursed for dishonoring a man, let them feare which dishonour God.

You know that the Papists do couer the spottes of their Bishoppes with this cloake of Shem and Iaphet, and not onely they but others too, for if anie speake of corruption in Rulers, or briberie in Iudges, or Simonie in Bishops, or non-residencie in Pastors, he is said to discouer his fathers nakednesse like Cham, but as we may not reueale all sinnes, least the vncircumcised reioyce, so we may not couer some sinnes, least the vncircumcised encrease: For if some mens drunkennesse were not reproued

prooued, they would bee drunken ſtill, and make a common weale of drunkards: therefore they which will be conuerted: firſt let them prooue themſelues fathers, as Noah was, & after let them amend as Noah did, and they which couer them, let them diſtinguiſh betweene Noah and Cham, and betweene error and obſtinacie. For ſome, Chriſt appointeth admonition, for others reprehenſion, for others excommunication, and for others coriection: therfore euery mans nakednesſe muſt not bee couered as Noahs was: we will couer the firſt drunkennesſe, as Shem and Iaphet did, if they will repent as Noah did, and bee drunken no more. But ſhall we follow them like a blind mans Boye, to ſtay them ſo often as they fall, when they ſay that they ſtumble not, though they lye on the ground? This is not the cloake of reuerence, but the cloake of flatterie. Therefore as Chriſt ſaid, *Let the dead burie the dead:* So I may ſay, let the wicked couer the wicked: the Wolues are not the Lambes fathers, but the Lambes Butchers, therefore if they would be couered, let them ſpeake to their Children to couer them, for this is our rule, *They which ſinne openly, reprooue openly, that the reſt may feare, 1. Tim. 5. 20.*

Thus you haue heard what the badde Sonne did, and what the good ſonnes did: now we come to Noah againe: *Then Noah awoake*

and

and knew what his yonger ſonne had done vnto him, and ſaid vnto him, Curſed be Canaan, a ſeruant of ſeruants ſhall he be vnto his brethren. He ſaid moreouer, Bleſſed be the Lord God of Shem, and let Canaan be his ſeruant, &c.

Firſt he ſheweth, how Noah commeth to himſelfe, then how he knew what his ſonnes had done vnto him; then how he curſeth one, and bleſſeth another. As his ſonnes were aſhamed of his nakednes when he was drunken, ſo now he is ſoober, he is aſhamed of it himſelfe, therfore he is ſaid to awake from his wine, as though he had ben a ſleepe; for *The drunkard* (ſaith Salomon) *is as one that ſleepeth, Prouerbs 23. 34.* When the belly is full, the boanes are at reſt, ſo when Noah was full, his thoughts were at reſt: therefore beeing as it were lulled a ſleepe, with ouermuch wine, he may be ſaid to awake. Here Moſes would exhort all them that ſleepe with Noah, to awake with Noah. Noah was once intemperate, and many follow him in that, Noah was but once intemperate, & few follow him in that: Dauid was once incontinent, and many follow him in that, Dauid was but once incontinent, and few follow him in that: Peter was once vnfaithful, and many follow him in that; Peter was but once vnfaithful, and few follow him in that. This is the difference between the faithful and the wicked, both fall, and but one riſeth again.

It

It followeth, *He knew what his yonger ſonne had done vnto him:* either by the ſpirit of God, which ſuggeſted him, or els by ſome other that told him; for a drunken man doth not remember what is ſaid or done: and therfore the drunkard ſaith, *I was beaten, but when I awaked, I knew it not, Pro. 23.35.* Therefore when Loth was drunken, his daughters lay with him, and it is ſaid, *Gene. 19.33. that he perceiued not when they lay down, nor when they roſe vp:* therfore Noah knew either by the ſpirit which informed him, or by others which told him.

Now, as Moſes (declaring Chams ſinne) called him *the father of Canaan:* ſo Noah repeating his ſinne againe, called him *his yonger ſonne.* He diſdaineth to name him, but calleth him a yonger ſonne; to aggrauate his fault, becauſe we will ſuffer our elder ſonnes to bee more familiar with vs, but of the yonger wee looke for more reuerence; or els becauſe parents are wont to make more of the yongeſt, and dandle them, as Iacob did Beniamin, and ſo he might ſay, My yonger ſonne, which for his yeeres ſhould haue ſhewed me moſt dutie, and for my affection ſhould haue borne me moſt loue; my yonger ſonne hath ſought my diſhonour; and not content to ſcorne me himſelfe, hath publiſhed my ſhame, and as much as in him lay, prouoked his brethren to ſcorne me too.

Of

Of whom is a man so often deceaued, as of his neerest friend? Lightly the yonger sonne is better than the elder, as Ioseph was better than his elder brethren, Dauid was better than his elder brethren, Abell was better than his elder brother, Isaac was better than his elder brother, Iacob was better than his elder brother; but here the yongest is worst: so neither vertue nor vice goeth by age. Now, as Christ whē he awoke, rebuked the windes, and comforted his Disciples: so Noah when he awoke, cursed the scorner, and blessed the other. Moses doth not set downe his words of cholar, but bringeth him in, speaking by the spirit of prophecie, what should come vpon all his sonnes, It is like that the good Patriarch had bewailed his own sinne before, & now hauing repented, and got pardon for it, he commeth forth like a proclaimer of Gods iudgment, and thundreth against this mocker. What a griefe was this to the father, to be constrained to condemne his owne sonne, and with his own mouth to pronounce him banished frō the Church of God: for though Cham had not the nature of a son, yet Noah had not lost the nature of a father, and he saw what a small number was left vpon earth, like Adams children for to repleniſh the whole world againe: therefore it greeued him to curse his sonne, as much as it reioyced his sonne to scorn him. Yet as Abraham wold

sa-

sacrifice his sonne, rather then displease God; so Noah did curse his son, rather then he wold displease God: shewing that wee should not spare our owne bowels, when God wold haue them punished, but do as the fathers and mothers of Idolaters and blasphemers did in the law, who brought the first stone to presse their sonnes to death, shewing, that as the sonne of God died for them, so their sonnes should die for God, if they would not serue him. Now the curse goeth foorth. *Cursed be Canaan*, that is, cursed be scorners, cursed be all they which dishonour their father and mother, *A seruant of seruants shall he be*: this is the first mention of seruants in all the Scripture, man was not made to serue, but to rule, but sin maketh them serue which should rule: therfore as you saw sinne bring in the first nakednes, so you see sin bringing in the first seruant, *A seruant of seruants shall he be*. This curse is denounced with great vehemencie: for he saith not simplie, A seruant shall he be, but *A seruant of seruants shall he be* as if he should say, a seruant, & more than a seruant, that is of a seruile condition, & a seruile minde. As the Sabboth of Sabboths signifieth a high Sabboth; and as the Song of songs, signifieth an excellent Song; and as the Holie of holiest, signifieth the holiest place; & as the Lord of Lordes signifieth the chiefest Lord: so Vanitie of vanities signifieth the gre- Deu. 13

 test

test vanitie, & *seruant of seruants*, signifieth the vilest seruant. Seing then that the Pope taketh this name vnto him, and writeth himselfe *The seruant of seruants*, in all his Indulgences, as thogh he did ground vpon this curse of *Cham*, it seemeth that the Lord would shew thereby, who is like Cham, and who is cursed: therfore let not vs denie him that which the holy ghost doth giue him, but as he taketh Chams name, so let him take his curse too, *Cursed be Canaan, &c.* It was not Canaan which tempted Shem and Iaphet, to gaze vpon their fathers nakednes, but it was Cham. How commeth it then that Noah doth curse Canaan, and not Cham? In the 22. verse Cham is called the father of Canaan, so that Canaan was Chams son, therfore God not content with the punishment of Cham alone, saith, *Cursed be Canaan* also; shewing, that both Cham and Canaan, the father and the children, shall be cursed for this impietie: because Cham had shewed himself a rebellious child to Noah, God sheweth that his children shal doo the like by him. Heere is to be noted, that wheras Cham had elder sonnes then Canaan, and Canaan was his yongest, yet God for a purpose nameth the yongest in the curse, shewing that his wrath should last, euen to the yongest, and be a great while before it were forgotten. Here is to be noted again, that whereas the countrey of Canaan was so fruitfull,

full, and ſo bleſſed a countrey, that it was called the land that floweth with milk and honie, yet vnder the name of Canaan, Chams yongeſt ſonne (of whom the countrey of Canaan took the name) God ſheweth that the Canaanites ſhalbe curſed in this bleſſed land, as Cain was a vagabond vpon his owne ground: to ſhew, that the ioy of hart, and peace of conſcience commeth from God, &, nothing elſe. Now the iſſues which followed vpon this curſe, do ſhew that Noah ſpake not from the ſpleen, but from the ſpirite of God: For firſt you read how the Canaanites, who came of Canaan, were ſlaine of the Iſraelites; then you read how the Gibeonites which came of Canaan wer made ſlaues to the Iſraelites; then you read how the Egiptians and Ethiopians which came of Canaan, were taken captiue by the king of Aſhur: then you read, how Nemrod & his complices, that came of Canaan, were confounded at Babel, when they went about to exalt themſelues. Beſide, whereas length of daies, is a bleſſing to them which honor their father, Cham which diſhonoured his father, had not one ſonne of his line which liued aboue an hundreth yeres: ſo, as Iſaac ſaid, *Iacob haue I bleſſed, and he ſhall be bleſſed*, ſo Noah may ſay, Cham haue I curſed, and he ſhall be curſed, for he was curſed indeede; curſed in himſelfe, and curſed in his children, curſed in heauen, and curſed in earth,

Gene. 4

Eſay, 20. 4

Gene. 27

Gene. 28. 1

curſed with God, and curſed with men: for after this he began to be abhorred, and they that came of him. Therefore Abraham commaunded his ſeruant, that he ſhould not chuſe a wife for his ſonne, of the Canaanites, Iſaac giueth the like commaundement to his ſonne Iacob, becauſe they were a curſed nation, and hated of God euer ſince Noah ſaid, *Curſed be Canaan.* Thus when Cham ſaid vnto his brethren, *Come and I wil ſhew you my father naked:* he might haue ſaid; Come and I wil ſhew you my ſelfe accurſed. If God haue ſuch wrath againſt a ſcorner, think whether thou followeſt not ſome ſinne worſe then ſcorning.

Now after Noah had curſed Cham, he bleſſed his brethren, *Bleſſed be the Lord God of Shem, &c.* Of Shem came the Iewes which had the firſt bleſſing, and therfore Shem is bleſſed firſt: of Iaphet came the Gentiles, which had the latter bleſſing, & therfore Iaphet is bleſſed after: the forme of Shems bleſſing is, *Bleſſed be the Lord God of Shem, &c.* One which heareth this bleſſing would thinke that Noah did not bleſſe Shem, but that he bleſſed God, for he ſaith not, bleſſed be Shem, but bleſſed be the Lord God of Shem, This is to ſignifie that as curſed Canaan came of Cham, ſo the bleſſed Meſſias ſhould come of Shem, which though he were Shems ſonne, yet heere hee is called Shems Lord, as he was called Dauids ſon, and

Da-

Dauids Lord. Then to shew that Noah doth not blesse Shem, but God doth blesse him, and Noah praied that he might bee blessed, as Christ gaue the spirit, and Iohn ministred but the water. Thirdly, to shew that God for blessing vs, should be blessed of vs; and therefore Noah said, *Blessed be the Lord God of Shem, &c.* as if he should say, blessed be the Lord which blesseth Shem. Further this sheweth the difference betweene Shems blessing, & Iaphets blessing, that is the Iewes and the Gentiles, for he saith, *God perswade Iaphet to dwel in the tents of Shem*, as though Iaphet were not blessed yet, but should be blessed; but he saith of Shem, *Blessed be the Lord God of Shem*: as if he should giue him possession, and say, take thy blessing: for to assure him of Gods blessing, he calleth God Shems God: As we say, my lands, or my goods, so he might say, my God, and my Lord: such a propertie the faithful haue in God. As Paul saith, *God is not the God of the dead, but of the liuing*: so I may say, God is not the God of the wicked, but of the righteous, and therfore he is called, *The God of Abraham, the God of Isaak, and the God of Iacob*, which were al good and righteous & holy men. The next blessing is Iaphets, the forme of his blessing is, *God perswade Iaphet to dwell in the tents of Shem*, that is, God perswade the Gentiles which come of Iaphet, to imbrace the Religion of the Iewes,

which

which come of Shem. See how God counteth it for a blessing, to be in the true Religion, and how men should be perswaded vnto it, because it is loue which cannot be forced: this is the first prophecie in scripture of the calling of the Gentiles, that is of our calling to Christ. And to put vs in mind that we were once out of the couenant, and but added to the couenant, the name of Iapher, which was the father of the Gentiles, doth signifie, perswaded or inlarged, as it were added to the Church, as though the time were when we were out of the Church: therfore first we are indebted to our good mediator, which added vs to the kingdom, when we were out of the kingdom; & then that he did it by perswasion, not by compulsion. As Noah praied God to perswade Iapheth, so he hath perswaded vs by his word, & not forced vs by his rods: shewing how we should perswade one another to the truth, in the spirit of mildnes, remembring that we come of Iapheth, which signifieth, perswaded. Now after Shems blessing, and after Iaphets blessing likewise, he saith; *Let Canaan be his seruant*; this is thrice repeated in three verses together, as if God had ratified it, & sworn it with a treble verilie. For when Ioseph told Pharao why his dream was doubled, he gaue this reason, because it should surelie come to passe, so Cham might be sure his curse would come to passe. Here is

Gene.41.22

a sweet

a sweet obseruation beside, how Shem and Iaphet are blessed in Chams curse, & how Cham is cursed in their blessing: for when he saith, Let Canaan be Shem and Iaphets seruant; he implieth this, that beside they were blessed in their owne children, because they were obedient to them, they should be blessed in Chams children, because they wer seruants to them: so Shem & Iaphet were blessed in Chams curse. Againe, beside that Cham was cursed in his owne children, because they were rebellious to him, he is cursed also in Shems & Iaphets children, because they were Lords ouer him, according to this saying, *Let Canaan be their seruant*; so Cham is cursed in Shem and Iaphets blessing, as the Egiptians were drowned in the waters which saued the Israelits. These are the notes which I could picke out of this storie: heere you see how Cham was cursed but for doing euil, & how Shem & Iaphet were blessed but for doing well; therfore as the Angell said to them which sought Christ at the sepulcher; *Feare not you*, so I may say to al which seek Christ, feare not you, for when Cham is cursed Shem & Iaphet are blessed; so when the wicked are cursed, the godly shalbe blessed, as the sheep went to the right hand, when the goats went to the left hand. This is enough to shew what we are, that when God saued but eight persons in the flood, yet you see one of them drink

drink vntil he be drunken; and another scorne vntil he be cursed. If two among so few did so, when the flood was by them, what meruaile though so many do so now the flood is gone, & the weather is calme: As ther was a Cham in the Arke, so look alwaies to haue Cham in the Church. Shem did not go out of the Ark, because Cham was in the Ark, neither let the faithful go out of the church, because wicked are in the church. As Cham scorned, & Noah was scorned: so there shalbe alwaies one which persecuteth, and one which is persecuted: if the sonne persecute the father, thinke it not strange to be persecuted of any, for they which are not persecuted, lightlie are persecutours themselues. Thus you haue seen Noah drunken and scorned, Cham scorning and cursed, Shem and Iaphet reuerensing and blessed. In this storie is the first mention of planting of Vineyardes, the first speech of drinking of wine, the first example of drunkennes, the first blessing & cursing of parents, the first name of seruant, and the first prophecie of the calling of the Gentiles. Noah is a warning to all drunkards, Cham is a warning to all scorners, Shem and Iaphet are an example for all subiects to reuerence their rulers, and for all children to reuerence their parents. Now as Noah praied, *God perswade Iaphet to dwell with Shem*, so God perswade vs to dwell with Christ.

FINIS.

The Arte of Hearing, in, two Sermons:

Teaching a way to remember Sermons or counsell afterward as well as presently, and how euery Sermon shall take away some corruption from the hearer.

To the Reader.

BY the eare commeth knowledge, and therefore it is likelie that many would profit by Sermons, if they were taught to heare. But before they can tel how to heare, that is, what things to obserue, & the way to remember them, it is not possible that they should learne much, though they heare often. For this I knowe by triall, euen of those which are counted amongst the best and auncientest hearers in London, *that they might learne more in a month, than they haue gathered in twentie yeers,*

for they vnderſtand neither the Lordes Praier, nor the Creede, nor the Commaundementes, but haue a fewe notes in their heades of ſome Sermons that they haue heard, and that is all their knowledge, except ſome fewe, which haue kept the order laide downe in this booke. Therefore that euery man may bee able not onely to make a confeſſion of his faith, but to giue a reaſon of his faith too, that which I haue preached, here I haue written, as a Catechiſme for hearers to begin at: Deſiring all my brethren, that they would tell their flockes at the firſt, that they ſhall neuer profitte much, vnleſſe they record their Sermons ſo ſoone as they are gone, and that they as Teachers would ſtudie to deliuer that which is worthy to be recorded.

The

The first Sermon.

Take heed how you heare: *Luke*. 8.18.

THis is the warning of Christ to his Disciples, after they had heard the Parable of the seede, how it fell in foure grounds, and but one of the foure brought forth fruit. Heere Christ exhorteth his Disciples to be that ground, and we exhorte you. As GOD sent his Prophets and Teachers to *Ierusalem* that was the chiefe Citie of the *Iewes*, where the Temple was built, & where the Priestes, and the Leuites and the Doctors dwelt, like an Vniuersitie, that from it al the townes and villages about might receiue instruction & light, like a Beacon which standeth vpon a hil, and is seene ouer al the countrie: so GOD hath done to this *Ierusalem* of yours. The citie of *Ierusalem* had neuer so many Prophets crying at once in her streetes, as

this citie wherein wee dwell, though the Oxe which treadeth out the Corne, hath oftē been attempted to be muzled, euen of those which tread not at al. Yet as the Lambs breed in the winter, and Quailes came with the winde: so Preachers spring in the time of discouragmēt more than when nothing hindereth them: & whether it be our ambition (as the kindred of Christ said) *they which will bee famous go to great places*, or whether GOD would make this citie a spring and fountaine to water the Land, as he did *Ierusalem*: here is the Colledge of the Prophets, here is the voice of a Cryer, here dwels the Seer, though he bee hated, & scorned, and contemned for his paines. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruite it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing* neither so much to the want of *hearing*, as to a kinde of negligent *hearing*, like the high way which receiued the seede but did not cōuer it. Therefore when this sentence came to my minde, me though I should got no farther vntill I had taught you how to *heare*. I stood in doubt a while whether I should take such a short text: but when I looked into longer than it, me thought this seemed longer than they, and as I iudge a text which should be preached before all texts, which because it

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was not taught and learned at the first, a thousand Sermons haue been lost and forgotten, as though they had neuer been preached at all: therefore let me say as my text saith, before I expound it, *Take heede how you heare*, while I teach you how to *heare*.

There is no sentence in Scripture which the diuell had rather you should not regard than this lesson of *hearing*: for if you *take heede how you heare*, you shall not onely profite by this Sermon, but euerie Sermon after this shall leaue such instruction, and peace, & comfort with you, as you neuer thought the *Word* contayned for you: therefore no maruaile if the Tempter do trouble you when you shoulde heare, as the fowles combred *Abraham* when he should offer Sacrifice. For be ye well assured that this is an infallible signe, that some excellent and notable good is towarde you, when the diuell is so busie to hinder your *hearing* of the *Worde*, which of all other thinges he doth most enuie vnto you: therefore as hee appointed *Adam* to another tree, lest hee shoulde go to the Tree of life: so, knowing the Word to be like vnto the Tree of life, hee appoynteth you to other busines, to other exercises, to other workes, & to other studies, lest you should heare it, and be conuerted to God, whereby the tribute and reuenew of his kingdome should bee impayred: therefore Gen. 3.

marke how many forces he hath bent against one little scripture to frustrate this counsel of Christ, *Take heed how you heare.*

The diuels sleights against hearing.

First, hee labours all that he can to staie vs from hearing: to effect this, he keepes vs at Tauerns, at Playes, in our shops, & appoyntes vs some other businesse at the same time, that when the bell calsto the Sermon, we say like the churlish guests, we cannot come. If he can not stay vs away with any businesse or exercise, then he casts fancies into our minds, and drowsinesse into our heads, and sounds into our eares, and temptations before our eyes, that though wee *heare*, yet wee should not marke, like the birds which flye about the Church. If hee cannot staye our eares, not slacke our attention as he would, then he tickleth vs to mislike some thing which was said, and by that makes vs reiect all the rest. If wee cannot mislike any thing which is said, then hee infecteth vs with some preiudice of the Preacher, he doth not as he teacheth, and therefore we lesse regarde what he saith. If there bee no fault in the man, nor in the doctrine, then lest it would conuert vs and reclaime vs, hee courseth all meanes to keepe vs from the consideration of it, vntill wee haue forgot it. To compasse this, so soone as we haue heard, he takes vs to dinner, or to companie, or to pastime, to remoone our mindes that wee

Math. 22.

should

should thinke no more of it. If it stay in our thoughts, and like vs well, then he hath this tricke in stead of applying the doctrine which we should follow, he turnes vs to praise and extoll the preacher, hee made an excellent Sermon, he hath a notable gift, I neuer heard any like him. He which can say so, hath heard enough: this is the repetitiō which you make of our Sermons when you come home, and so to your businesse againe, till the next Sermon come, a breth goeth from vs, and a sounde commeth to you, and so the matter is ended. If all these commers heare in vaine, and the tempter be so busie to hinder this work more than any other, Christs warning may serue for you, aswell as his Disciples, *Take heed how you heare.*

There is a hearing, and a preparatiue before hearing, there is a praying, and a preparatiue before praying, there is a receiuing, and a preparatiue before receiuing. As I called examination the forerunner, which prepareth the way to the receiuer: so I may call attention the forerunner, which prepareth the way to the teacher, like the plough which turneth vp the grounde, that it may receiue the seede. As there is a foundation vppon which the stones, and lime, and timber are laide: which holdeth the building togethe: so where this foundation of *hearing* is laide, there

Mar. 4. 24.

Eccl. 2. 17.

1. Cor. 11. 28.

there the inſtructions and leſſons, and comforts do ſtay and are remembred, but hee which leaueth his eares in his pillowe, goeth home againe like the child which he leadeth in his hand, and ſcarſe remembreth the preachers text. A diuine tongue and a holie eare make ſweete muſicke, but a deafe eare makes a dumbe tongue. There is nothing ſo eaſie as to *heare*, and yet there is nothing ſo hard as to *heare* well. You come not hither to learne how to *heare*, but you come hither to *heare* as you were wont: for there is none but thinkes before he come to *heare*, that he knowes how to *heare* alreadie. But when I haue ſhewed you Chriſts meaning in this caueat, you ſhall iudge whether you haue *heard* or not *heard*, before you learned how to *heare*.

In the ſeauenteenth Chapter and the fifth verſe of Saint *Matthewes* Goſpell, the Father teacheth you how to *heare*, now the Sonne teacheth you how to *heare*: ſhewing (as *Iames* ſayth) that *hearers* onely are not bleſſed, for many ſhall ſay vnto Chriſt, *Haue not we heard thee in our Synagogues?* whom hee will anſwere with *I knowe you not*: and therefore it is not enough to *heare*, but you muſt care how you *heare*, it is not enough to *pray*, but you muſt care how you *pray*, it is not enough to *receiue*, but you muſt care how you *receiue*, it is not enough to *ſuffer*, but you muſt care how

how you *suffer*; it is not enough to *giue*, but you must care how you giue; it is not enough to *beleeue*, but you must care how you *beleeue*: for God hath appointed the way aſwell as the ende. Becauſe *Cayne* regarded not the manner, God regarded not his Sacrifice. It is better to do well than to do good: for a man cannot offend in doing well, but hee may offende in doing good, if hee do it not well. Therefore Chriſt (whome the Father bad vs *heare*) teacheth vs not onely to *heare*, but how to *heare*, in the fourteenth chapter of *Marke* and the foure and twentith verſe, teacheth vs not onely to *reade*, but howe to *reade*, in the foure and tweentith of *Mathewe* and the fifteenth verſe, teacheth vs not onely to *ſuffer*, but how to *ſuffer*, in the fifth of *Mathewe*, and the tenth verſe, teacheth vs not onely to *receyue*, but how to *receyue*. *Luke*. 22.19. teacheth vs not onely to *pray*, but how to *pray*, *Luke* 11.1. ſignifying, that no ſinne in *hearing*, and *reading*, and *praying*, and *ſuffering*, & *receyuing* amiſſe, than in not *hearing*, *reading*, *praying*, *ſuffering*, *receyuing* at all. Therefore *Paule* takes the Chriſtian before his race, and giues him this watch-word. *So runne that thou mayſt obtaine*. 1 *Cor*. 9.24. that is, ſo ſeeke that thou maiſt finde, ſo aske that thou mayſt obtayne, ſo knocke that it may bee opened, ſo

Gen. 4

Math. 17.5

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giue that thou maist doe good, so suffer that thou maist haue comfort, so *heare* that thou maist profite. Howe many haue fasted and watched and praied more than wee, and yet lost all their deuotion? because they thought not of this rule, *to doe good in a good sort.* The Papists so they pray, care not how they pray, for they thinke it enough to pray: and therefore when they haue gone ouer their beades, their praier is done, although they neuer thought what they asked. But *Ieremie* saith, *Cursed bee he that doth the busines of the Lorde negligently*, whether hee *heare negligently*, or *pray negligently*, or *receiue negligently*, or *preach negligently*. The Scribes, and Pharisies did fast, and watch, and pray, and heare, and reade, and giue, and doe all that we can doe, and yet Christ rewardeth all their works with a woe, *Woe be vnto you Scribes and Pharisies.* The Disciple which betrayed Christ, heard as much as the Disciples that loued Christ, yet he had no feeling, nor comfort, nor profit of all his company with Christ, because he did not vse it as the rest did. The Iewes did heare more than all the worlde beside, yet because they tooke no heed to that which they heard, therfore they crucified him which came to saue them, and became the cursedst people vpon the earth, which were the blessedst Nation before: therefore the A b c. of a Christian

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is to learne the Arte of *hearing*. Wee care how we sow, lest our seed should be lost: so let vs care how we *heare*, lest Gods seede bee lost. There is no seede which groweth so fast as Gods seede if it bee sowne well: therefore that I may shewe you that methode of *hearing*, which Christ commendeth heere to his disciples, it is necessary to obserue fiue things. First, the necessitie of *hearing*: secondly, the fruite which commeth by *hearing*: thirdly, the kinds of *hearers*: fourthly, the daunger of *hearing* amisse: fiftly, that manner of *hearing*, which will make you remember that which is said, and teach you more in a yeare than you haue learned all your life. Fiue parts of this treatise.

Touching the necessitie of *hearing*: When Christ sayth, *Take heede how you heare*, hee implyeth that all his Disciples should heare, nay they which were excommunicate from the prayers, and from the counsels, and from the Sacraments for their sinnes, yet were not excommunicate from *hearing*, because they should learne to repent.

Heere that large commaundement of our Sauiour Christ stādeth, *That which I say vnto you, I say vnto all*, therefore it is a generall Proclamation, *Whosoeuer hath an eare to heare let him heare*: The place implyeth that all should heare, though it importeth that all can not heare. When the voyce spake frō heauē it said Luk. 8. 8.

Math. 17.5 said nothing, but *This is my beloued sonne, heare him:* as though all the dueties of man were compriſed in *hearing*. When Chriſt ſpake but of one thing which is neceſſarie, hee ſpake of *hearing*, *Luke* 10.32. As though it were ſo neceſſarie to *heare*, that al neceſſities ſhould giue place vnto it. When men woulde not *heare*, God ſpake to the ground; *Oh earth, earth, earth heare the Word of the Lord: Iere.* 22.29. ſhewing that God ſo contemneth thē which will not *heare*, that he regardes the earth and the trees and the ſtones being ſenſeleſſe creatures aboue them.

Luk. 1.5. When God ſtroke *Zacharias* he made him dumbe, but not deafe; when God ſtroke *Saul*,

Act. 9.3.4. hee made him blinde, but not deafe; when

2. Sam. 4.4. God ſtroke *Mephiboſheth*, he made him lame, but not deafe. Thus God would haue them *heare* which cannot ſee, nor ſpeake, nor go, But there is a diuell which is called the deaffe diuell, *Marke.* 9.25. ſhewing that the diuell would haue vs deaffe, becauſe he that heareth inſtruction is in the way to life, but *He which heares not inſtruction goeth out of the way. Pro.* 10.17. To ſhewe the neceſſitie of *hearing*, the *Worde* which wee ſhould *heare* is called *meate* in the fifth Chapter and the eleuenth verſe of the Epiſtle to the *Hebrues*, & the wāt of the *Worde* is called a *famine* in the eight chapter of *Amos* Prophecie and the eleuenth verſe,

verse, as though it were as necessarie for vs to *heare*, as it is to eate.

Although our hearts are contrarie to the *Word* more than to any thing beside, yet no man can thinke that this is the *Word* of God, but he thinkes it necessarie to bee heard. Besides, if Christ bee the *Word* (as Saint *Iohn* calleth him in the first chapter and fourteenth verse) and the *Worde* is receiued by no other meanes but by *hearing* onely, can anie man then receiue Christ without *hearing*? Let not any be thus fonde or vainely to dreame: for that were to receiue the *Worde* without the *Worde*.

Therefore, as *Iohn* wept vntill the Booke was opened, and so soone as it was opened, al the Elders sung: so we shoulde count it the greatest cause of weeping when the worde is taken from vs that we cannot heare it, and the greatest cause nf reioycing when it is open to vs that we may heare without let. Thus much of the necessitie of *hearing*.

Secondly, touching the fruit that commeth by *hearing*: Of all our sences, *hearing* is the sence of learning, and therefore *Salomon* begins his wisedome, with *Hearken my sonne*, *Prou.* 1.8. opening as it were the doore where wisedome must enter. Therefore except in *praying*, temptations neuer trouble a man so much as in *hearing*, which sheweth that these

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two are the destroyers of the destroyer: therefore as the tempter himselfe could not abide to heare the *Word* when Christ spake, so hee
Math.4. cannot abide that we should heare the *Word*. It must needes be good for vs which our enemies would keepe from vs.

Many hearing the *Worde* haue met with knowledge, haue met with comfort, haue met with saluation, but without the *Worde* neuer any was conuerted to God. Therefore whensoeuer the *Word* is preached, euery one may say to himselfe, as the Disciples saide to the
Mar.10.49 blinde man, *Be of good comfort, he calleth thee:* bee of good comfort, the Lorde calleth thee.
Luke11.28 When Christ heard a woman say, *Blessed are the breasts which gaue thee sucke*, Christ replied, *Blessed are they which heare the worde of God:* shewing, that his Disciples were more blessed for hearing him, than his Mother for bearing him. As *Isaac* gaue *Iacob* a double blessing, so Christ blesseth them againe: for
Math.16. 17. in *Matthew*. 16.17. hee saith, *Blessed are the eares which heare the thinges which you heare:* shewing that the *Iewes* were more blessed than all the world, because they had this one blessing to *heare* the trueth. If they be blessed which *heare*, then you come hither for a blessing, and hee which is blessed, wanteth nothing. Euery priuiledge dooth import some speciall good to him which hath it: but it is

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the priuiledge of man to *heare the word*, and therefore *the Word became man*, because it belongeth onely to man. God hath giuen life & light and food to fowles, and fishes, & beasts, but his *Word* is the prerogatiue of man. As to speake is the propertie of man, so to *heare* is the propertie of man. To shewe the fruite which commeth by *hearing*. Christ calleth the *Word* which we should *heare*, *Verbū Regni*, *The Word of the Kingdome*, as though it brought a Kingdome with it: to shewe the fruite which commeth by *hearing*. The Disciples call the *Word* which wee shoulde *heare Verbum vitæ*, *the Word of life*, as though it brought life with it: to shewe the fruite that commeth by *hearing*, Christ compareth the good *hearers* to the fruitfull grounde: to shewe the fruite that commeth by *hearing*, *Paule* saieth, *Faith commeth by hearing*, in the tenth to the *Romanes*, there is one fruite: *Knowledge commeth by hearing*, *Mathew* the fifteenth and tenth verse, there is another fruit: *Comfort commeth by hearing*, *Psalme* one hundred & nineteene, there is another fruite: the sense of sinne commeth by *hearing*, there is another fruite. As Christ with fiue loues and two fishes fed fiue thousand men: so *Peter* with one Sermō conuerted three thousand soules, *Agrippa* hearing *Paul* but once, almost became a Christiā, the *Eunuch* hearing *Philip* but once straight

Ioh. 1. 14.

Mat. 13. 14

Ioh. 6. 18.

Vers. 15.

Act. 2.

Act. 2. 41.

Act. 26. 27.

Act. 8. 38.

ſtraight receiued the faith: *Zacheus* hearing Chriſt but once, gaue halfe his goods to the poore: ſo I doubt not but ſome go from our Sermons almoſt Chriſtians like *Agrippa*, ſome whole Chriſtians like the *Eunuch*, expreſſing their faith like *Zacheus*. Now a little, and then a little the ſoule groweth like the bodie. If you heare well, our voice is like the
Ioſh. 6. ſounde of the *Rammes hornes* that made the walles of *Iericho* to reele, nay it wil make the walles of hel to reele, for the ſame *Word* made the Prince of hell giue backe, *Mathew.* 4.7. Although at all other times wee are as plaine and ſimple as *Iacob*, yet at this time we haue a promiſe, and it is giuen to vs (for your ſake) to ſpeake ſometime that which we conceiue not our ſelues, becauſe the houre is come wherein God hath appointed to call ſome of you, as he hath done ſome of you before. Therefore as
1.Sa.11.6. the princelie ſpiritte came vpon *Saule* when he ſhould raigne, to teach him how he ſhould rule: ſo the Prophetical ſpirit commeth vpon Preachers when they ſhould teach, to teach them how they ſhould ſpeake. Therefore, as
Math.3.15. Chriſt was contented to be baptized of *Iohn*, ſo be you content to be inſtructed of vs, that if we be more ſimple than you, the glorie of God may appeare more in conuerting you by vs

Thirdly, touching the kinde of *hearers*: If all

all which come to *heare*, did *heare* as they should? Christ needs not warne vs, *Take heed how ye heare*. But as we pray, so wee *heare*, the one is a lip-labour, and the other is an eare-labour. As children play the trewantes in the schoole, so men play the trewantes in the Church: how many come to *heare* mee, and (peraduenture) some doe not *heare*, while I speake of *hearing*? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water, therefore Christ calleth vs *Fishers*: for as a Fisher taketh but a few in respect of those which go by, so we reforme but a few in respect of them which go as they came. First of *Pauls hearers*, & then of Christs *hearers*, and then our *hearers*. When the *Athenians* heard Paul preach of the resurrection, it is said, that *some mocked*: there is one sorte, *the chaire of scorners*: some said, *we will heare thee of this a-gaine*: there is another sort, which are not yet resolued, but desire to bee better instructed: some did assent vnto him and receiued his doctrine, as *Dionysius Areopagita*, and *Damaris* a woman: there is the best sorte: wee neuer preach but we haue all these *hearers*, some mock, some wauer, and some beleeue. Now of Christs *hearers*: We find in the Gospel that Christ had foure sorts of *hearers*: while I count them to you, thinke of what sort you are, for I

Act. 17. 32.

Psal. 1.

doubt not but that there be here of all sortes. Some heard him to wonder at him, like *Herode*, which was mooued with the fame that went of him: some came to *heare*, because they would know all things, that they might bee able to talke of them. It seemes that *Iudas* was such a Scholler, for he had learnd to preach but not to follow: some came to cauill and to trip him in his speaches, of these *hearers* were the Scribes and Phareses which would make him an enemie to *Cæsar*: some were like to the good ground, which came to know what they might doo, and how they shoulde beleeue, like the humble Scribe which inquired the way to heauē. Now to our *hearers*. As ther were wise Virgins & foolish Virgins: so there are wise *hearers*, and foolish *hearers*. Some are so nice that they had rather pine than take their foode of any which is licensed by a Bishop, as if *Helias* should refuse his food because a Rauen brought it to him and not an Angell: Some come vnto the seruice to saue forfeiture & than they stay the Sermon for shame: some come because they would not be counted Atheists: Some come because they would auoid the name of papists: some come to please their frends, one hath a good mā to his friend, & lest he should offend him hee frequents the Preachers, that his frīed may think wel of him: Som come with their Maisters & Mistresses for attendance,

tendance: Some come with a fame, they haue heard great ſpeech of the man, and therefore they will ſpēd one hour to heare him once, but to ſee whether it be ſo as they ſay: Some come becauſe they be idle, to paſſe the time they go to a Sermō, leſt they ſhould be weary of doing nothing: Some come with their fellowes, one ſaith, let vs go to the Sermon: cōtent ſaith he, & he goeth for compauy: Some heare the ſound of a voice, as they paſſe by the church, & ſtep in before they be aware: another hath ſome occaſion of buſines, and he appoints his friend to meete him at ſuch a ſermon, as they do at *Pauls*: all theſe are accidentall *hearers*, like children which ſit in the market, & neither buy nor ſell. But as many foxes haue been taken when they came to take: ſo they which came to ſpy, or wonder, or gaze, or ſcoff, haue changed their minds before they went home, like one which finds when he doth not ſeeke.

As ye come with diuers motions, ſo ye heare in diuers maners, One is like an *Athenian*, and he hearkeneth after newes: if the Preacher ſay any thing of our Armies beyond ſea, or counſell at home, or matters of Court, that is his lure: another is like the Phariſie, and he watcheth if any thing be ſaid that may be wreſted to be ſpokē againſt perſons in high place that he may play the Deuill in accuſing of his brethrē, let him write that in his tables too: an-

other ſmacks of eloquence, and he gapes for a phraſe, that when he commeth to his ordinary, he may haue one figure more to grace and worſhip his tale: another is male-content & hee neuer pricketh vp his eares til the Preacher come to gird againſt ſome whome he ſpiteth, and when the ſermon is done, he remembreth nothing which was ſaid to him; but that which was ſpoken againſt other: another commeth to gaze about the Church, hee hath an euill eie, which is ſtill looking vpon that from which *Iob* did auert his eie: another commeth to muze, ſo ſoone as he is ſet, hee falleth into a brown ſtudy, ſomtimes his mind runnes on his market, ſometimes of his iourney, ſometimes of his ſuite, ſometimes of his dinner, ſomtimes of his ſport after dinner, and the ſermon is done before the man think whet he is: another commeth to heare, but ſo ſoone as the Preacher hath ſaid his praier, he falles faſt a ſleepe, as though he had been brought in for a corps, and the Preacher ſhould preach at his funerall.

This is the generation of *hearers:* is not the ſaying of Chriſt fulfilled now. *Hearing you heare not?* becauſe we *heare* & heare not, like a couetous Churle, which goeth by a begger when he cryeth in Chriſtes name for reliefe, and heareth him crie, but will not *heare* him, becauſe hee craueth that which hee will not part with.

May

May we not say againe with Christ, *What went ye out to see*, rather the *What went ye out to hear*, seing ye remember that which ye see, and forget all which ye heare? So you departe from our Sermons like a slidthrifts purse which will hold no money, and as you go home one saith he doth not edifie: another saith, I cannot profite by him, another saith, he keeps not to his text, another saith, he speaks not to the hart: as if the ground should complaine of the seed which will not receiue the seed. Is not this the cause why your Preachers about the Citie care not how they preach, because their flocks haue no care to *heare*? Is not this the cause why God doth not heare vs, because wee will not heare him? Is not this the cause why ye are such Doctors in the world, and such Infants in the Church? Ye learned your trade in seauen yeares, but you haue not learned religion in al your yeares. Can you giue any reason for it but this? you marked when your Maister taught you your trade, because you shoulde liue by it: but you marked not when the Preacher taught you religion, because you do not liue by it. Come nowe to the daunger by hearing amisse. Christ saith. *Take heede how ye heare*, In deut. 4. it is said, *Take heede how ye forget that which ye heare*. This *Take heede* alwayes goeth before some daunger: therefore as *Paul* saith, that men receiue the Sacramēt

to their ſaluation, or to their damnation, 1. Cor. 11. ſo Chriſt ſaith, that men heare the Word to their ſaluation, or to their damnation; *The word which I haue ſpoken ſhall iudge you in the latter day.* Iohn 12. It is called *the ſauour of life*, becauſe it ſaueth, and it is called *the ſauour of death*, becauſe it condemneth. An euill eye ingendreth luſt, an euil tongue ingēdreth ſtrife: but an euil eare maks an hereticke, and a ſchiſmaticke, and an Idolater. This careles *hearing*, made God take away his word from the Iewes: therefore you may heare the Word ſo, as it may be taken from you, as the talent was from him that hid it, for God will not leaue his pearles with ſwine: but as he ſayth, *What haſt thou to doo to take my wordes in thy mouth, ſeeing thou hateſt to be reformed?* ſo he will ſay, what haſt thou to do to take my word in thy eare, ſeeing thou hateſt to be reformed? If any of you go away no better than you came, you are not like *hearers*, but like cyphers, which ſupplie a place, but ſignifie nothing, ſo you take a roume but learn nothing: & they which are cyphers in the houſe of God, ſhall be cyphers in the Kingdome of God. Therefore, if thou haue an euill eye, & an euill tongue, and an euil hand, and an euil foote, yet haue not an euil eare too, for thē al is euil, becauſe the eare muſt teach all. If the care hearken to euill, then the heart muſt learne euill. Therefore

1. Cor. 2. 16

Mat. 25.

fore an euill eare is compared vnto a badde Porter, which lets in euery one in a gaie coat, though hee bee neuer so badde; and keepes out him that goes bare, though hee bee neuer so good; so an euill eare lettes all that is euil enter in to the hart, but al that is good shuts the dore against it, lest it should set the spirit and the flesh at variance. Oh, if the Adder had not stopped his eare, how long since had hee been charmed? But the shortest time in Gods seruice is the longest time in all the day. The beasts came to the Ark to saue themselus, & mē wil not come to the Church to saue themselues Luk. 20.
It is too far, saith *Ieroboam*, but it were not too farre if *Ieroboam* were not vnwilling. One thing is necessary, & al vnnecessaries are preferred before it. The greatest Treasure in the Worlde is most despised, the *Starre* which should lead vs to Christ, the *Ladder* which should mount vs to heauē, the *Water* that should cleanse our leprosie, the *Manna* that should refresh our hunger, & the *book* that we should Psal. 1. a.
meditat on day & night lieth in our windows, no mā readeth it, no mā regardeth it: the loue of God, and the loue of knowledge, and the loue of saluation is so colde, that wee wil not read ouer one Booke for it, for all wee spend so many idle times while we liue.

If *Samuel* had thought that God had spoken to him, he would not haue slept, but because

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he thought it was not God but *Eli*, therefore he slept: so, because you remember not that it is God which speakes, therefore you marke not: But if you remembred Christs saying, *He which heareth you heareth me, and hee which despiseth you despiseth me*; you would heare the voyce of the Preacher as you would heare the voyce of God. Suerly (Beloued) we knowe no other way to saue you nor our selues: if we did, how wretched were we to keepe it from you, which haue no other calling, but to shew you the way of saluation? If this be the way and no other, if this be showen you and no other, and yet you will not take it but choose another, then are you not condemned by any other, but you condemne your selues.

He which will not heare is worse then *Herod*: for as bad as he was, yet it is sayd of him, that hee heard *Iohn*. Nay, euen those whome our Sauiour Christ in the Parable before this text compareth to the barren, the stonie, and the thornie ground, were all *hearers*, and therefore he which will not heare, is worse than any ground. It is said of *Saul*, that though he were haunted with an euill Spirite, yet when he heard *Dauid* play vpon the Harpe, the euill Spirite departed from him: so they which *heare*, haue some ease of their sinnes, some peace of conscience, some intermission of their feare, as *Saul* had when he heard

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the Harpe, but they which will not *heare*, haue no intermission of their feare, nor of their griefe, not of their sinnes, because the euill spirit neuer departeth from them. Therefore as all the beasts tremble when the lion roareth, so let all men hearken when GOD teacheth.

The ende of the first Sermon.

The

and giue eare, as though we should heare and more than heare. This more than heare, is to marke, and vnderstand, and remember, and beleeue, and follow that which we heare: Like the Iewes which saide, *All which thou speakest from the Lorde, wee will doe it: Exod.* 24. So all that which wee speake vnto you from the Lorde, you should doe it: Therefore all the commaundements but the last are commaundementes of dooing. And *Salomon* in the twelfth Chapter of *Ecclesiastes*, and the thirteenth verse, concludes his [illegible] with this, which hee calleth [illegible] *Feare the Lord and kee[illegible]*

In the third Chapte[illegible] verse, GOD teach[illegible] he speakes to *Mo[illegible] shooes*: So we shoul[illegible] thoughtes, and ou[illegible] all our businesse, w[illegible] which thinkes or do[illegible] he should doo that wh[illegible] be good which he doth, [illegible] doing it.

In the 10. of the *Reuelation*, an Angel teacheth vs how to heare, when he willed *Iohn* to eate the Booke: shewing that we should hunger after the worde, and digest it into euery parte as we digest meate.

In *Matt.* 15. Christ teacheth vs how to heare, when

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gain in *Mar.* 4. When he saith: *Take heed what*
ye heare. And *Esai* teacheth you how to heare
when he saith: *Heare for afterwards*: Shew- Esay. 42. 23
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for afterward, because they forget it againe,
and after a while are neuer the better. In 2.
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but doers: shewing that you should doo as
heare, as you woulde haue vs to doo as
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to *heare*, when she leaues all to sit at Mat. 22.
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at we shoulde not say like the churlish
es, we haue other businesse: but that
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In *Luke* 2. the virgine teacheth vs how to
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Berea

The Second Sermon.

IN the ende hereof is prooued, that none shoud preach without due meditation: which is a common presumption in these daies, and makes the Word and Ministrie despised. Now it remaineth that I should teach you so to heare, that you may remember that which is said, and learne more by one Sermon, than you reape by ten. Christ calleth none vnto him but them which hunger and thirst, as if none were fit to heare the Worde, but they which hunger after it, and bring a stomach with them. It is written of the Hart, that when he lifteth vp his eares, he is quicke of hearing, & heareth euery noise: but when he laieth down his eares, he is deafe and heareth nothing: So it is, when you marke & when you marke not. They which are quicke of hearing, are sure of remembrance: but they which are dull of hearing, are short in keeping: therefore before I teach you how to *heare*, giue mee leaue againe to say as my Texte saith, *Take heede*

how

here yet heare, that both our labours bee not lost.

As there be two spirites, so there bee two doctrines, two wisdomes, and two counsells. In 1. of *Timothie* 4. 1. There is a doctrine of Deuils: if you *heare* that doctrine, you hearken to the deuill, as *Saul* did to a Witch. In the 15. of *Mathew* there is a doctrine of men, Mat. 10. which Christ calles *Leauen*: if you hearken to that, you shal erre like me, because the blind lead the blind. In *Gen.* 3. their is a counsell of the Serpent: if you hearke to that, you shall perish like *Eue*. In the 2. *Sam* 18. there is a wisdom of *Achitophell*: if you hearken to that, you shall speede like *Absolon*. Of all these *Salomon* saith, *Hearken no more to the words which make thee to erre*. But there is another Doctrin Pro 16.27. *Act.* 13. 12. which is called, *The Doctine of the Lorde*: of this it is sayd, *Luke* 8. *Whosoeuer hath an eare to heare let him heare.*

Now to shewe you how you should *heare*. When *Peter* and *Iohn* would make the cripple attentiue, they said vnto him, *Looke vppon vs*: so, many to sharpen their attention, desire to stand before the Preacher, that they may loke him in the face. By this litle helpe *Peter* sheweth, that we had neede to vse many helpes to make vs heare well. In the thirteenth Chapter, and fifteenth verse of the Propheſie of *Ieremie* when the Lord speaketh, it is saide: *Heare* Act. 3.

and

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In *Luke* 2. the virgine teacheth vs how to *heare*, when shee heard the sayinges of *Anna* and *Simeon* and *Christ*, it is said that *shee pondred them, and laid them vp in her heart*: shewing that our eares should be but messengers to the heart: for our treasure should be where the heart is, as the heart is where the treasure is. In the 17. of the *Acts*, the men of

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Bereā teach vs how to *heare*, when they went home and searched the Scriptures so soone as they had heard *Paule* preach, to see whether *Moses* and the Prophets did teach the same, shewing that the worde is our Touchstone to trie the Doctrines if wee will not erie.

In the 8. of *Luke* all the Disciples teach vs how to *heare*, when they noted Christs parable, & repeated it againe vnto him, to know the meaning: shewing that wee shoulde not onely heare, and the preacher onely preach: but if you doubt of any thing, you should inquire, and they should instruct you againe. In the third of *Luke*, the Souldiers and the Harlots and the Publicanes teach vs how to *heare*, when they come to require, and aske: *Maister, what shall we doe?* shewing, that we should come to heare some thing which may incourage vs to this vertue, or arme vs against that vice, that we goe from hearing to dooing as *Iohn* taught them: all these are glasses in the scripture for the *hearer* to addresse himselfe by, before he come to the sermon.

Beside these, other things doe teach vs too. As *Salomon* saith *Go to the Pismire, and learne to labour*: so Christ in the beginning of this Chapter sends vs to the husband-man to learne to *heare*, as he prepareth the ground before he sow his seede, lest his seed should be lost,

lost: so wee shoulde prepare our hearts before we heare, lest Gods seede bee lost. In the 10. of *Iohn* he sends vs to the sheep: as they know the voice of their shepheard, and will not heare a stranger, so we should know the voice of Christ frō the voice of Popes, or Doctors, or Counsels, or Traditions, lest wee goe like *Samuel* fo in God to *Eli*. When you haue been in the sheep-folds, go to the woods, and learn of the birds: for they will so listen to him, which teacheth them to sing, that they learn to sing the same note after him, so we should learn to sing the tune of the spirite: for they which heare the word aright, learne to speak euen as the *Worde* speaketh.

Beside these schoolemaisters, we haue other Teachers too, all the titles which are giuen to the *Word*, doo teach vs how wee should *heare the Word*. The Apostles cal their writings *Epistles*, *The Epistle to the Romaines*, *The Epistle to the Corinthians*, *&c.* shewing that the *Worde* is like an *Epistle* sent from God to man, wherein he writes his minde familiarly vnto vs, and therefore we should reade it, heare it, marke it, and learne it, as we would learne a letter which comes from some of our familiar and deare freindes.

In *Mark*, 14. the Gospell of Christ is called his Testament or Will, shewing, that our Legacies are written in it, and that we should

heare

heare it, and marke it, and plie it till wee bee as cunning in Gods will, as we are in our Fathers will. In the first Epistle of Saint *Paul* to *Timothie* the sixt chapter, the *Word* is called a *charge*, and in the second to *Timothie* the fourth chapter, GOD is called a *Iudge*, shewing that we should heare the word of God as we hearken to a Iudge, when hee giues a charge, or pronounceth a sentence: for euery sentence in this Booke is a charge to the King or the Counseller, or the Lawyer, or the Preacher, or one, or other, let euery one heare his charge.

In the fifteenth Chapter of the Epistle to the *Hebrues*, the *Word* is called *meate*, shewing that we should desire and hunger to heare it. And as the stomacke sends the strength of the meat into euery member of the body: so we should send to the eie, that which is spoken to the eie: and to the eare, that which is spoken to the eare: and to the tongue, that which is spoken to the tongue: and to the hande, that which is spoken to the hande. If thou heare comfort, apply that to thy feare. If thou heare a promise, apply that to thy distrust. If thou heare a threatning, apply that to thy presumption, and fill vp the gap still where the deuill entreth.

In the parable before my text, the word is compared to seed: the Preachers to sowers: &

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the hearers to the grounde, shewing, that ye come hither to be watered and dressed, and nurtured; therefore if Gods seede be sowne, and the diuels fruites come vp: you are like the Iewes, which brought Christ vineger when he thirsted for wine.

As the little birdes pierce vp their heades when their damme comes with meate, and prepare their beakes to take it, striuing who shall catch most; now this lookes to be fed, and now that lookes for a bit, and euery mouth is open vntill it be filled: so you are here like birdes, and we the damme, and the worde the foode, therefore you must prepare a mouth to take it. They which are hungry will striue for the bread which is cast amongst them, and thinke this is spoken to me, this is spoken to me, I haue nede of this, and I haue nede of this: comfort go thou to my feare, promise goe thou to my distrust, threatning goe thou to my securitie, and the *Word* shall be like a perfume, which hathodour for euerie one.

These are good remembrances for all *hearers* to thinke that the *Word* is an Epistle to God vnto them, that it is the Wil wherin their Legaces are written, that it is a charge from the Iudge of life and death, that it is the meate whereby they liue, that it is the seed which if it grow they are fruitefull,

if it go we not they haue no fruite, but thes
bre generall matters, my desire is to teach
you a compendious way of *hearing*, which
you haue not heard before, that as the *Word*
is called a briefe word, so you may learne it
briefly: for it is not gainefull vnto vs as it is
to Lawiers, Phisitians and Surgeons, to
keepe you long in hand, but to heale you
and dispatch you quickelie as Christ healed
the lepers. This Age hath deuised diuers Me
thods to learne many things in shorter time
than they were learned of old: A man may
spend seauen yeares in learning to write, &
he may meet with a Scribe which wil teach
him as much in a moneth. A Prentice may
spend nine yeares in learning a trade, and
some maister (if hee were disposed) would
teach him as much in a twelue moneth. A
man may fetch such a compasse that hee
may bee a whole moneth in going to *Ber-*
wicke, and another which knoweth the way
will goe it in lesse than a weeke: so to euery
thing there is a farther way & a neerer way,
and so there is to knowledge. You doo not
remember the hundreth part of that which
you haue heard, and to morrow you wil not
remember the tenth note which you *heare*
this daie. It may be that some will remem-
ber more: and why not thou as well as hee?
because one vseth a helpe for his memory.

which the other vseth not. If you will vse his policie, you shall remember as well as he: for let him neglect his help, and the best memorie heere shall not carrie away halfe which he marketh now, vntill it be night. When the woman of *Samaria* heard Christ speake of a water, *of which hee that drinketh shall thirst no more, Oh* (saith she) *giue me of that water*: so now you *heare* of such a way you would faine know it: but wil you vse it? I wish that I were such a messenger, that I could compell you vnto it, for truely vntil you vse it, you shall neuer learne faster than you doe. Now I thinke you haue a desire to heare it, I wil shew it vnto you. First in mine opinion, two things out of euery Sermon are specially to be noted, that which thou didst not knowe before, and that which speaketh to thine owne sin: for so thou shalt encrease thy knowledge, and lessen thy vices. Matth. 12. note

Now if thou wouldest remember both these a yeare hence as fresh as now, this is the best policie that euer thou shalt learne, to put them presently in practise, that is, to send them abroade to all the partes of thy soule, and members of thy body, & reforme thy selfe semblably to them, and thou shalt neuer forget them, for thy practise remembreth them: but before this, you must vse another helpe, that is, record euery note in

thy minde as the preacher goeth, and after before thou dooſt eate, or drinke, or talk, or any thing elſe, repeate all to thy ſelfe. I doo knowe ſome in the Vniuerſitie, which did neuer heare good Sermon, but aſſoone as they were gone, they rehearſed it thus, and learned more by this (as they ſaid) than by their reading and ſtudie: for recording that which they had heard when it was freſh, they could remember all, and hereby gota better facility in preaching, than they could learne in bookes. The like profit I remember I gained when I was a ſcholler by the like practiſe.

The Philoſophers and Orators that haue written ſuch volumes, haue left in their writings, that this was the keeper of their learning, like the bag which beareth the treaſures. Therefore I may ſay with Chriſt, that the wicked are wiſer than Chriſtians: for the Orators and Philoſophers vſed this help in hearing of earthly things, and we wil not vſe it in hearing of heauenly things. The only cauſe why you forget ſo faſt as you heare, and of al the ſermons which you haue heard haue ſcarſe the ſubſtance of one in your heartes, to comfort or counſaile you when you haue neede, is becauſe you went from Sermon to dinner, and neuer thought any more of the matter, as though it were enough

nough to heare: like sieues which hold water no longer than they are in the Riuer. What a shame is this to remember euerie clause in your Lease, & euery point in your Fathers wil, nay, to remember an old tale so long as you liue though it be long since you heard it, & the lessons which ye heare now, will bee gone within this houre, that you may aske what hath stollen my sermon fró me? Therefore that you may not heare vs in vaine as you haue heard others, my exhortation vnto you, is, to record when you are gone, that which you haue heard. If I could teach you a better way, I would: but Christs Disciples vsed this way whē their thoughts ran vpon his speach, and made them come againe to him to aske the meaning: the Virgine his Mother vseth this way when shee pondered his sayings, and laide them vp in her hearte: the good hearers of *Berœa* vsed this way, when they carried *Paul's* sermon home with them, that they might examine it by the Scriptures. This difference is noted betweene Iacob and his sons, when Ioseph vttered his dreame, his brethren gaue no regard to it: but it is said that Father *Iacob noted the saying*. Therefore this must needes be an excellent way. For if *Ioseph*, and *Marie*, and Christes Disciples should speake vnto you as I doo, and shewe you a way to *heare*,

Luke 8.

Luke.1.

Act.17.

Gen.37.11

they would ſhewe you the ſame way that they vſed themſelues. You cannot tell how much it will profit you vntill you practiſe it: do but trie it one moneth, and if you loue knowledge, I am ſure you will vſe it while you liue. But if you will not vſe it for all that can be ſaid, trulie you ſhall bee like the olde wom̃e which S. Paul ſpeaks of, which were alwaies learning, & were neuer the wiſer.

This is our firſt leſſon vnto you, *Take heed how you heare:* I may ſay nowe, Take heede how you read too. For there are bookes abroad like *Iſmaels* ſcoffes, like *Rabſhekeh* his railings, like the ſongs which were made againſt *Dauid*, which may write for the title of their Bookes, *Fooles in print.* If Hiel had not built Iericho againe, theſe might be fit worke-men for ſuch a frame. If you muſt *Take heede how you heare:* Then we muſt take heede howe we preach, for you Heare that which we preach. Therefore Paul putteth none amongſt the number of Preachers but they which cut the Word aright: that is, in right words, in right ſenſe, and in right method: and becauſe none can doo this without ſtudie and Meditation, therefore hee teacheth Timothie to giue attendance to Doctrine: that is, to make a ſtudie and labour of it: For as Paul ſaith, that in Peters Epiſtles there be manie things harde to vnderſtand;

Eſa. 36.

2. King. 16. 34.

Of negligent preaching.

derstand, so in *Paules* Epistles, and *Iohns* Epistles, and *Iames* Epistle, there bee manie hard things too, which *Dauid* before called, *The wonders of the Lawe*, and *Paul* calleth *The mysterie of Saluation*, and Christ calleth *A Treasure hid in the ground*. Therefore *Salomon* confesseth that hee studied for his Doctrines. *Eccles.* 12. 10. Although hee was the wisest and learnedst man that euer was, yet he thought, that without studie he could not doo much good. *Daniell* was a Prophet, and yet he desired respite to interpret *Nebucadnezzers* Dreame. Is the scripture lighter than a Dreame, that wee should interpret it without Meditation? Is seemes then that *Salomon* and *Daniel* would not count them Sermons, which come foorth like vntimelie birthes from vncircumcised lips, & vnwashen hands, as though they had the spirit at cõmaundemẽt. Wheat is good, but they which set the refuse therof, are reproued: *Am.* 8. 6. So preaching is good, but this refuse of preaching is but lik swearing: for one takes the nãe of God in vaine, & the other takes the word of God in vain. As euerie soũd is not musick, so euery Sermõ is not preaching, but worse than if he should read an homely. For if *Iames* would haue vs consider what we aske before we come to pray, much more should wee consider before Dan. 2. 16.

we come to preach; for it is harder to speake Gods words, than to speake to God. Yet there are preachers risen lately vp, which shroud euery absurde sermon vnder the name of the simple kinde of teaching like the popish priests, which made ignorance the mother of deuotion: but indeede to preach simply, is not to preach vnlearnedly, nor confusedly, but plainely and perspicuously, that the simplest which dooth heare, may vnderstand what is taught, as if he did heare his name.

But if you will know why many Preachers preach so barely, loosely, and simply, it is your owne simplicitie which makes them thinke that if they goe on and say some thing all is one, and no fault will bee found, because you are not able to iudge in or out: and so because they giue no attendance to doctrine as *Paule* teacheth them, it is almost come to passe, that in a whole Sermon, the hearer cannot picke out one note more than hee could gather himselfe: and many loath Preaching, as the *Iewes* abhored the sacrifice, for the slubbering priests which cared not what they offered: and the greater sort imagine that there is no more wisdome in the word of God, than their teachers shew out of it. What a shame is this that the preachers should make preaching

be

be despised? In the 48. of *Ieremiah*, there is a curse vpon them which do the of busines the Lord negligentlie: if this curse doo not touch them which doo the chiefest busines of the Lord negligently, it cannot take hold of anie other. Therefore let euery Preacher first see how his notes doth moue himselfe, and then hee shall haue comfort to deliuer them to other, like an experienst medicine, which himselfe hath prooued.

Thus much of preaching: now to you which *heare*. Thinke that you are gathering *Manna*, and that it is God which speaks vnto you, and that you shal giue account for euery lesson which yee *heare*: and therefore record like *Marie* when you are gone, and the seede which we sowe, shall growe faster than the seede which you sowe.

FINIS.

The

The heauenly Thrift.

Whosoeuer hath, to him shall bee giuen: and whosoeuer hath not, from him shall be taken, euen that which it seemeth that hee hath. Luke. 8.18.

THe next words before, are, *take heede how you heare:* the reason follows, to make vs *take heed how we heare*, he saith, *Whosoeuer hath, &c.* This sentēce hath two hands (as it were) one giueth, and the other taketh: therefore one calleth it, a comfortable saying, and a dreadfull saying: for it blesseth some, and curseth other, like Moses, which saued the Israelite, and slewe the Egyptian, *Whosoeuer hath, to him shall be giuen*: there goeth the blessing: *Whosoeuer hath not, from him shall be taken*: there runneth the curse. Thus looking backe to the words before, viz. *Take heede how you heare*, This doctrine commeth vnto vs, that hee which taketh heed how he heareth, sprou-

teth

teth and flouriſheth like a twig which hath life in it, till it come to a tree: but hee which taketh no heed how he heareth, fadeth and withereth like a ſtocke which is dead, vntill hee hath not onely loſt the giftes which he had, but till the ſpirite doo leaue him too, and he ſeeme as naked to men as Adam did to God. The like ſentence is in the 21. of Matthew, where it is ſaid, *The Kingdome of heauen ſhalbe taken from you, and ſhall bee giuen to a Nation which will bring foorth the fruites thereof:* there is a taking from them which bring no fruits, and a giuing to them which bring fruites. The like is in the 22. of the Reuel. where it is ſaid, *Let him which is iuſt bee iuſt ſtill, & let him which is filthie bee filthie ſtill:* whereby it is meant, that the iuſt ſhall bee more iuſt, and the filthie ſhall bee more filthie. The like is in the 15. of Iohn. 2. where it is ſaid, *Euery braunch which bringeth no fruite, he taketh away but euery braunch which bringeth foorth fruit, hee purgeth, that it may bring foorth more fruite.* The like is in the 25. of *Matthew*, where this ſentence is repeated againe after the Parable of the talents: as to one ſeruant were committed fiue talents, and to another two, and to another one, to increaſe and multiplie, and hee which vſed his talent doubled it, and hee which hid his talent, loſt it: euen ſo to

euery

euery man God hath giuen ſome gift, of ludgement, or tongues, or interpretation, or counſell to imploy and doo good, and hee which vſeth that gift which God hath giuen him to the profit of others, and Gods glorie, ſhall receiue mo giftes of God, as the ſeruant which vſed two talents, receiued two more: but he which vſeth it not, but abuſeth it, as many doo, that gift which he hath ſhall be taken from him, as the odde talent was from the ſeruant which had but one: ſhewing that one gift is too much for the wicked; and therefore it ſhal not ſtay with him. One would thinke it ſhould bee ſaid: Who ſo euer hath not, to him ſhall be giuen: and who ſo euer hath, form him ſhall be taken: for, God biddeth vs giue to them which want. But this is contrary: for he taketh from them which want, & giueth to them which haue. It is ſaid, that our thoughts ar not like Gods thoughtes: and ſo our giftes are not like Gods giftes: for he giueth ſpirituall things, and we giue temporall things. Temporall things are to bee giuen to them which haue not; but ſpirituall thinges to them which haue. Therefore Chriſt calleth none to receiue his worde, and ſpirite, and grace, but them which hunger and thirſt, which is the firſt poſſeſſion of heauen. When it is ſaide, *It ſhall be giuen:* God ſheweth himſelfe

selfe rich and bountifull, because he giueth to them which haue: that is, he giueth after he hath giuen: for *What hath any, which hee hath not receiued?* Therefore none can say as *Esau* said to *Isaac*: *Hast thou but one blessing my Father?* For he blesseth when he hath blessed, as a spring runneth when it hath runne. First, marke the growth of Gods giftes in them which vse them, how he watereth his seede like a gardener, vntill it spring in the earth: and then hee watereth it againe, vntill it spring aboue the earth: and after he watereth it againe, vntill it bring foorth fruit vpon the earth: therefore God is called *The Lorde of the Harueſt*, be-
Mrt.9.38. cause the seed, and the blade, and the eare, and the corne, and all doo come from him. After you shall see the wane and the Eclipse of their giftes which vse them not, how their learning and knowledge and iudgement dooth betray them, as strength went from *Sampson* when hee had lost his haire: till at last they may say like *Zedechiah*
2.King.22. *Which did the Spirit depart from mee?* When did loue depart from mee? Whē did knowledge depart from mee? When did my zeale depart from mee? The first parte of this sentence is like the gratulation to him which vseth this talent in the 25. of *Matth. Good and faithfull seruaunt, I will make thee Lorde o-*

much. The second part is like the Obiurgation to him which hid his Talent, *Naughtie and slothfull seruant: take his Talent from him.* So GOD beginneth here to separate betweene the sheepe and the Goates. *Iacob* shall not bee cursed, because *Esau* is cursed. Neither shall *Esau* bee blessed because *Iacob* is blessed: But the Lorde knoweth who are his, and who are not: and therefore he saith, *whosoeuer hath*, and *whosoeuer hath not*: as though he knew them all, whosoeuer they bee. This Scripture was performed before it was written. For when *Adam* serued God, God serued him: hee consulted for a Mansion for him: he consulted for meat for him: hee consulted for a companion for him, vntill *Adam* rebelled against God, wee read of nothing that God did, but his works for *Adam* six daies together, as though hee had beene hired to labor for him. But when hee left his innocencie, then God began to take againe that which he had giuen: he lost his wisedome, he lost his quietnesse, hee lost his libertie, he lost his glorie, hee lost his dwelling, like the man which fell amongst theeues. Thus while *Adam* had righteousnesse, it might be saide of him: *Whosoeuer hath, to him shall bee giuen.* And when he had not righteousnes, it might be said of him too: *From him which hath not, shall be taken.*

ken. God is called a *Father*, because he is like a Father, which taketh a pleasure to see his sonne thriue, and grieueth to see him an vnthrift. First he giueth vs a stocke, to proue our husbandrie: and then, if we thriue with that, he doth adde more vnto it, now a litle and then a little, vntill at last the inheritance come too: As they which trie a vessell, first put water into it, to see whether it will hold water, then they commit wine vnto it: so, first God giueth vs one grace, if we vse that well, then hee giueth another, and another, and another according to that, *He which is found faithfull in a little, shall be made Lorde ouer much. My Father* (saith Christ) *is an husbandman*, *Iohn 15.* shewing that as wee dresse the ground, that it may bring foorth fruite, so God dresseth vs, that we may bring foorth fruite. All commeth not at once, but as the body groweth, so the spirit groweth: first good thoughts, & then good speaches, and then good workes: as the blade, followeth the seede, and the eare the blade, & the corne the eare. Looke howe in our first generation one thing comes after another, so it is in our second generation. As the child springeth in the mothers wombe, from a gellie vnto milke, and from milke to bloud, and from bloud to flesh, and she knoweth not how it groweth till it come forth: so the

spirit

ſpirit groweth in vs, and wee ſee not how it groweth, but that it is growen. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to conſtancie, and one grace is the foundation of another. Therefore *Paule* ſaith, *Whom he predeſtinated them he called: whom he called them he iuſtified, and whom he iuſtified them he glorified.* Thus as the rich eaſily grow richer, ſo the good eaſily growe better: he which hath power to aske, hath power to receiue; for it is ſaid, *Aske, and you ſhall receiue:* he which hath power to ſeeke, hath power to finde: for it is ſaid, *Seeke & you ſhall finde*: he which hath power to knocke, hath power to enter, for it is ſaid, *Knocke, and it ſhall be opened vnto you.* As Gods riches are infinite, ſo he is neuer wearie of giuing: when a man ſerueth God, at laſt it cõmeth to this, that God delighteth (as it were) to do him good, as it is ſaid, *Ieremiah*, 32. and *Micah*. 7. *I will delight to doe them good.*

Now when it commeth to this paſſe, that God hath a delight to do a man good, then *Aske what thou wilt* (ſaith *Salomon* to his Mother) *and I will not ſay thee nay*: ſo, Aske what thou wilt, and God will not ſay thee nay. He which hath the ſonne, may haue the Father, hee that hath the *Wedding garment*, may haue the wedding feaſt, he which hath 1. Reg. 2. 20

the spirite of *Elisha*, may haue the spirite of *Eliah*, he which commeth vnto Christ, may make Christ come vnto him: as when the Sonne came toward the Father, the Father met him in the way, shewing that God is as readie to giue, as we to aske. When *Dauid* did well, *Nathan* said vnto him, *The Lorde hath giuen thee this, and this, and this: and if that had not been enough, he would haue giuen thee such and such things:* shewing vs, that the cause why wee haue not such and such things, is, for that we are not thankefull for
Act. 8. these and these things. When the *Eunuch* beleeued, he said, *What letteth me to be baptized?* so when thou beleeuest thou maist say, What letteth me to be loued? what letteth me to be blessed? what letteth mee to be saued? And as *Philip* said, *Nothing*: so Christ saith *Nothing*, but *Be it vnto thee, if thou beleeuest*. From that day righteousnesse standeth ouer their heades, as the Sunne did ouer *Iosua*, and they renewe their vertues, as the Eagle reneweth her youth. Therefore when *Isaac* had said, *Iacob haue I blessed:* he addeth, *and he shalbe blessed:* as if he should say, he beginneth to be blessed now, but he shall bee more blessed: so they which are blessed of God shall be more blessed, rising and rising like the Sunne, vntill it come to the height.

When

When God hath begun to bleſſe, he ſaith as hee ſaid to *Abraham*, *What ſhall I hide from him? what ſhall I keepe from him?* As though one of his giftes did binde him to giue another: therefore his mercies are called *euerlaſting mercies*, becauſe when they begin, they haue no end. So ſoone as he had mooued *Salomon* to pray for wiſedome, hee gaue him wiſedome: ſo ſoone as he had moued *Abraham* to goe from his Countrey, he began to guide him: ſo ſoone as he had moued *Gedeon* to fight, he began to ſtrengthen him. Gods mercies are reſembled to raine, firſt it raines ſmal drops, and after fal great drops, and the ſmall are ſignes of the great. Firſt you ſee *Eliſha* with a ſingle ſpirit, and after you ſee him with a double ſpirite: firſt you ſee *Paule* ſitting at *Gamaliels* feete, and afterward you ſee him preaching in *Moſes* Chaire: firſt you ſee *Timothie* a ſtudent, and after you ſee him an Euangeliſt: Firſt you ſee *Cornelius* praying, & after you ſee *Peter* inſtructing: firſt you ſee *Dauid* repenting, & after you ſee *Nathan* comforting: firſt ye ſee the Diſciples worſhipping, and after you ſe the holy Ghoſt deſcending: firſt you ſe the Wiſemen ſeeking Chriſt, and after you ſee them together with Chriſt: firſt you ſee the Sonne comming toward the Father, and after you ſee the Father comming toward the

Sonne; first you see the Eunuch reading, and after you see him vnderstanding, and after you see him beleeuing, and after you se him baptised. Most notable is the example of *Nathaniell*, so soone as he beleeued, Christ remembred this promise, and said, *Beleeuest thou for this, thou shalt see greater things than these:* so he gaue more to him which had some. That which he said to *Nathaniell*, he saith to all which are like *Nathaniell*, Beleeuest thou this Sermon, thou shalt heare other Sermons than this, repentest thou for this example, thou shalt see other examples than this, louest thou for one benefite, thou shalt receiue moe benefites than one, honourest thou God for his gift vpon others, thou shalt feele his giftes vpon thy selfe: for *He which keepeth Israell doth not sleepe, but watch.* What doth he watch? He watcheth who seeketh for comfort, and who looketh for wisedome, and who praieth for faith, and who intreateth for patience, that hee may giue abundantly, to him which desires feruentlie.

If hee see one pray like *Cornelius*, he sendeth another to strengthen him like *Peter*: if he see one studie like the *Eunuch*, he sendeth another to instruct him like *Philip*: if he see one mourne like *Dauid*, hee sendeth another to comfort him like *Nathan*: if hee see one

one willing like Esay, he sendeth another to able him like the Seraphim: if he se one that thinketh well, hee teacheth him to speake well: if hee see one that speaketh well, hee teacheth him to doe well: if he see one doe well, he teacheth him to continue well: if hee see one meeke like Moses, hee maketh him wise like Salomon: if he se one wise like *Salomon*, hee maketh him righteous like *Abraham*: if he see one righteous like *Abraham*, he maketh him patient like *Iob*: if hee see one patient like *Iob*, he maketh him penitent like *Peter*: if he see one loue one vertue, he maketh him loue another vertue: if hee see one hate one vice, hee maketh him hate another vice: if he see one like one Sermon, he maketh him like another Sermon: when hee hath him in his schoole, and hee commeth once to this, to saie like *Samuel*, *Speake Lord for thy seruant heareth*, then hee taketh him vp to the mount like Moses, and openeth his heart vnto him, teaching him a waie to make vse of all that he seeth, and of all that hee heareth, and of all that hee readeth, and of all that hee feeleth. Thus when God hath strayned and fined him, he is apt to euerie good worke, and takes all occasions to doe them. If hee but see one pray, his heart burneth to pray too: if hee see one 1. Sam. 3.

reading, he hath a minde to reade too: if hee se one meditating, he hath a zeale to meditate too: if he see one sorrowing, hee hath a desire to sorrowe too: like the Disciples, which when they heard Petter say, we goo a fishing, they said, we will go a fishing too. After this, euery benefit maketh him thankfull, euery instruction maketh him fearefull, and he is neuer wel, but when he is walking with God like Enoch, or whē Christ is speaking to him, or whē he is speaking to Christ for when God meeteth with his childrē, like a nurse he emptieth himselfe of his milke, according to this text which we now hādle, *To him which hath, shall be giuen.*

Thus when you vse those giftes well which you haue, the Lorde will come vnto you, and say that your heart may heare him, *Good seruant and faithfull, I will make thee Lorde ouer much:* thy feede shall become a tree, thy spirite shall be doubled. First thou shalt haue a loue to heare, reade and meditate: after thou shalt haue a litle knowledge to iudge and speake of Gods Word, of the spirit, and of doctrines: then thou shalt ascend to faith, which will bring thee vnto peace of conscience: then thou shalt meete with good bookes, and God will send thee Teachers to instructe thee, and incourage thee

thee like the Angels which came to Christ when he hungred. Thus a Trauailer passeth from towne vnto towne, vntil he come to his Inne: so a Christian passeth from vertue to vertue, vntill hee come to heauen, which is the iourney that euery man must endeuour to go till death.

It followeth: *And whosoeuer hath not, from him shall be taken, euen that which it seemeth that he hath.*

As the Lord sayth to his faithfull Seruant, *Thou shalt bee ruler ouer much:* so hee sayth of his slothfull seruant, *Take his talent from him.* Here is one like *Iacob* whom God loueth, *to him* (he saith) *shall be giuen*: heere is another like *Esau* whom GOD hateth, *from him* (hee saith) *shall bee taken*: so one may say like *Iob*, *The Lord hath giuen*: and the other may say like *Iob*, *The Lord hath taken.* But from whom doth hee take? *From him which hath not.* And to whom doth hee giue? *To him which hath.* In this GOD seemoth not to deale his giftes charitablie: for hee, should giue to them which want, *Ioseph* meruailed to see *Iacob* laye his left hand vpon *Manasses*, and his right hand vpon *Ephraim*, as though the younger should

bee more blessed than the elder. *Ishai* merualled to see *Samuel* choose the least of his sonnes before the tallest, as though the vnfittest were the fittest: so it is meruaile that hee which commaundeth vs to giue vnto them which want, should take from them which want, and giue to them which haue. *Isaac* would not haue blessed *Iacob* but *Esau*, but GOD would haue him blesse *Iacob* and not *Esau*: *Ioseph* would that *Manasseth* should haue more than *Ephraim*, but GOD would that *Ephraim* should haue more than *Manasseth*. As GOD loueth not as man loueth, so hee giueth not as man giueth. Why should *Abraham* haue three Angels, & *Lot* but two, and *Balaam* but one, and *Balaam* none? Why should not *Philip* goe vp the mount, as well as *Iames*? Why should not *Aaron* behold GOD, as well as *Moses*? Why should not *Moses* goe to *Chanaan*, as well as *Caleb*?

According to our loue is Gods loue, and according to our hatred is Gods hatred. *Reuben* should haue had as good a blessing as *Iudah*, but when *Iacob* blessed him, (*Genesis* the 35. chapter and 22. verse) he remembred his sinne with *Bilhah*, and therefore curbed his blessing: for when he blessed him he said, *Thou shalt not be excellent*: as if hee

Gen. 49.4.

should

ſhould ſaye, *Reuben* thou ſhalt haue ſome thing, but thou ſhalt not haue ſo much as thou ſhouldeſt haue, becauſe of thy vncleanneſſe with *Bilhah*. So *Moſes* ſhould haue gone to *Canaan* as well as *Caleb*: but GOD remembred his murmuring at the waters of bitternes. And when he deſired to goe vnto it, God would not heare him, but let him ſee it from an hill, and ſo he dyed. So the third ſeruant ſhould haue receiued as many Talents as his fellowes: but the Lord remembred how he hid the Talent which hee had, and therefore would giue him no more, leſt he ſhould hide them too: ſo we ſhould haue more vnderſtanding, more iudgement and more knowledge, but God ſeeth what wee doe with this, and therefore ſtayeth his hād, leſt we ſhould abuſe any more. This is Saint *Iohns* meaning when hee ſaith, *God giueth grace for grace*, That is, where he findes one grace, there he giueth another. This is Saint *Paules* meaning *Rom.* 1. where he ſaith, *The righteouſneſſe of God is reuealed from faith to faith*: ſignifying that they which haue faith ſhall haue more faith. Therefore this is the fearefulleſt ſigne, that wee haue no faith nor grace, if God do not increaſe our faith and his graces in vs: For *to him which hath, ſhall be giuen*: Therefore, if we had faith, we

Ioh. 1. 16.

wee ſhould haue loue: if wee had loue, wee ſhould haue knowledge: if wee had knowledge, we ſhould haue zeale: if we had zeale, we ſhould haue holines. As he which hath broken one commaundement, is made guiltie of all: ſo hee which hath one vertue, is made partaker of all. It is ſaid: ſo long as
2.Chro.24 *Iehoiada* liued, *Ioaſh* proſpered and did well, becauſe *Iehoiada* inſtructed & guided him, but when *Iehoida* dyed, *Ioaſh* goodnes died with him, and he was neuer like himſelf after, but turned like his fathers: So there is a ſeed in the heart, which while it liueth and is foſtered, wee ſprowt and proſper as *Ioaſh* did; but when that ſeede dyeth for want of cheriſhing, then wee begin to droope and fade, and decay againe as *Ioaſh* did. If one vertue bee offended, ſhe lureth all her fellowes from vs, as many of *Iſhboſheths* friends ſhronke with *Abner*.

Pſal.1.3. *Dauid* ſetteth forth the godly man *like a tree planted by the waters ſide, Which ſproweth, and groweth and bringeth foorth fruite* Staight vpon this, he ſaith: *It is not ſo with the wicked.* When hee ſpake of *growing and flouriſhing, and fructifying*, he ſaith: *It is not ſo with the wicked.* That is, it is contrarie with the wicked: therfore their gifts are not like *the tree planted by the waters ſide*, but *like the*

Chaffe

Chaffe which the winde bloweth away. Nay saith *Dauid* themselues are *like Chaffe which the winde bloweth away.* If they bee *Chaffe,* then their fruite is *Chaffe.* The Gluttons table was for the vngodlie, but the Lords table was for the holy. Therfore he which had not the *Wedding garment*, had not the wedding feast. For if the Lord wold cast pearles vnto Swine, why doth he forbid vs to do so? Therfore it is not said, *Be it vnto thee as thou desirest*, lest all should looke to receiue: but *Be it vnto thee as thou beleeuest*, that al might care to *Beleeue.* It is not said to them which seeke not, *yee shall find:* but *Seeke and you shall find.* How should they *Enter* which haue not a hand to knocke at the doore? How should they *Receyue*, which hath not a tongue to aske the giuer? How should they haue *wisedome* which haue not *the feare of the Lorde*, which *is the beginning of wisedome?* Thus as *Iames* saith, *Shew me thy faith, and I will shew thee my faith:* So God saith, shewe mee thy loue, and I will shew thee my loue: as Christ was known at *Emaus* by breaking of bread, so you may know him heere by dealing his giftes. It is said when *Ioseph* feasted his brethren, *Beniamins* messe had fiue times more than any of his brethren, because *Ioseph* loued him more than the rest: so the mercy & graces

Psal.1.5. Luk.16. Mat.22. Prou.1. Gen.43.

graces of God will shew to whom his affection standeth. If you see Christ leaning on a mans brieſt as Iohn did on Christs brieast, thē may you say, this is a beloued Disciple: For as *Lidia* perſwaded *Paule* and *Silas* to come to her houſe, saying, *If you iudge me to bee faithfull, come to my house:* so you may iudge them to bee faithfull to whoſe houle the Lord commeth.

Act. 16.13.

If you aske Salomon to whom the Lord giueth wiſedome and knowledge, hee answereth, *To a man which is good in his sight, Eccle.* the ſecond Chapter, and twentie ſixe verſe: ſhewing that thoſe men are gracious in Gods ſight, as Ioſeph was in Pharaohs. Contrariwiſe, if you ſee God flying from a man, as Dauid fled from Saul, that is, withdrawing his ſpirit as the Maſter did his Talent, then you may ſaie, this is not a faithfull ſeruant to his Maſter: for if he had vſed his Talent wel, the Lord would increaſe it as he promiſed, but becauſe he doth abuſe it, therfore the Lord doth withdrawe it againe as he threatned.

To ſome God giueth, and neuer recalleth againe, to ſome he giueth and after taketh it from them: As ſome Angels went vp the Ladder, & ſome went down: ſo ſome mens gifts increaſe & ſome decreaſe. To the *Ephe-*

ſians

ſians the fourth Chapter, you haue GOD giuing. In *Mathew* 21. you haue him taking. In *Gene.* 1. you haue God bleſſing. In *Gen.* 4. you haue God curſing. In *Acts* 26. you haue God opening eies. In *Eſay* 6. you haue God ſhutting eies. In *Dan.* 2. you haue God making wiſe. In *Eſa.* 44. you haue God making fooles. In *Iohn.* 15. you haue GOD dreſſing trees. In *Mathew* 3. you haue God hewing downe trees. When one ſea floweth another ebbeth. When one ſtarre riſeth, another ſetteth. When light is in *Goſhen*, darkneſſe is in *Ægipt*. When *Mordecai* groweth into fauour, *Haman* groweth out of fauour. When *Beniamin* beginneth *Rachel* endeth. Thus wee are riſing, or ſetting: getting, or ſpending: winning or looſing: growing, or fading, vntill we arriue at Heauen or Hell. As *Eliſha* his ſpirit was doubled; ſo *Saules* ſpirit departed. As the *Gentiles* become beleeuers, ſo the *Iewes* become infidels. As *Saule* becommeth an Apoſtle, ſo *Iudas* becommeth an Apoſtata. As *Iohn* groweth in the ſpirit, ſo *Ioaſh* decaieth in the ſpirite, As *Zacheus* turneth from the world; ſo *Dermas* turneth to the world, As *Lidias* heart Act. 16. is opened, ſo *Pharaohs* heart is hardened: Euen as the thornes burne while the Vines fructifie. When *Iſhboſheth* was a ſleepe vpon his

his bed, *Baanah* and *Rechab* came and tooke away his life: So while men sleepe & doe no good, God commeth and taketh away their gifts. It was neuer said, *Sampson* hath lost his strength, vntil he harkened vnto *Dahlah*. It was neuer said, *Saul hath lost his spirit*, vntil he harkened not to *Samuell*. It was neuer said, *Take his Talent from him*, vntil he hid it in the ground. One sinne openeth the doore for many vertues to goe out. While *Iacob* staied with *Laban*, *Labans* cattel increased, because GOD blessed him for *Iacobs* sake: but when *Iacob* went from him, many of *Labans* sheepe went with him, and he grewe poore againe: so while the loue of righteousnesse is with thee, to husband thy knowledge and widome like *Iacob*, thou shalt thriue in graces, & one day shall teach another, but when that steward departeth from thee, then looke that thy wisedom, & knowledge, & indgement should decrease, as fast as the widdowes oile increased: the world will winne the flesh, & the flesh wil winne the spirit, and one sinne will crie to another as the *Moabites* did at the riuer, *Now Moab to the spoile*, now sinnes to your spoile: then thy knowledge shall flie as though it were afraid to be taken captiue of ignorance, thy loue shal not abide thy hatred, thy humility

shal

ſhall not abide thy pride, thy temperaunce ſhall not abide thy concupiſence. As thou ſeeſt the leaues fall from the trees in a boiſtrous winde: ſo thy graces ſhall drop away one after another, as though thou were in a conſumption. As the Arke would not ſtay with the *Philiſtines*, ſo the grace of GOD will not ſtaie with ſinners, but flieth from them like perſecutors. *Dauid* was not ſo readie to flie from *Saule*, but the ſpirit was as reedie to flie from him too. This muſt come vpon all which ſinnne like *Sampſon*, their ſtrength muſt depart from them vntill they learne like *Nabuchadnezzar* from whence it came. This ſentence is ſuch a meditation, that he which would preach it to the quick, had neede to haue an eie in al mens hearts, to ſee how one vertue dieth after another, vntill the ſoule die too. As there is a fall of leaues, and an Eclipſe of the ſunne, and a conſumption of the bodie: ſo there is a fal of giftes, and an Eclipſe of knowledge, & a cõſumption of the ſpirit. It is ſtraunge to ſee, how wiſedome, and knowledge, and iudgement doe ſhun the wicked, as though they were afraid to be defiled. As *Barach* would not goe, vnles *Deborah* would go with him: ſo knowledge wil not ſtay vnles vertue wil ſtay with her. To this *Ieremy* pointed when Dan. 4.

he

he mocked the *Iewes* for saying, *Knowledge*
Iere.18.18 *shall not depart from the priest, nor counsel from*
the wise, nor the word from the Prophet: to this
Esa.26.14. *Esay* pointed when he saith, *The wisedome of*
the wisemen shall perish, and the vnderstanding
of the prudent shalbe hid: as if he shoulde say,
one daie Christ will tell you, that *Whosoeuer*
hath not, from him &c. And when you heare
that saying, then remember these examples
how he hath fulfilled it before. After come
the Apostles, and they shew some *hardened*
some *bewitched*, some *blinded*. *Paule* tels how
Demas fel away, and *Iohn* sheweth how *many*
fell away. Thus the Prophets and Apostles
on either side, & Christ in the mids hold vp
this threatning as if it were a pit, which all
are falling into. The soule of mā is called *the*
2.Cor.6.16 *tēple of the holy Ghost*. As God pulled downe
his *temple* when it became *a den of theeues*, so
he forsaketh *the temple of the soule*, & taketh
his graces with him (as frō a diuorsed spouse)
when it lusteth after other loues. With any
Talent he giueth this charge, *Vse & increase*
it vntill I come: being left, at last he cōmeth
againe to see what we haue done. The seede
was sowen, this yeere the Lord cals for fruit
& none wil come, the next yeere, & the next
after, & none comes: at last the curse goeth
forth, *Neuer fruit grow vpon thee more.* Then

as

as the figtree began to wither: so his gifts begin to paire, as if a worme were still gnawing at them: his knowledge leeseth his relish like the *Iewes Manna*; his iudgement rusteth like a Sworde which is not vsed: his zeale trembleth as though it were in a Palsie, his faith withereth as though it were blasted, and the image of death is vpon all his religion. After this, he thinketh like *Sampson* to pray as he did, and speake as hee did, and hath no power, but wondereth like *Zedekias* how the spirit is gone from him. Now when the good spirit is gone, then commeth the spirite of blindenesse, and the spirit of errour, and the spirite of feare, and all to seduce the spirite of man. After this, by little and little first he sales into error, then hee comes vnto herisie, at last he plungeth into dispaire: after this if he enquire, God will not suffer him to learne: if he read, God will not suffer him to vnderstand, if he heare, God will not suffer him to remember, if he pray, God seemeth vnto him like *Baal*, which could not heare: at last hee beholdeth his wretchednes, as *Adam* looked vpon his nakednes, and mourneth for his gifts as *Rachel* wept for her children, *because they were not.* All this commeth to passe, that the Scripture might be fulfilled, *Whosoeuer hath not from him shall be taken that which he seemeth*

to haue. As the ship sinketh vpon the Sea, while the merchant sporteth vpon the land and makes him a banquerout when he thinketh that his goods are cõming in: so while we are secure, and the heart spendeth, and the eare bringeth not in, by little and little the stocke decaieth, and moe become banquerouts in Religion, than in all trades beside. When a man sinneth, he thinketh with himselfe I will doe this no more, after another sinne promiseth as much profit as that, and hee saith againe I will doe this no more, presently another sinne promiseth as much profit as that, and he saith againe, I will doe this and no more. There goeth strength and there commeth a wounde, so the soule bleedeth to death and knoweth not her sicknesse till she be at the last gaspe. Euen as a man vndresseth himselfe to bed, first he casteth off his Cloake, and then his Coate, and then his Dublet, so when God rifleth our heartes, he pulleth away one feather after another: first he wounds his faith, after he strikes his loue, then he blindeth his knowledge, then hee shall haue no delight to heare the worde, after hee shall growe to hate the Preachers of the worde, at last hee shall euen hate the word it selfe. This is the bleeding of the soule, or the spirituall consumption, when graces drop away, as the haires

haires fall from an hoary head before death. Let *Achitophell* bee a spectacle for all to feare, he was counted a wise man and a deep Counsellor, yet because it was the wisedome of the flesh, the storie saith that God turned his wisedome into folly, and that hee might seeme foolish (as he was in deed) God made him to hang himselfe, whereby his folly was more notorious than his wisedome. But most notable is the example of persecuting *Saul*, when he began to fall, he ran headlong. First he fell in hatred of *Dauid*, then hee fel in hated of God, after God fell in hatred of him. Anon the spirit departed from him: At last, he sought for helpe at Witches, which hee had condemned before. This is the property of sinne to spur a man forward vntill he commit that which he condemneth himself, that he may be tormented of his own conscience. Now if I might apply this scripture as Christ saith, are there no more sinners but they vpon whom the Tower of *Shilo* fell? So I may saie, is the Talent taken from none but from him which hid it in the ground? Nay *Saul* was but a type of many which should loose the spirite; *Sampson* was but a type of manie which shoulde lose their strength; *Demas* was but a type of many which shoulde imbrace the world: as *Dauid* crieth, *how are the mighty ouerthrowen?* So we may mourne and

say, how are the zealous cooled, how are the diligent tyred? They which should season others are become like the white of an egge which hath no tast: once they seemed to haue fruite, but nowe they are not hanged with leaues. As God cried vnto *Adam, Adam where art thou?* so they may crie Zeale where art thou? Learning where art thou? Conscience where art thou? Loue where art thou? They which shined like the Sun when they rose, seeme now to be eclipsed of their light. The world hath won the flesh, the flesh hath won the spirit, & *lordaine is turned back.* As God tooke heate from the fire when it would burne his Childrē, so he taketh knowledge from the learned when they turne it to euil. Now when they see such ruines of their gifts, with what heart can they thinke: I am the tree whom Christ accurseth, or I am the seruant of whom it is said, *Take his Talent from him?* Therfore I say to you as Christ said, remember *Lots* wife, as her bodie was turned into salt: So your wisedome may turne into follie, your knowledge may turne into ignorance, your vnderstanding may turne into blindnesse, your zeale may turne into coldnes: therefore let al which haue a Talent take heede how they vse it. Three things I note in these words, & then end. First, Christ saith not, It shall be taken from them which haue,

haue, but from them *which seeme to haue*, Lest they which stand shoulde feare to fall, *Paule* saith not: Let him which standeth, take heed lest hee fall, but *let him which thinketh he standeth* so lest they which haue the spirit should faile, Christ saith, *It shall be taken from them which seeme to haue.* Marke howe warily the scripture speaketh, for this speech doth shew that many shall fall, and yet it doth shew that none shal fall but they which seeme to stand, that none shall lose the spirit but they which seeme to haue it. For if Christ woulde take from them which haue, as he giueth to them which haue, hee woulde not say they *which seeme to haue* at his taking, no more then hee said it at his giuing. So we haue a comfort in this terrour, like the honie which *Sampson* found in the Lyons iawes: For if God will take from none but them which seeme to haue, then we needenot feare vnlesse we be hypocrites; for the threatning is made to none but them which seeme. Secondly, this speach doth shew that many haue that shew of holines which Paule speaketh off, wherewith they woulde deceiue God and deceyue themselues: you haue Pilate washing his handes in hypocrisie, as well as you haue Dauid washing his hands in innocencie. You haue the *Sychemits* with their circumcision, aswel as the *Israelites* with their circumcisiō:

you haue the *Sadducee* with their doctrine as well as the Apostles with their doctrine: you haue the *Pharisie* with his Prayer as wel as the *Publican* with his prayer: you haue the *Pythonist* with her confession, as well as
Act. 19. *Peter* with his confession: you haue the *Exorcists* with their Iesus as well as *Paul* with
Mat. 4. his Iesus: you haue *Sathan* with his scripture as well as *Christ* with his Scripture: you haue *Iudas* with his kisse, as well as *Ionathan* with his kisse: you haue *Cain* with his Sacrifice, as well as *Abel* with his sacrifice: you haue *Esau* with his teares, as well as *Marie* with her teares: you haue *Achitophel* with his wisedome, as well as *Salomon* with his wisedome: you haue *Zedechia* with his spirite, as well as *Eliah* with his spirit: you haue *Iesabel* with her fastes, as well as *Anna* with her fastes: you haue the harlot with her vowes, as well as *Iacob* with his vowes. Of all these this scripture is fulfilled, *That which they seemed to haue was taken from them.*

This is the first note, the verie shewe of goodnesse shall bee taken from them which haue not goodnesse it selfe: lest men should content themselues with shewes and shadowes, Christ sayth, *That which he seemeth to haue shall bee taken from him:* As if hee shoulde say, take away his Talent and his napkin too, that he may not seeme to haue a Talent. As

Moses

Moses saith, *I will not leaue a house behind*, Thou shalt not seeme iust, nor wise, nor honest, but I will make thee as naked to men, as *Adam* was to me. Euen as the Fig-tree because it had no fruite was spoyled of his leaues, which shewed like fruite, so they which haue made shipwracke of honestie, shall make shipwracke of credite too: Their name shall go with a brand vpon it like *Cain* the murderer, *Achan* the theefe, *Absalon* the rebell, *Magus* the sorcerer. *Iudas* had for his title, *Iudas which betrayed the Lord*, Act. 1. *Ieroboam* had for his title, *Ieroboam which made Israell to sinne*. *Demas* had for his title, *Demas which imbraced the World*. Marke how sinne doth persecute and vexe the sinner. Indede *Demas* hadde imbraced the World, but he would not haue all the World to know it, but see first how GOD makes *Paule* to knowe it, and after he makes him to proclaime it, that now *Demas* is not onely an hypocrite, but knowne to be an hypocrite, like a Rogue which is burned in the eare. When *Ieroboam* wife came to the Prophet to inquire of her sonne, she disguised her selfe because shee woulde not bee knowen, yet the Prophet knew her, for so soone as shee knockt at the doore, he called, come in *Ieroboams* wife: so though men disguise themselues with sober countenances,

and holy speeches, and honest company, because they would not be knowen, yet when God seeth an hypocrite, he will pull his vizard from his face as *Adam* was stript of his figge leaues, and shew the Anatomie of his heart as though his life were written in his forehead, and he shall marualle how men know that, which he scarce thought had bin knowen to God.

Thus he which hath made the day, can bring foorth thy righteousnes like the light: He which hath made the night can bring foorth thy wickednes like the darke. Therefore *Salomon* saith, *The Candell of the wicked shalbe put out*, That is, the least light that he hath shalbe quenched, *Prou.* 13.

Thus you see how God will increase your gifts, if you vse them, and how free will decrease them, if you vse them not. Now let vs pray that he will teach vs this wise, that we may receiue his blessing.

FINIS.

The Magistrates Scripture.

Psalm. 82.6.7.

6 *I haue said ye are Gods, and ye all are children of the most Highest.*

7 *But ye shall die as a man, and your Princes shall fall like others.*



I May call this text, *The Magistrates Scripture*. Considering the state of kinges and gouernors, how much good they might doo, and how little they performe, God becomes a remembrancer vnto them. And first shewes what a high calling Princes and Rulers haue, and then lest they should bee proud of it, and make their Magistracies chaire of ease, he turnes vpon them againe, as though hee had another message vnto them

them, and tels them that though they bee aboue other, yet they shall die like other, and though they iudge heere, yet they shall bee iudged hereafter, and giue acompt of their Stewardship how they haue gouerned, as straight as their subiects how they haue obaied. A good *Memorandum* for all in authoritie, so to deale in this Kingdome, that they lose not the Kingdome to come.

I haue saydye are Gods, &c. How can hee cal them *Gods*, which calles himselfe *the onely God*, and saith, *There are no more Gods but hee? Esa.* 44. 5. and 45. 21. *I haue made thee Pharaohs God*, saith God to *Moses*, *Exod.* 7. 1. because he had giuen him power to speak vnto *Pharao* in his name, and to execute his iudgements vpon him: so he calleth Magistrates *Gods*, because hee hath giuen them power to speake to the people in his name, and to execute his iudgements vpon them. Out of this name, Rulers may learne how to gouerne, and subiects how to obay. As the inferiour Magistrates doo nothing but as the superior Magistrate preferibeth: so they which rule vnder God for God, must rule by the prescript of God, and do nothing but as their conscience tels them, that God would doo himselfe. Therefore they which vse their power against God, which beare the person of God, and execute the will of

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the deuill, which make lawes against Gods law, & be enemies to his seruants: are worse than *Balaam*, which would not curse whome God blessed: and so much as in them lyeth, make God a liar, because they cannot so well bee called *Gods*, as diuels: such *Gods* goe to hell. Num.22. 12. Esa.30.33.

I haue said, ye are Gods &c: First this name enformes vs what kinde of Rulers and Magistrates we should choose: those which excell all other men like Gods amongst men. For a king should be a man after Gods owne heart like *Dauid*, as appeareth in the first booke of *Samuel*, the thirteenth Chapter and fourteenth verse. As all those whome God set ouer his people in his mercy and not in his anger, had some note of excellencie about the rest, which God chose thē by, as it were the Magistrates marke: the mildest man, *Num.* 12. 3. or the wisest man, 1. *Reg.* 4.31. or the iustest man, *Heb.* 7.2. as though if all these had met in one, the inquisition should haue staied there and all giue place to him: but our vertues are so singled, that he which was called the mildest is not called the wisest, and hee which was called the wisest is not called the iustest, as though God found some defecte in his owne election. For when hee chose one milde, another wise, & another iust, he shewed that hee would haue one which is milde, and

and wise, and iust like himselfe, that is, (as I may say) a man made euen in print.

As *Paule* biddeth to *choose widdowes which were widowes indeede. 1. Tim. 5.3.* so we should choose Magistrates which are Magistrates indeed, that is, such as seeme to be sent of god for that purpose, as *Pharoah* chose *Ioseph* because he was the fittest in all the Land. Gen. 41.38. *Elisha* thought that the single spirite was not enough, but required that the spirit of *Eliah* might be doubled vpon him, because he was a Prophet which should teach others: so wee should picke out them which haue a double spirit to be Magistrates, because they must gouerne others, as God picketh foorth *Iosua* in *Moses* roome: hee might haue chosen many out of all *Israel* which had the spirite of wisdome: but he chose *Iosua*, of whom he saith, that *hee was full of the spirit of wisdome: Deut. 27.9.* shewing, that if one bee better than another, he should be chosen before the rest, because the best haue said, *Send another: Exod. 4.14.* as though none were fit: but for want of Angels we are faine to make Magistrates of men. Therefore as *Samuel* went ouer all the sonnes of *Isai* to anointe a 1.Sam.16 successour to *Saul*, and put backe one after an other which thought themselues fit, yet there was but one amongst them which pleased God, and the Prophet coulde scarce discerne him:

2.King.2.9

Deut.34.9.

him: so necessarie it is that this choice bee committed to none but to the godly, because he which would haue chosen the best, yet liked another before him. Therfore there was such a scrutinie amongst the Tribes to finde out the man whom God had chosen, as *Iethro* taught *Moses* to cull out of all the people those which had best courage, and feared God, and dealt truly, and hated couetousnes. Therefore a wicked man may not supply the place of God, as the Scribes and Pharisies sate in *Moses* Chaire: but as it is said of *Iudas*, *Let another take his place*: so let better take their place, for they which are called *Gods*, must be like God. If all should be *holy as he is holie*, how much more should they be pure as he is pure, wise as he is wise, iust as he is iust, which beare his name, which supplie his person, and guide the world vnto good or euill? If the race should be to the swift, and the bat tell to the strong, then as *Saul* did exceed all the men of *Israel* frō the shoulders vpward: so he which commaunds others, should exceed other in giftes of grace, that they may know him from the rest, and say, this is hee, for he exceedes the rest in vertue, as *Saul* did in stature, like the King of Bees, which is fairest of all the hiue. Therefore if *Pharao* would let none but *Ioseph* gouerne *Ægipt*, *Pharao* shall rise vp against those kings, which care not

Exo. 18. 21.

Mrt. 23. 2. Act. 1. 20.

1. Ioh. 3. 3.

Eccle. 9. 11 1. Sam. 9. 2

Gen. 4. 18.

not whome they place ouer their people, imitating *Rhehoboams*, which made them his companions, whome he should haue expelled from his Court. 1. *King.* 12.8.

Secondlie, this extolleth the calling of Magistrates. As *Iacob* hououred *Iosephs* children, when he said they should be called after his name: so God honoureth the Magistrates, when he giues them his owne name, calling them *Gods*, as though there were a kinde of Godhead in them. These thinges pertaine to the wise, and they themselues do not alwaies see it, yet he which hath a spirituall eie, and caries the patterne of God in his heart, may see another likenes of God in Magistrates, than in common persons. As the builders of the Temple had a speciall wisedome and spirit, which God gaue them for that worke which they were chosen to: so when *Samuel* had annointed *Dauid*, hee saith, *that the spirit of the Lorde came vppon Dauid from that day forward*: as though hee had another spirite after than he had before. There is difference between Kings & inferior Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make lawes for God, to reward for God, to punish for God, to speak for God, to fight for God, to reforme for God: and therefore their

Gen. 48. 16
Pro. 24. 23
Exo. 31. 3. & 35. 31.
1. Sam. 16. 13.
1. Sam. 18. 26.
2. Cro. 9. 6.
Num. 9. 8.
Psal. 2. 6.

their Battailes are called *the Lords battailes*, and their Iudgements *the Lords Iudgements*, and their Throne *the Lords Throne*, and the Kings themselues *his Kings*, to shewe that they are all for *God* like his hands: by some he teacheth mercie, by some iustice, by some peace, by some counsel, as Christ distributed the loaues and the fishes by the hands of his Disciples. This God requires of all when he cals thē *Gods*, to rule as he would rule, iudge as he would iudge, correct as he would correct, reward as he would reward, because it is said, *that they are in steede of the Lord God:* that is, to doo as he would doo, as a Scholler writes by a coppie. This is a good studie for Magistrates in all their iudgementes, to consider what God would doo, because they are in steede of *God*; I rule for *God*, I speake for *God*, I iudge for *God*, I reward for *God*, I correct for *God*: then as he woulde doo and determine, so must be my sentence. As we should thinke how Christ praied before we praie, and how he spake before we speake, because his actions are our instructions: so they should think how Christ, would iudge before they iudge, because Gods law is appointed for their lawe. Such a thought must needs leuell the way before thē, & put them in mind of a good & iust & holy iudgement, because God is good & iust and holy.

Mat.14.19

2.Cro.9.8.

Mat.11.29.

Deut.17.19.

Thirdlie,

Thirdly, they are called Gods, to teach them how they should gouerne. Howsoeuer other care for the glory of God, the performance of his will, the reformation of his Church, Princes and Rulers which are Gods themselues, are to doe the busines of GOD as their own busines, because they are Gods. Gods busines is their busines, Gods Law is their Law, GODS honour is their honour. When the King or Iudge, or Magistrate, doth seeke the Kingdome and glory of God, he should thinke he seeketh his owne Kingdome and glory. And therefore seeke it, and further it as earnestlie and diligentlie as hee would his owne, and rule, and iudge, and speake and punish, and counsaile as he would for himselfe. Euen as *Dauid* counted Gods foes his foes, and Gods friends his friendes. And *Moses* persecuted them that were Idolaters against GOD, as hee did them which were Traitors to himselfe.

Pha.139. 21.

Exo.32.27 Nū.16.16.

If this were obserued, we should see such a change, that diuers which take should giue, & they which giue should take, they which labour should rest, & they which rest should labour. How can they praie to God, which know that the lawes of God are not obeied, that his will is not regarded, but the poore vnpitied, because of their remissenes, in not bridling the insolent? It may seeme that in *Eliab*

Iehu his answere to *Achab*, it was propheci-
ed who should *trouble Israel* to the worldes 1.King.18.
end, for speaking to the wicked Magistrate, 18.
he said, *It is thou which troublest it*. So the
vngodlie Rulers, and graceless striuers a-
gainst lawfull rule, in their owne hearts cal-
ling themselues *Gods*, not being so called of
God, are cause of all disorder in euerie Com-
monweale.

Fourthlie, they are called *Gods*, to encou-
rage them in their office, and to teach them
that they need not dread the persons of men:
but as GOD dooth that which is iust and
good without the ielousie of men, so they,
vpon the Bench and in all causes of Iustice
should forget themselues to be men, which
are led by the armes betweene fauoure and
feare, and thinke themselues *Gods*, which
feare nothing. This boldnesse is so necessarie
in them which should iudge all alike, that in
Deut. 3.28. *Moses* encourageth *Ioshua*, in *Ios*.
1.18. the people encourage him, in *verf*. 9.
God dooth encourage him, saying that he
wil be with him: but here he is with him: for
hearing GOD call them *Gods*, shewes that
God is there, nay, that they are hee: which
should strike a wonderfull minde into them.
As a princely spirit came vpon *Saul* so soone
as hee was king, so hearing that they are
Gods, it should change them, & make them

excell the order of men, vntill they resemble
King.3.9. God, after whom they are named, as *Salomon*
King.4.30. studied and praid, till he was wiser than all
that he gouerned, then they needs not blush
to reade this testimonie, *I haue saide ye are*
Gods. Or else it will seeme a check vnto them,
like the mocke which God gaue to *Adam*,
Gen.3.22. when he said, that *he was become like himselfe*.
As manie sit in Gods place, and yet neuer
knew that the Scripture called them *Gods*,
nor why they haue this name, no more than
Nabal: so many plaie *Nabal* in their offices,
1.Sam.25. and are readier to aske, *Who is Dauid? w*
25. *Christ?* (when his cause comes befo
than speake or do any thing for hi
women goe before them again
il, as though God woulde shar
the weaker vessell. I cannot
fitter than with King *Agrippa*
it better to be a Christian alm
gether. This is the religion o
they feare nothing more than t
too precise: but God doth cal then
precise, for he calles them *Gods*, o
then they should not forget his name. Pri
ces and Rulers haue manie names of honor,
but this is the honourablest name in their
Titles, that they are called *Gods*: other names
haue been giuen them of men for reuerence
or flatterie, but no mam coulde giue them
this

this name but God himſelfe. Therefore their name is a glaſſe wherein they may ſee their duetie, how God dooth honour them, and how they ſhoulde honour him. What am I more than he, that God ſhould ſet me in his owne Chaire, and giue mee his owne name more than others? he hath not done ſo to al: but if they which are called his *children* are *happie*, they which are called his *diſciples* are *happie*: they which are called his *ſeruants* are *happie*: how *happie* are they whome hee calleth *Gods*? It ſeemes, that if God could haue [illegible]m by a higher name than his own, [illegible]e called them by ſome other [illegible]word is enough to put them [illegible]at they ſhould doo. Thinke [illegible]nd it will make you aſha- [illegible]uell, for then ye are like [illegible]ike ſinnefull men, and the [illegible]ch ſerues God in a cotage [illegible]you. Are they *Gods* which [illegible]hildren? Nay, dooth not hee [illegible]s them worſhipfull, or noble? [illegible]erue not their titles, how can An- [illegible]t of *Rome* thinke of his vſurped names, and not bee abaſhed? Can he ſit downe in Gods place and ſpeake againſt him, iudge againſt him, decree againſt him, euen in the Temple of God reſiſting God?

Matthæ. 23.

1. Sam. 28.

Againe, for anorher ſort of *Gods*: Dooth

excell the order of men, vntill they resemble
King.3.9. God, after whom they are named, as *Salomon*
King.4.30. studied and praid till he was wiser than all
that he gouerned: then they needs not blush
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Gods. Or else it will seeme a check vnto them,
like the mocke which God gaue to *Adam*,
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As manie sit in Gods place, and yet neuer
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Nabal: so many plaie *Nabal* in their offices,
1.Sam.25. and are readier to aske, *Who is Dauid? who is*
25. *Christ?* (when his cause comes before them)
than speake or do any thing for him, but the
women goe before them againe like *Abigail*,
as though God woulde shame them with
the weaker vessell. I cannot compare them
fitter than with King *Agrippa*, who thought
it better to be a Christian almost, than alto-
gether. This is the religion of these times,
they feare nothing more than to be counted
too precise: but God doth cal them more thā
precise, for he calles them *Gods*, of all men
then they should not forget his name. Prin-
ces and Rulers haue manie names of honor,
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Titles, that they are called *Gods*: other names
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this name but God himselfe. Therefore their name is a glasse wherein they may see their duetie, how God dooth honour them, and how they shoulde honour him. What am I more than he, that God should set me in his owne Chaire, and giue mee his owne name more than others? he hath not done so to al: but if they which are called his *children* are *happie*, they which are called his *disciples* are *happie*: they which are called his *seruants* are *happie*: how *happie* are they whome hee calleth *Gods*? It seemes, that if God could haue called them by a higher name than his own, hee would haue called them by some other name, but this word is enough to put them in minde of all that they should doo. Thinke that *yee are Gods*, and it will make you ashamed to obey the diuell, for then ye are like *Gods* no more, but like sinnefull men, and the poorest vassal which serues God in a cotage is liker God than you. Are they *Gods* which oppresse Gods children? Nay, dooth not hee lie which calles them worshipfull, or noble? If such deserue not their titles, how can Antichrist of *Rome* thinke of his vsurped names, and not bee abashed? Can he sit downe in Gods place and speake against him, iudge against him, decree a gainst him, euen in the Temple of God resisting God? Matthæ. 1 Sam. 18. 23.

Againe, for anorher sort of *Gods*: Dooth

2.Thes.2.4 iniquitie become *Gods*? Dooth partialitie become *Gods*? doo bribes become *Gods*?
2.Cor.4.4. They are greedie *Gods*, idol *Gods*, bellie *Gods*,
Dan.4. and may be tearmed *Gods*, becauſe they are like *the God of this world*, which doo but ſtay (like *Nabuchadnezzer*) vntill their iniquities bee full, that they may bee caſt out like beaſtes, as a deriſion to them they gouerne.
Nehe.6.11 But they which regard this honourable teſtimonie of God, as *Nehemiah* ſaid when he was tempted to flie, *Should ſuch a man as I flie*? ſo when they are tempted with bribes, Should ſuch a man as I take bribes? ſhoulde ſuch a man as I doo wrong? ſhoulde ſuch a man as I be a lier, or a ſwearer, or a ſcoffer, or a drunkard, or a gameſter, or a vſurer, or a prophaner, vppon whome all eies are ſet to take their example, and would harken ſooner than to *God* himſelfe? Then he reſolueth to rule according to his name, knowing that all the ſoules which might bee won by him, ſhall bee required of him, as the ſinnes of *Iſrael* were imputed to *Ieroboam*. Thus *GOD*
2.King.15. 30. dooth catechize them in their owne names, and calles them *Gods*, to teach them their duetie to *God*. All ſhould be godlie, but they ſhould be like *Gods*: that is, (as I may ſaie) more than godlie or the next to *GOD* in godlineſſe. If anie come betweene them, they loſe of their honour, and would thinke themſelues

themſelues put downe, like a gueſt which is ſet lower, or a Iuſtice which is turned out of office. For ſo *God* dooth humble them and diſgrace them, which diſhonour their calling, as he did *Saul*: when the princely Spirite departed from him, his ſonnes, and his daughters, and his ſubiectes did fauour *Dauid* more than him, that he could do nothing with them, becauſe God did not loue him, hee woulde not let his ſeruauntes loue him. But when *Dauid* came to the crowne, becauſe he had grace with *God*, hee proſpered in all that he went about, and euer reformed what hee would: for *the Lorde* (as hee ſaide) *ſubdued the people vnto him*: that is, made them incline to his will: as wee reade of *Saul* in the beginning of his raigne before he had rebelled, *a band of men did cleaue to him*, of whom it is ſaid, *whoſe heartes God hath touched*: as though while the Rulers heartes doe ſtand toward *God*, the peoples heartes ſhould ſtand toward them, and they ſhoulde carrie them like *God* to all their deſires: as it is ſayd of *Dauid*, *What ſoeuer the King did, pleaſed all the people*.

1. Sam. 22. 7.
1. Sam. 19. 4
1. Sam. 18. 7.
1. Sam. 22. 17.
2. Sam 5. 10.
Pſal. 18. 48.
1. Sam. 10. 26.
2. Sam. 32. 6.

Therefore looking into this Diuine ordinaunce, what a power they haue ouer the people, which they ſhoulde neuer haue got from men, if GOD had not giuen it them. I haue thought it an eaſie matter to redreſſe

an hundred things which trouble Christendome without reason, and none would kicke against it, if these *Gods* woulde cast downe their crownes, and begin to the rest, for all stay vpon them, like the alarum which soundeth first to the battell: for our experience shewes, that there will be no great good don, if the example of the best giue not light vnto the rest.

Num.27. 17. Matth.2.8 Iohn.3.1. Oh, woulde that Princely spirite woulde once come vpon them to go before the people, which *Moses* appoynted for the Kinges place, and not lagge after them like *Herode* which sayde, hee would come after the wise men to Christe: for if *Nicodemus* come by night, no maruaile though the rest come not at all. Thus their name tells them how they should rule, and by consequence teacheth how we should obey: God calles them *Gods*, therefore hee which contemneth them contemneth God: God calls them *fathers*, therefore wee must reuerence them like *Fathers*, God cals them *Kings*, *Princes*, *Lordes*, *Iudges*, *Powers*, *Rulers*, *Gouernors*, which are names of honour: and shall we dishonour them whom God doth honour? Our first lesson, is *Feare God*: the next is, *Honour the King*: that is, (as *Paule* interpreteth) *Wee must obey for conscience*, not against *conscience*: for that were to put a stranger before the *King*, and the

Pro.24.21. 1.Pet.2.17. Rom.13.5.

the *King* before *God*, which Christ saith, *haue no power but from God*, and therefore cannot make themselues Magistrates, no more than they can make themselues *Gods*. As none could giue this name but God, so no man which exalteth himselfe can challenge this honour, no more than *Simon Magus* was great, because he called himself *a great man*, But they to whom God saith, *I haue called ye Gods*, as if he had the naming and appointing of them. *Euery power is from God*, for by nature no man can chaleng power ouer other, but by the *word* and therefore *euery soule which is subiect to God, must be subiect to them*, for hee which calls them *Kings*, calls vs *Subiects*: this is their patent (as the Queene of *Sheba* said to *Salomon*) that *God had chosen them kings and set them vpon the throne*. As he said, and all things were made, so as he saith, al things should be. Therefore vnles ye heare this *Isay* that ye are Lord, Iudges, and Magistrates, ye are no Lords, no Iudges, no Magistrates of God. And therefore the Pope and his Cleargie to whome God neuer said, yee are Lords, or Iudges or Magistrates, are no Lordes, no Iudges, no Magistrates of God, but that which the Lorde saith they are, that they are, and no more, though they put one a triple crowne. If they were worthy to bee called as others, Pastors, Doctors,

Ioh.19.11. Heb.5.4. Act.8.9 Rom.13.2. Pet.2.13 1.Ier.27.12. 2.Cro.9.3 Gen.1.

and Teachers, wee would giue them those titles. They which giue them more than the Lord giues them, make them proud, and insolent, and tyrannous, more than they which are Lords, Iudges, and Magistrates indeede. But for these vsurped titles and base-borne honour which they haue enchroached from men (which puffe them vp, & trouble them like *Saules* armour) they would haue intended the duetie of Ministers and Teachers, as the Apostles did, whereas nowe they are so cumbred and mingled by their vsurping ouer Princes, that they are neither good Ministers nor good Magistrates, but Linsie wolsie a mingle mangle betweene both, nay vtterly falne from both, being no shepherds but woules, of whose slaughters all Christian Kingdomes haue been the shambles, who seeking a superfluous title, they haue forgon all necessarie duties: and but for their formalities, a man could not knowe of what profession tyey are, for they neuer preach nor write but to maintaine their kingdome which falles (like the Tower of *Babel*) faster than they build. Therefore as *Naomi* saide, *Call me no more Naomi, which signifyeth beautifull: but call me Mara, which signifyeth bitter:* so they may say, Cal vs no more Bishops, or pastors, or Doctors, or Preachers, but call vs robbers, and sleepers, and giants, and pharisies,

1 Sam. 17. 39.

Gen. 11.

Ruth. 1. 20.

pharisics, whom we succeed. For why should they be called Bishops which do not watch, or Pastors which doo not feed, or Doctors which doo not teach, or Iustices which doo not Iustice? except this be the reason, The Idols were called *Gods*, though they were vnlike God. If their bodies had growen as fare out of square since Christs ascention, as their titles, pompe and honour, they might stand in the maine seas and not be drowned, for their heads would crowe aboue the water. Exo.20.23.

It followeth: *But yee shall die as a man.* Heere he distinguisheth betweene mortall *Gods* and the immortall *God*. Ye haue seene their glorie, now behold their ẽds, *They shall all die like others.* Though they be neuer so rich, so goodly, so mightie, so honourable while there date lasteth, yet they may as trulie as *Iob* call *Corruption their father, and the worme their mother: for the graue shall be the last bed of all flesh*. As they were borne like men so they *shall die like men*, the same comming in and going out is to all: nay, if ye respect but the bodie, hee might say, ye shall die like beastes: for *Man being in honor*, (sayth *Dauid*) *may well be compared vnto beasts that perish*: though hee bee in honour, yet he perisheth like the beasts which haue no honour, and death will not take his kingdome Ioh.17.14. Psal.49.

for

for a ransome, when God doth but say, his time is come. When *Esay* had said, that *All flesh was grasse*: as though hee would correct his speech, he addes, *& the glorie of it is as the flower of the field*. As if he should say, Some men haue more glorie than other, and they are like *flowers*, the other are like *grasse*: no great difference, the *flower* shews fairer, but the *grasse* stands longer, one sieth cuts both downe, like the fat sheepe and the leane, that feede in two pastures, but are killed in one slaughter. So though the great Man liue in his pallace, & the poore man dwelles in his cottage, yet both shall meete at the graue, & vanish together. Euen they which are Lords and Iudges and Counsailers now, are but successors to them which are dead, and are neerer to death now than when I began to preach of this theame. It had bin a great Sessions for all other to *die*: but for Magistrates, for Princes, for Kinges, for Emperors to *die* as they *die*: What a battell is this, that leaues no man a liue? shall the GODs *die too*? Hee giues them their title, but he telles them their lot. Though their power, though their wealth, though their honour, though their titles, though their train, though their frends though their ease, though their pleasures, though their diet, though their cloathing be not like other, yet their end shall be like other

Esay 40.

other: nay, their endes are like to bee more fearefull than other: For GOD makes him examples of great men, as he did of *Pharaoh* and therefore wee see so manie strange and sodaine deathes of Princes, more than of other. Exod. 9. 18.

Therefore hee spake heere with the least when hee saide, *Yee shall die like other*, for verie few of them escape the Swoord, or knife, or poyson, which other neuer or verie seldome feare. But if all your subiectes were your friendes, yet *yee shall die like them*: for are yee not colde when winter comes, are yee not withered when age comes, are ye not weake when sickenesse comes, and shall yee not goe (aswell as the meanest) when death comes?

Therefore bee not proud of thine honour as though it woulde last alwayes, for thou shalt *die*, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his glasse is run, another shall follow him, and so another, till death haue all.

Be not cruell in thine authoritie, as though it would last alwaies: for thou shalt *die*, and then thy Authoritie shall *die* with thee: and they which remayne aliue, wil sende infinite curses after thee, because thy life was as a scourge vnto them.

Bee

Bee not secure for thy wealth, as though it would last alwayes: for thou shalt *die*, & then another shall take thy riches, and thou shalt goe to giue account howe thou commest by them. Howe manie things doth hee implie when he saith, *yee shall die*? This is a Barre in their armes, which makes the proudest peacocke laye downe his feathers when hee thinkes vppon it, though he pricke them vp againe: whereby the holy ghoste woulde haue them learne, that nothing will make them liue, and rule and deale so well in their thrones, as to remember that *they shall die*, and shortlie giue account for all: signifying, that prosperitie makes vs forgetfull of our endes, and that these mortall *Gods*, liue as though they were immortall. A hard thing for Princes to remember death: they haue no leasure to thinke of it, but chop into the earth before they beware, like a man which walketh ouer a field couered with snow, and sees not his way, but when hee thinketh to runne on, sodainly falles into a pit: euen so they which haue all things at will, and swim in pleasure, which as a snowe couereth their waie, and dazeleth their sight: while they thinke to liue on, and reioyce still, sodainelie rush vpon death, and make shipwrack in the calme sea.

Therefore, as it is good for them to heare they

they are *Gods*: ſo it is meete to knowe they *ſhall die*. Wherefore *ye ſhall die* ſaith he in the next wordes, as if hee would preuent ſome conceit that they would take of the wordes which hee caſt out before, hee cooles them quicklie before they ſwell, and deferres not to another time, but where he calles them *Gods*, there hee calles them wormes meat, leſt they ſhould crow betweene the praiſe and the checke, *I haue ſaid ye are Gods, but ye ſhall die, &c.* But for this *die*, manie woulde liue a merrie life, and feaſt, and ſport, and let the world ſlide: but the remembrance of death is like a dampe, which puts out all the lights of pleaſure, and makes him rub and frounce and whine which thinkes vpon it, as if a moate were in his eie. O how heauie tidings is this, to heare thou ſhalt *die* from him which hath life and death in his owne hands, when the meſſage is ſent to them which raigne like *Gods*, as if he ſhould ſay, Euen you which gliſter like Angels, whom all the world admires, and ſues, and bowes too, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour ſhall come: Firſt ye ſhall wax olde *like others*, then ye ſhall fall ſicke *like other*, then *ye ſhall die like other*, then ye ſhall be buried *like other*, then ye ſhall be conſumed *like other*, then ye ſhall be iudged *like other*,

Bee not secure for thy wealth, as though it would last alwayes: for thou shalt *die*, & then another shall take thy riches, and thou shalt goe to giue account howe thou commest by them. Howe manie things doth hee implie when he saith, *yee shall die?* This is a Barre in their armes, which makes the proudest peacocke laye downe his feathers when hee thinkes vppon it, though he pricke them vp againe: whereby the holy ghoste woulde haue them learne, that nothing will make them liue, and rule and deale so well in their thrones, as to remember that *they shall die*, and shortlie giue account for all: signifying, that prosperitie makes vs forgetfull of our endes, and that these mortall *Gods*, liue as though they were immortall. A hard thing for Princes to remember death: they haue no leasure to thinke of it, but chop into the earth before they beware, like a man which walketh ouer a field couered with snow, and sees not his way, but when hee thinketh to runne on, sodainly falles into a pit: euen so they which haue all things at will, and swim in pleasure, which as a snowe couereth their waie, and dazeleth their sight: while they thinke to liue on, and reioyce still, sodainelie rush vpon death, and make shipwrack in the calme sea.

Therefore, as it is good for them to heare they

they are *Gods*: so it is meete to knowe they *shall die*. Wherefore *ye shall die* saith he in the next wordes, as if hee would preuent some conceit that they would take of the wordes which hee cast out before, hee cooles them quicklie before they swell, and deferres not to another time, but where he calles them *Gods*, there hee calles them wormes meat, lest they should crow betweene the praise and the checke, *I haue said ye are Gods, but ye shall die, &c.* But for this *die*, manie woulde liue a merrie life, and feast, and sport, and let the world slide: but the remembrance of death is like a dampe, which puts out all the lights of pleasure, and makes him rub and frounce and whine which thinkes vpon it, as if a moate were in his eie. O how heauie tidings is this, to heare thou shalt *die* from him which hath life and death in his owne hands, when the message is sent to them which raigne like *Gods*, as if he should say, Euen you which glister like Angels, whom all the world admires, and sues, and bowes too, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: First ye shall wax olde *like others*, then ye shall fall sicke *like other*, then *ye shall die like other*, then ye shall be buried *like other*, then ye shall be consumed *like other*, then ye shall be iudged *like other*,

other, euen like the Beggers which crie at your gates; one sickens, the other sickens; one dies, the other dies, one rots, the other rots, looke in the graue and shew me which was *Dines*, and which was *Lazarus*. This is some comfort to the poore, that once he shal be like the rich, one day he shall be as wealthie, as mightie, and as glorious as a King, one hower of death will make all alike: they which crowed ouer other, & looked downe vpon them like Oakes, other shall walke vpon them like worms, and they shall be gone, as if they hadde neuer beene. Where is *Alexander* that conquered all the worlde, and after sought for an other: because one woulde not satisfie him? Where is *Zerxes* which coulde not nnmber his Armie for multitude? Where is *Nemrod*, which built his nest in the Clowes? Where is *Sampson*, which slewe an Armie with the Iawe of an Asse? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? One hundred Princes of Englande are dead, and but one aliue, the rest are gone to giue account howe they ruled here when they sustained the persone of God.

Gen.11.4.
Iud.15.15.

Who would haue thought (saith Ieremie) that the enemie shoulde haue entred into Ierusalem, and spoiled that faire Citie? Yet he brake into it,

Lam.4.12.

it, and *Ierusalem* was ransackt *like other*. Who would haue thought that *Herod*, which was honoured like a God, should haue beene deuoured with wormes, & sauoured that none could abide him? Yet while hee was in his pompe like an Idol, sodainelie he was stroken and al his glorie like the snuffe of a Candell, which all men looked vpon euen nowe when it shined, and nowe it so sauors that they tread it vnderfoote, Act.12.23. Iob.12.5.

Who woulde haue thought *Iezabel* that beautifull temptation, shoulde haue beene gnawed with dogs? Yet shee was cast vnto dogs, & not an eare left to season the graue. What woulde he thinke, that had seene *Salomon* in his Roialty, & after seene him in the clay? O world vnworthie to be beloued, who hath made this proud slaughter? *Age*, *Sckeus* and *Death*, the three sumners which haue no respect of persons, made them paie the ransome themselues, and bowe to the earth from whence they came: there lie the men that were called *Gods*. How soone the flower of this world is faded? yesterdaie the tallest Cedar in *Libanus*, to daie like a broken sticke troden vnderfoote: yesterday the state liest vpon earth, to daie shrouded in earth, forsaken, forgotten, that the poorest wretch would not bee like vnto him, which yesterdaie crouched and bowed to his knees. 2.King.9. 36.

Then

Then woe to them which had the names of God, and sinnes of men, for the mighty *shal be mightilie tormented.* All their friends and subiects and seruants forsake them, because they goe to prison to trie the mercie of hell, and take what the spirites of darkenes will heape vpon them: there lie manie of the men which were called *Gods*, and thus ends the pilgrimage of Kings, Princes, & Rulers. This is our life, while we enioy it, we lose it, like the Sun which flies swifter than an Arrow, & yet no man perceiues that it moues: He which lasted nine hundred yeares, could not holde out one hower longer, and what hath he now more than a child which lived but a yeare? Where are they which founded this goodlie Citie, which possessed these faire houses, and walked these pleasaunt fieldes, which erected these stately Temples, which kneeled in these seats, which preached out of this place but thirtie yeares agoe? is not earth turned to earth, and shall not our Sunne set like theirs when the night comes? yet wee cannot beleeue that death will finde out vs, as he hath found out them: though all men *die*, yet euerie man dreames I shall scape, or at the least I shall liue till I bee olde. This is strange, men cannot thinke that God will doo againe that which hee doth dailie, or that he will deale with them,

Gen. 5. 27.

as

as he deales with other: tell one of vs that all other *shall die*, we beleeue it, tell one of vs we *shall die*, and we beleeue it sooner of all than of one, though we bee sore, though wee bee weake, though we be sicke, though wee bee elder than those whome wee followe to the ground. So they thought which lie in this mould vnder your feete as you doe. If wisedome, or riches, or fauour, could haue increased death, those which haue liued before vs would haue kept our possessions from vs, but death would take no bale, wee are all Tenants at will; and we must leaue this Corne whensoeuer the Landlord will put an other in our roome, at a yeares, at a moneths, at a weekes, at a daies, at an houres warning, or lesse: the cloathes which we were vpon our backes, the graues which are vnder our feete, the Sunne which sees ouer our heades, and the meates which go into our mouthes, doe crie vnto vs, that we shall weare, and see, and *die* like the beastes, and fowles, & fishes which now are dead in our dishes, and but euen now were liuing in the Elements. Our Fathers haue summoned vs, and wee must summon our children to the graue. Euerie thing euerie daie suffers some Eclipse, nothing standeth at a stay, but one creature cals to another, *Let vs leaue this world.* While wee play our Pageants vpon this stage of

short continuance, euerie man hath a part, some longer, and some shorter, and while the Actors are at it, sodainelie death steps vpon the stage like a hauke which separates one of the Doues from the flight, he shootes his dart, where it lights, there fals one of the Actors dead before thē, and makes al the rest agast, they muse and mourne, and burie him, and then to the sport againe: While they sing, play, and daunce, death comes againe, & strikes another, there he lies, they mourne him, and burie him as they did the former, and play againe: so one after another, till the plaiers bee vanished like the accuser which came before Christ, and Death is the last vpon the stage. so *the figure of this worlde*
Iona.2.9. *passeth away.* Many which stand heere, may lie here or elswhere within this twelue moneth. But thou thinkest, It is no I, and hee thinketh, It is not he: but he which thinkes so, commeth soonest to it. If I could make you beleeue, that ye haue but a yeare to liue, and that all which haere mee this day, shall come to the barre before this daie twelue-moneth returne againe, ye would prepare your selues to *die*, and leaue your sinnes behinde you, and depart Christians out of the Church, with a minde to do all that God wil haue you, that when the twelue moneth is ended, ye might, liue with Angels in heauen,

and

and escape that fierie lake, where the Glutton begs but a drop of water to coole the tip of his tongue, and it will not bee graunted him, lest it should ease him. But nowe wee know not whether we shall liue a weeke to an end, we will doe nothing that he bids vs, but abide the venture, and trie the market what God wil giue for sinne, so one is taken after another, and because we are not readie, we go against our will, like *Lots* wife out of *Sodom*. This is our fashion to set the best last, till we can neither forsake our sin, nor hope of mercie. Thus I haue proclamed to all Kings, Princes, Iudges, Counsellors and Magistrates, that which *Esay* foretold to one, *Set thy things in order, for thou shalt die:* Yet 15. yeeres were behind when the Prophet warned him to set al things in order. But I cānot promise you 15. yeeres, for many Princes do not raigne so long, for one that doth. That which *Esay* spake to one, God here pronounceth of all, *ye shall die*, therefore the message is sent to you, and when ye think of your *hour*, think of your *end*. These 2. notes, *that ye are Gods*, and *that ye shall die*, the holy Ghost thought enough to teach you howe to liue, and how to rule. And that wee may bee all like Gods hereafter, let vs prepare before the accompt: for none are in heauen but they that left the world, before it left them.

Gen. 19. 26.

1. Kin. 20. 1.

Therefore let vs praie that GOD would keepe vs in remembrance of his iudgements that the subtiltie of sinne neuer steale our hearts from him, but that we may count this life a respite to repent before the Iudge sit to deuide betweene the sheepe and the geates, when we shall giue account of all his instructions, corrections and benefites, euen of this seede which hath beene sowne since ye came in, howye haue receiued his worde this houre.

FINIS.

The Triall of Vanitie.

Eccles. 1.2.

Vanitie of vanities sayth the Preacher: Vanitie of vanities: All is vanitie.

THis booke begins with *All is vaanitie*, and endes with *Feare God and keepe his commaundements.* If that sentence were knit to this which *Salomon* keepeth to the end, as the hauen of rest, after the turmoyles of vanitie: it is like that which Christ sayde to *Martha: Thou art troubled about many things, but one thing is necessarie.* That which troubleth vs *Salomon* calles *Vanitie*: That which is necessarie, hee calles the *Feare of GOD*: from that, to this, should bee euerie mans pilgrimage in this worlde: wee begin at *Vanitie*, and neuer know perfectly that we are vayne, vntill wee repent with *Salomon*. Therefore this is his first greeting and lesson to all after his conuersion, to warne them that *All is Vanitie*

Eccl. 12.13

Luk. 10.40

nitie, as if God had said to him as he saide to
Exec.16.2. *Ezechiel, Cause Ierusalem to knowe her abhomi-*
nations, as though men did not knowe their
Iob.15..31. sinnes how vaine they are, as *Elphaz* saieth, *He beleeueth not that he is vain*, which makes euerie man deferre his repentance, vntill the verie houre come that sinne maketh preparation to leaue him, and then fainting he is vnwilling to depart, because he is not readie. Therefore I haue chosen this sentence, which speakes of nothing but *vanitie*, to shew how wee take the waie to miserie for the waie to happines, and turne the *day of saluation* to the *day of vanity*. Let euerie man thinke as I goe in this matter, why he should loue that which *Salomon* repented, if he think *Salomon* happier after he repented, than he was before. This verse is the summe or contentes of all this booke, and therefore *Salomon* beginnes with it, and ends with it, as if he should saie, First this is the matter which I will proue, and after, this is the matter which I haue proued, now you see whether I tolde you true, that *All is vanitie*. I may call it *Salomons Theame*, or the fardle of vanities, which when he hath bound in a bundle, he bids vs caste it into the fire: for after hee hath done with them in his last chapter and thirteenth verse as though hee would haue no more thought of them, he turnes away from them, as if hee had

had buried them & goes to another matter, saying, *Now let vs heare the end of all, Feare God, and keepe his commaundements: for this is the whole dueties of man:* as though he were exceeding glad that after so many daungers, through the rout of vanitie, yet GOD let him see the hauen of rest, and brought him to the right end, and set him vpon shoare, where hee might see his vanities, as *Moses* looked back vpon his enimies, & saw them drowned behind him. Exo.14.30

The whole narration doth shew that *Salomon* wrote this booke after his fall. When he had the experience of vanities, and seene the folly of the world, what euill comes of pleasure, and what fruite groweth of sinne, he was bold to say, *Vanitie of vanities, &c.* which he auoucheth with such protestation, as though he would iustifie it against many aduersaries: For all the world is in loue with that which he calles *vanitie*. therefore hee puts to his name in the middest of his sentence, as if hee would defend it against all commers: if any man ask, who broched this strange doctrine? *the Preacher* (saith *Salomõ*) To testifie his heartie conuersion to God, he cals himselfe a *Preacher*, in the witnes of his vnfayned repentance, as if God had said vnto him *Thou being conuerted, conuert thy brethren*, and be a *Preacher*, as thou art a *King*: 1.Pet.2.9. 12

so when wee are conuerted, wee should become Preachers vnto other, and shew some fruits of our caling, as *Salomon* left this book for a monument to all ages of his conuersiõ. Therefore they which write, that *Salomon* dyed in his sinne, and that such a famous instrument of God went to the damned, doe great wrong to the worthie King which giues them such an exsample to repent, and would correct their rash iudgement, if they considered. First, that he was the cleerest figure of Christ (except *Melchisedec*) which passed all Kings in prosperitie, and all men in wisedome. Secondly, that hee was inspi-
Psal.45.7. red by the Holy Ghost like the Prophets, to bee one of the pennes of God to write his holy word, the word of saluation, which was not fit for a reprobate, Thirdly, that GOD promised to his father, that hee would not
2. Cro.17. take his spirit and his mercie from him as he
13. did from *Saul*, nor forsake him as he did *Saul* but correct him in another sort. Fourthly, that GOD is said to loue him, therefore as
2.Sam.7.13 *Paule* concludes that *Iacob* was elected, be-
2.Sam.12. cause, God saith, *Iacob haue I loued*: So wee
Nehe.13.6 may conclude, that *Salomon* was elected,
Rom.9. because God sayth, *Salomon* haue I loued.
Gen.27. Fiftly, that in *Luke*.13.28. al the Prophets of God are said to be in heauen: and therefore *Salomon* being an holie Prophet must

be

beholden to be in heauen. To shew that hee was a holy Prophet, in 2. *Peter.* 3.2. *Pet.* calleth all the Prophets which wrote the Scripture, *Holy Prophets*. Lastly we may gather out of the seauenth Chapter of this booke, and the thirtieth verse, and out of the 5. of the *Prouerbes*, and the fourteenth verse: that *Salomon* had left his concubines and vanities before he wrote this booke. Therefore to say that the figure of Christ, the penne of the holie Scripture, the man whom God loued, the wisest man that euer was, and one of the holy Prophets died a reprobate, is presumption against the Word, impietie against God, and wrong to the dead. Although, because of his grieuous fall in Idolatrie, and vncleanesse, GOD left him in disgrace, and makes no mention of his repentance, where hee speakes of his death, that *they which stand, may take heed lest they fall*, and see how easie it is to slip, by the example of him which was wiser than they. *Salomon* being wicked and yet saued, was a figure of the Church whose sinnes are forgiuen. Thus hauing found as it were the Mine: now let vs digge for the treasure. *Vanitie of vanities, &c.* This is *Salomons* conclusion, when hee had gone through the whole world & tried all things, like a spye sent into a straunge countrie, as if he were now come home from his

1 King. 11. 4. 2 Cro. 9. 31.

1. King. 11. 4-5

1. Cor. 10. 12

his pilgrimage, they gather aboue him to inquire what he hath heard and seene abroad, and what he thinks of the world, and these things which are so loued among men, like a man in admiratiō of that which he had seen, and not able to expresse particularlie one after another, hee contracts his news into a word: you aske mee what I haue seene, and what I haue heard: *Vanitie* saith *Salomon*: & what els? *Vanity of vanities*: and what els? *All is vanitie*. This is the historie of my voyage, I haue seen nothing but *vanitie* ouer the world. Carrie this for the newes from the Preacher: *vanitie of vanities*, *All is vanitie*, as if hee should say *Vanitie*, and greater *Vanitie*, and more than *Vanitie*: so the further hee did goe, the more *Vanitie* hee did see, and the nearer he looked, the greater it seemed: till at last hee could see nothing but *vanitie*.

Eccle. 2. 11

When he was come to this, that he did see all things vaine, vpon which men set their heartes, he was moued with compassion, and could bee silent no longer, but needes hee must write to them which seeke felicitie (as he did) in transitorie things, to warne them that they seeke it not any longer in these foolish things, which haue no stabilitie nor contentation, but flie from them to *The feare of God*, which hath the promises of this life and

and the life to come. Therefore he beginnes with *All is vanitie*, as if he should say: *Loue not the world, nor the things of the world, For* I haue tryed that there is no certaintie in them. 2. Tim. 3. 8. 1. Ioh. 2. 15.

Thus hee withdraweth them, First, from the wrong way, and then sets them in the right way to happines, which he defineth at last, to *Feare God and keepe his Commaundements*. when he had gone through a thousand *vanities*, then that comes in at the ende, euen like our repentance which staies till death: So his drift is to shew that mans happinesse is not in these things which we count of, but in those which we deferre: his reason is, they are all *vanitie:* his proofe is, because there is no stabilitie in them, nor contentatiō of minde: his conclusion is, therfore contemne the world, and looke vp to Heauen from whence ye came, and whither yee shall goe. Eccl. 12. 13

This is the scope which *Salomon* aymes at, as though wee did all seeke happinesse: but we goe a wrong waie vnto it: Therefore he sounds a retyre, shewing that if wee holde on our course, and goe forwards as we haue begun, wee shall not finde happinesse, but great miserie, because we goe by *vanitie* Therefore to fright vs out of this way, hee breaks

breakes forth into an exclamation, *Vanitie of vanities, All is vanitie.*

Now, *Salomon* full of wisedome, and schooled with experience, is licensed to giue his sentence of the whole worlde. For *the spirituall man iudgeth all things*, his iudgement is so certaine, that it runnes before the Euidence, and condemnes al for *Vanitie*, before he conuince them to be vaine, whereas wee proue first and condemne after, because our words are no authorities: hee concludes firste and proues after: neuer any iudge did condemne so manie together. *Salomon* resolued all the questions of the Queene *Sheba*, yet *Salomon* neuer aunswered so many questions at once as now: for what can you enquire, but heere you haue an answere? Aske him as the Souldiers, and harlots, and Publicans asked *Iohn*, What is *sinne*? *Vanitie* sayth *Salomon*. What is *Pleasure*? *Vanitie* too. What is *Beautie*? *Vanitie* too. What is *Riches*? *Vanitie* too. What is *Honour*? *Vanitie* too. What is *Long life*? *Vanitie* too. This is the state of all thinges after the fall, all turne to *Vanitie*, This is no reproch to the thinges, but shame to him which so abused them, that all things should be called *Vanitie* for him. What a testimonie is this of him which should bee the onely seruant of God on earth, whome hee

1. Cor. 2. 15.

2. Cor. 9. 2.

Luk. 12. 14.

created

created in holines and righteousnes whom he framed to his owne Image, whom he placed in Paradise, and woulde haue raised to heauen to heare that he hath so polluted his life with euerie sinne, that now there is nothing but *Vanitie*? That is a lamentable song which will make him weepe that tunes it, if hee thinke what he saith, how his state is chaunged since *Adam* his father died. Once God said, that *all was good*, and now he saith that all is nought and vaine, as though he forbad man, that which he created for man. That is not *Salomons* meaning to debarre men from the vse of creatures: although all things changed with man, & became worse than they were: yet hee dooth heere rather shewe, that man reapes nothing but *Vanitie* out of these things, by reason of his corruption, then that the thinges themselues are vaine, if they were well vsed. For euen since the creation, *Paule* saith 1 *Tim.* 4. *That euerie creature of God is good, and nothing is to be refused, if it be receiued, or vsed with thankesgiuing, for it is sanctified by the worde of God and praier*. That is it, which maketh them profitable to vs, which because it is wanting for the most part, therfore *Salomon* saith that all are vaine to vs, not vaine of themselues, but because they are not sanctified as they should be, therefore in the 2, 24. the 3. 12. and

Gen. 1.

Rom. 8. 20.

and 22. the 5.17. the 8. and 15. he shewes a way how we may make profit of all, and reioyce in our labours and finde a lawfull pleasure in earthly things, so often he calles to the vse lest wee should erre as the Monkes and Eremits haue done before, mistaking these wordes, when he saith that *All is Vanity*, they haue forsaken all companie, & gouernement and office and trade, and got themselues into the wildernes amongst beasts, to liue in quiet and silence, saying, that men could not liue in the world, and please God, because *All is vanitie*: so while they counted all things vaine, they became vaine themselus, and left those blessings which *Salomon* inioyed after his knowledge, more than he did before. Therefore it is vaine man which *Salomon* reproueth, which is not onelie called *Vanitie*, but *lighter thā Vanitie*, If he did not things vainely, nothing should bee vaine in the worlde, whereas now by thuse we may se sometime as great *vanitie* in the best things, as in the worst: For are not many vaine in their knowledge, vaine in their pollicies, vaine in their learning, as other are vaine in their ignorance? Was not the wisedom of *Achitophel* a vaine thing? The swiftnes of *Hazael* a vaine thing? The strength of *Goliah* a vaine thing? The treasures of *Nabuchadnezzer* a vaine thing? The honour of *Aoman* a vaine thing?

Psal 62.9.

The

The beautie of *Absolom* a vaine thing? The knowledge of the *Scribes* a vaine thing? The deuotion of the *Pharisies* a vaine thing. And so is the learning of all those a vaine thing, that doo no good with it, but either it lies vnder a bushell and mouldes, or else it prattles like *Tertullus* alwaies against *Paul*: striuing to make warre betweene them which loue dearer than any brethren. Act. 24. 5.

By this you may see that *vanitie* is bolde when she breaks into houses and Churches and Pallaces, and sometime *vanitie* may come to infect, where *Trueth* may not come to reproue: Is it not high time then to sounde this Alarum againe, *Vanitie of vanities &c.*

If we could heare how vehementlie, and howe pittifullie *Salomon* pronounced this outrie, happilie it would moue vs a little, to heare how hee did exclame of his owne life, and condemned himselfe, as it were by the sounde of a Trumpet that all might heare: For we are all by nature such deafe Adders, that whether the Prophets come piping, or mourning, or crying, they goe away from vs againe thourning like *Ieremie*, *we would haue cured Babel; but she would not be cured*. Nay, *the Citie of Ieruſalem would not* (saith our Sauiour Christ) when hee wept for his Israelites, Iere. 51. 9.

There-

Therefore, *Salomon* ſpeakes thrice, like a Cryer, *Vanitie of vanities:* as the mother which would faine make her ſonne to heare, ſhe doubles and trebles her wordes: *What my ſonne*, and *what the ſonne of my wombe*, and
Pro.31.1. *what the ſonne of my deſires?* So when GOD would ſtirre vs vp to heare, he crieth thrice to the earth and ſaith, *Earth, earth, earth,*
Iere.22.29. *heare the word of the Lord:* ſo when *Salomon* would diſſwade from the companie of the wicked: reade *Prouerbs* 4.14. how often he repeates the charge: *Enter not into the way of the wicked, walke not in it, auoid it, goe not by it, turne from it, and paſſe by*, as though hee would neuer haue done, or as though wee woulde neuer heare. So Chriſt when hee taught *Peter* what was his duetie, rehearſed it thrice: *Feede: Feede: Feede.* *Ioſeph* ſhew-
Ioh.21.16. eth the reaſon of theſe repetitions, when hee
Gen.41.32. telles *Pharaoh* why his dreame was doubled, becauſe the matter was important and certaine. Therefore when *Salomon* repeates this ſaying ſo often, he calles for audience, as though hee had ſome waighty and great matter to vtter. Such a point of wiſedome it is for euerie man to knowe that *All is vanitie*, if wee direct not things to their right end, as when the Holy Ghoſt would ſignifie that God is all holie, he repeated thrice, *holie, holie, holie:*
Eſay.6. So when hee ſhoulde ſhewe

that

that man is al vaine thrise he repeateth *vanitie*, to shew how hardlie man beleeues that he is *vaine*: therefore he brings in three assemblies, as it were three witnesses to proone it. All agree vppon the same words, but that the last is more plaine, and saieth that *All is vanitie*: that is, that man is not onely changed and become vaine: but for the vanitie, of man, as the Apostle saieth, *The creature is subiect to vanitie, and hath not the glory and dignitie which they should haue, for the sinne of man.* A spirituall eie doth see some vanitie or other in euery thing, as appeareth betwixt Christ and his Disciples at *Ierusalem*. They gazed vppon the building of the Temple as a braue thing, and would haue Christ to behold it with them: but he did see that it was but *vanitie*, and therefore saide: *Verily thrise the things that ye looke vpon*: as if he should say: How vaine are you to gaze vppon this? If Christ thought the beauty of his Temple a vaine thing, & not worth the sight, which yet was beautified and built by his owne prescription: how should *Salomon* expresse all the *vanitie* of the world, to which all men haue added more and more since the beginning? Therefore as if he wanted wordes to expresse it, as hee did see it, hee breakes foorth into an exclamation, and repeates the same often, *Vanitie of vanities*: as if hee

Iob.15.31.

Rom.8.20

Luk.21.5.

Mat.24.1 Iohn.21.5.

should say I cānot speak how vain the world is, but vaine it is, and very vaine, and nought but vaine, speaking as if hee had the feeling and sense of it, as though the worlde stoode naked before him, and it grieued him to see, he cuts his words in chiding maner, & makes short riddance, as if it irked him to speake all that he knewe; therefore that which hee speakes he speakes roundly, that if they read no more; but sleepe all the Sermon after: yet the first sentence shall strike a sting into their heartes, and leaue a sounde behinde to waken them when they are gone, as manie (you know) remember this sentence, which remember no sentence in all his booke beside? Who hath not heard *Vanitie of vanities, &c.* Though fewe haue conceiued it? This is the phrase of Scripture when the holy Ghost would commende the song of *Salomon* aboue all other songs, hee calles it *the song of songes*, so called in the *Hebrewe* and mentioned 1. *King.* 4. 32. When he would exalt the heauenly king aboue all, hee calles him *the King of kings*, so when he would note a greate *vanitie*, and yet a greater, and a greater than that, which is the greatest of all, he calles it *Vanitie of vanities*, as when we would note a great foole, we will say a foole of fooles, a sin of sins, a seruant of seruantes. These are scornefull names to the worlde, and

and homelie titles, to giue our pleasures, to call them *Vanitie of vanities*, and againe *Vanitie of vanities*, and yet againe *Vanitie*, as though wee woulde prouoke them to fall out with vs like a man which sharpens his enemie with taunts, when he woulde egge him to fight. Hee might haue mollified his tearmes, before hee condemned the worlde thrise, but the worlde is no changling that *Salomon* shoulde change his iudgement, but vaine it was, vaine it is, and vaine it will bee, and therefore a thrise vaine worlde hee may call it: First, *Vanity*, straight *Vanitie of vanities*, and sodainelie *All is vanitie* What a transcendent is this? as though it increased while he spake, so fast groweth this weede to worse and worse, like the Image which appeared to *Nabuchadnezzar*, the first part was of Golde, the second of Siluer, the third of Brasse the fourth of Iron, the fifth of clay, so by many changes the world growes worse and worse, and all they which follow it. When a man begins to like of pleasure, & opens the doore to one *vanitie* which hee loues, straight as many vanities flock to him, as *Salomon* had Concubines, till *the Temple of God* be like *a den of theeues*. Therefore when *Salomon* beheld such a pluralitie, and Totquot of Vanities, like Surges comming one vppon another in pleates and in folds,

Dan. 2.

1. Kin. 11. 3

foldes, he ſpake as though he would ſhewe vs *Vanity* hatching vanities, *Vanity of Vanities, all is Vanity*. The firſt ſaying dooth paſſe without let, but the laſt rubs and ſinks not into the heartes of men ſo eaſilie as it is ſpoken. Me thinkes I heare ſome diſpute for *Baal*, and bid *Salomon* ſtay before he come to *All is Vanity*. It may bee that ſinne is *vanity*, and pleaſure is *vanitie*: but ſhall we condemne all for ſinne and pleaſure? What ſay you to Beautie which is natures dowrie, and cheareth the eie, as ſweete meate dooth the taſte? Beautie is like a faire picture, take away the colour and there is nothing left. Beautie in deede is but a colour and a temptation, the colour fadeth, and the temptation ſnareth. But what ſaie you to Riches which make men Lordes ouer the reſt, and allow them to goe braue, and lie ſoft & fare daintilie, and haue what they liſt? Riches are like painted grapes, which looke as though they would ſatisfie a man, but doo not ſlake his hunger, nor quench his thirſt. Riches in deede do make a man couet more, and get enuie, and keepe the minde in care. But what ſay you to Honour, which ſets a man a loft, and makes the knee bowe, & the tongue ſooth and the heade ſtand bare, as though they were other kinde of creatures aboue them?

Honour

Honour is like a King in a play: when his part is done, his ornamentes are taken from him, and hee which helde the base to him is as good as hee. Honour in deed may commaund all but life: hee makes a faire shewe now but when death comes, all is one.

But what say you to profound Knowledge in deepe mysteries, which makes men sought vnto, and called deepe Clarkes, and great Doctours? Knowledge is like the Letters which *Vriah* caried against himselfe: so Knowledge draweth a greater iudgement, and oftentimes condemnes the bearer. 2. Sam. 11

Knowledge without Vertue, leaues a man without excuse, and is a witnes against him, because hee vnderstandes what is good, and will not doe it. Yet there is another darling of account behinde: what say you to Long life, which causeth a man to see his *childrens children*, and makes him reuerent before the people? Long life is like a long night, when a man cannot sleepe: so Age is wearisome with sicknes, and striues with it selfe because it cannot walke, nor talke, nor heare, nor see, nor taste, nor sleepe, as it was wont: therefore wisheth often the night were gone, that the paine were past. Indeede hee that sees many daies, sees many miseries: and therefore what is not vayne in life, sith life it selfe is vayne? Shewe mee the light which will not darken, Psal. 128.

shewe mee the flowre which will not fade, shewe me the fruite which will not corrupt, shewe mee the garment which will not weare, shewe mee the beauty which will not wither, shewe mee the strength which will not weaken, shewe mee the time which wil not passe, and I will reclaime that *All is vanitie*? but if all things vanish, then all things are vaine, yet this will not goe for truth, before men haue smarted for the triall. Some
Pro.11.12. Pro.14.9. are so vaine that they count nothing *vanitie*, but that which is vainer than the rest delightes them most. for there is as it were a common weale of vaine persones, and hee which can bee vaineſt, is like a King of the
Pro.28.4. rest. Some are of this Minde, that they thinke *all is vanitie* but that which they loue, and therefore they call them vaine, and curious, and phantasticall, which speake against their vanities, and say that it is necessarie to bee vaine, for they cannot liue vnlesse they deceiue, they cannot please vnles they flatter, they cannot bee beleeued vnles they sweare they cannot bee esteemed vnles they roist, as *Demetrius* thought that he should beg vn-
Act.19.24. lesse he might sell Images. There is another sort like the buier in *Pro.* 20. which sayth. *It is naught, it is naught: but when hee is gone apart hee boasteth.* So they will say of the worlde, *It is naught, It is naught*, before men

and

and sweare that *all is vanitie*, but when they are gone apart, they reconcile themselues vnto it and kisse it, and promise to be vaine still, but they cannot abide to be counted vaine, the vaineſt man that is. This shewes that the folly of the worlde is so open and shamefull, that her loues must needes condemne her. You shall heare them say often times: It is a vaine world, a wicked world, a naughty world; yet they will not forsake it to die, like dastard souldiers, who raile against the enemy, but dare not fight against him. *All is vanitie*, but this is *vanitie of vanities*, that men will follow that which they condemn. But this is that euery sinner might condemne himselfe: for the conscience must iudge first and then God, as our Sauiour saieth: *Out of thine owne mouth*, and so *out of thine own heart I will condemne thee, naughty seruaunt*, Shewing that the wicked condemne themselues before they are condemned of God. These are the worldes fooles, which care not what is their end, so that their way be pleasant. 1. Ioh. 3. 20

Oh that here were a full ende or conclusion of *Vanities*, but beholde, a greater *Vanity* is behinde: for our Religion is *Vanity*, like the Scribes and Pharisies, as *Mathew* saieth in the 23. Chapter, and 27. verse, hauing a bare *shew of holines*, as he saieth: Mat. 23. 27

he could call it but a *shew of holines*, & scarce that: our *vanity is vanity*, but our *holines is* but *a shew of holines*, not worthie to be called *holines* but like *holines*: yet the most part haue not so much as the *shew of holinesse*, as the Pharisies had, but are vaine in shew, inside and outside too. Thus wee finde nothing yet but *Vanitie*. I cannot leade you from one vnto another, to shew you the seuerall vanities of euery person, or euery thing, because *Salomon* saith, *All is vanitie*. How many sins then haue we to condemne vs, whose vanities are sprinkeled in euery thing? Which haue not onely so many vanities as there be things, bet many vanities in euery thing. As in our fare, how many vanities be there, which make vs rise sometime sicke, sometimes sleepy, sometime drunke? Yet are there more *Vanities*: in our sportes, our laughing, and swearing, and iesting, and scoffing, and dallying, and playing with the Scriptures, which oftentimes leaues such a sting behinde, that we had rather haue lost our sport, than feele the worme that gnaws vs for it. And yet there bee more vanities in our apparell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, 24. orders to the 3. and 4. degree, as though our apparell were apparelled, vntill the woman be not worth so much as her attire, that if we would see *Vanitie* her

selfe

selfe how she would goe if she did weare apparell, she would euen goe like our women: for she could not goe, nor speake, nor looke vainer. Who dooth not know that these are vanities, and that they might leaue them, if they would? But that ye might see there is a heart within vainer than the apparel is without. Therefore when these *vanities* are worn out, they will haue new, and still new, til all be spent vpon *vanitie*, and then they begin like the Prodigall childe to see how vaine they were, when they haue bought Wisedome with sorrow. What would *Salomon* say, if he should see how *Vanitie* is growen since his time, what a hight she is mounted, what a traine followes her, that their is no Prince in the world hath so many attendants as *Vanitie*? She was but an Impe then, but now she is a mother, and who can number her sonnes and daughters? the child is vaine in plaing, the mother vaine in dandling; the father vaine in giuing, the Courtier vaine in spending, the souldier vaine in boasting, the suter vaine in striuing, the trauailer vaine in talking, the merchant vaine in swearing, the gentleman vaine in building, the husbandman vaine in carking, the old man vaine in coueting, the Seruingman vaine in soothing, the youngman vaine in sporting, the Papist vaine in superstition, the protestant vaine in con- Luk. 15. 12

conuerſation. Euery vanitie is ſo pleaſant to one or other, that they cannot miſſe one. So ſhe gads by Sea & by land, and ſtill moe diſciples flock vnto her of gamſters, & ſweaters and players, and tiplers, and hackſters, and
Gen.8. 30. Courtiers, as thicke as the flies of *Ægipt*, which buzzed in their eares, and their eyes, and their necks before, and behinde, that a man cannot ſet his foote but vpon *Vanitie*.
Gen.7. 27. As the waters couered the earth, when but eight perſons were ſaued: ſo *vanitie* hath couered it againe, a worſe deluge than the firſt, becauſe it hath not ſuffered eight perſons to eſcape, but euery man is tainted with ſome *vanitie* or other, which God ſeeing in that place and Citie which ſhould be beſt in the world, (that all men in the citie were vaine)
Eſa.24. 10. calles it *the Citie of vanitie*: So wee may ſay the world of *vanitie*, becauſe ſhe hath an intereſt in euery perſon of it, ſhee ſits vpon the earth like a Serpent, and hatcheth all the ſinnes which ye ſee amongſt men. As full as Heauen is of bliſſe, ſo the worlde is fraught with *vanitie*, Court, Citie & Countrey, whither doth not *vanitie* goe, but to Heauen?
Luk.10.40 Seeing then that *vanitie* is ſo extolled amongeſt men, *Salomon* giues his ſentence, that *all is vanitie*. Chriſt like a Mediator concludes vpon it that *there is but one thing neceſſarie*: therefore let our ſentence be like

theirs

theirs: For ſure, if we had *Salomons* repentance, we ſhould ſee ſuch an image of *vanity* before vs, as would make vs crie againe and againe as often as *Salomon*: *Vanitie of vanities, vanitie of vanities, and all is vanitie*. What a ſweet ſentence is this from a King, who may liue as they liſt by authoritie, to ſay, that *all is vanitie*? Oh, that we might heare Kinges ſpeake ſo againe: for it is a ſpeech which had neede of ſome to countenance it, for none are counted vaine now but they that ſpeake againſt *vanitie*. Then *Salomon* cried it, but now we muſt whiſper it. You may ſee how times are changed: Once this was ſounde diuinitie, now it is flat railing: to ſay that *all is vanitie*, is euen the vpſhot of a diſturber. If ye aske the Athieſt or Epicure, or theſe rogiſh plaiers, what is a diſturber? you ſhall ſe that they wil make *Salomon* one, becauſe he ſpeaketh againſt *vanitie*: for this is their definition, hee which will not allowe men to prophane the Saboth but faith, that Cardes & dice, & ſtage plaies, & Mai-games & May poales, & May fooles, and Morris-dauncers are *vanity*, is a pratler, a diſturber, and an Arch-puſtan, by the lawe which the Iewes had to kil Chriſt. The reaſon is, becauſe men cannot abide to be controlled of their pleaſures. Therefore they hold it as an offence, to ſpeake againſt their ſports, or their cuſtoms, Iohn. 19. 7. Prou. 13. 1.

or

or their follies, or their pleasures, or their titles, or their toyes: and they which woulde not be counted precise in these times, must take heede that they goe not so farre as *Salomon* to tearme all *Vanitie*. But they must say, that the vanities of great men are necessarie recreations, & the vanities of the people are meanes to make vnitie. Greater bookes are written to maintayne this than *Salomon* made to refute it, so they haue made their wit and their learning *Vanitie*, and are vayne in Printe. But they that would knowe nowe of what standing such precise reprooues are, and howe ancient this reproofe is, may see heere, that if this bee a crime to call *Vanitie*, *Vanitie*: the wisest man that euer was before Christ was herein criminate, not when hee strayed, but when hee repented, in his best minde (when he became like a Preacher) he preached this first *Vanitie* of *vanities, all is vanitie*: yet manie had rather trie it with *Salomon*, then beleeue it of *Salomon*: and while they are wondring with him, some are taken out of their way, and cut short of the time which they set to repent: from others God
3. king. 17. 13. taketh away his grace, so they neuer returne because their guide is gone. This the holie Ghost pointed at, when he saith, *They followed vanitie, & became vayne*, shewing that the things wee followe, will make vs like themselues,

ſelues, and lead vs whether they belong, to heauen or hell. In *Rom.* 8. 19. *vanitie* is put for *deſtruction*, but it is neuer put for *ſaluation*. If other creatures are ſubiect to a kinde of deſtruction for the ſinne of man, as *Paul* ſheweth, what deſtruction ſhall light vpon man for his owne ſinne? Therefore let our ſentence runne with *Salomon*, *Vanitie of vanities, all is vanitie*. Wee coulde affoord the worlde better wordes and fairer titles, than *Vanitie of vanities*: but call it what we will, *Salomon* ſhewes what it is, and what we will ſay in the end when we haue tried it, then *Vanitie of vanities*: yet it is comfort of comforts, glory of glories, and life of liues. But as *Laban* ſhewed himſelfe at parting: ſo at parting you ſhall ſee how it will ſerue you. They ſeeme pleaſant *vanities*, and honeſt *vanities*, and profitable *vanities*: but *Dauid* cals them *deceiptfull vanities*, *Ionas* comes after & cals them *lying vanities*, that is, which promiſe pleaſure, and profite, and all, but deceiue all, when they ſhould performe. They play *Laban* which gaue *Leah* for *Rachel*. If they be *lying vanities* and *deceiptfull vanities*, then are they wofull & miſerable *vanities*. Therefore, if we be not come to *Salomons* concluſion, to thinke that *All is vanitie*, it is becauſe our owne *vanitie* will not ſuffer vs to ſee the *vanitie* of other things. When we haue proued

Gen. 31.

Pſal. 31. 6.

Iona. 2. 8.

ued like *Salomon*, as fast as euery man groweth in knowledge, and experience, so hee beginnes to crie *vanitie*, and after *Vanitie of vanities*, and at last, *All is vanitie*: so we contemne not all at once, but one sin after another, one pleasure after another, till at last we count *All is vanitie*, and then we are come home with *Salomon* and may be Preachers vnto other. Thus I haue shewed vnto you as it were a limme of vanitie, you may looke about you and see the whole bodie: for if she be any where in this land, this is her pontifical seat, where she is neuer non-resident now I will leaue you to examine these sayings, whether all things haue not beene in vaine vnto you yet. If they haue been vaine to you and yet are good in their owne nature, then think how vaine you are who haue turned so many good things to *vanitie*. Yet to set you in the way before I ende, I will answer them which aske, if *All things be vanitie*: As *Salomon* saith, *Tell vs what we should choose, that we be not vaine?* Christ saith, that *one thing is necessarie*. Is *Salomon* contrary to Christ? No, therefore one thing *Salomon* excepts too, *to feare God & keepe his commandements*. Therefore if all be vaine but this, let the Tempter take thee vp againe, and shewe thee the Kingdomes of the world, when he saith, *All these will I giue thee*, thou maist say, All these

Luk.10.

Math.4.

I con-

I contemne, for all is vaine.

What then? *Turne away my eies* (saith the Prophet Dauid) *and my eares, & my heart too from vanitie.* Trie and proue thou no longer, for *Salomon* hath proued for thee, it is better to beleeue him than trie with him. Therefore now it remaineth that as they brought forth their vaine bookes after *Pauls* preaching, & cast them into the fire: so ye should cast out all your vanities this day, and sacrifice them to God, for they haue been your Idols, therefore burie them as *Iacob* did the Idols, that neuer man saw them after. And as God gaue *Iob* other children, so they will giue you other pleasures, feare not that your ioyes will goe away with your vanities, as many thinke they shall neuer bee merry againe, if they should be cõuerted to religion. But as *Dauid* daunced before the Arke as merily as *Herodias* daunced before the King: so knowe vndoubtedlie that the righteous findemore ioy in goodnes, than euer the wicked found in filthines. *Nay* (saith *Dauid*) *more than they can finde in riches or honours, when their wheate and wine abound.* As *a horse is a vaine thing to saue a man*: so all these things are too vaine to make a man happie. I appeale to your selues, if ye haue tried the pleasures of *vanitie* alreadie, (as I knowe ye haue) whether yee may readilie say with Saint *Paule*, what

Psal.119.

Act.19.19.

Gen.35.4.

2.Sam.6.14

Psal 4.7.
Psal 33.17.

What profit haue we of these things wherof we are ashamed? no profit but shame and griefe, and guilt, & a dreadful expectation of iudgement: As *Salomon* cals folly *the inheritance of follie*, so *vanitie* is the inheritance of *Vanitie*. Ten times *Laban* changed *Iacobs* wages, but ten thousand times mine hath changed your wages, and deceiued you with other successe than you looked for like *Shebna* which built his Sepulchre in one Countrey, and was buried in the other: and yet how many changes are behinde you knowe not, for if you did you woulde make inquisition now and banish them at first, for whensoeuer ye goe about to cast them out, they will say still like the Diuels, that *thou tormentest them before the time*. It seemes that manie are touched with compassion of this, & therfore repriue their vanities, and slack the execution, as though they were afraid to offend the Diuell: euen we perhaps are in the trace of *vanitie*, hunting with *Salomon* to finde that which we loue, and finde it not because we seeke it out of the way. What is the remedy, *so runne*, saith *Paul*, *that ye may obtaine*, you haue tried the euil way to happines, now try the good way, and then that which yee loue nowe, shall not onely seeme *vaine*, but *Vanitie of Vanities*: that ye wil marualle how ye could loue them so long, and would not bee

Pro 14.18.

Esay. 22.

Mat. 8. 29

1 Cor. 9. 24

in

in that dotage of thē again for all the world. Vntill these earthlie things seeme *vaine*, no heauenlie things shal seeme precious, therefore lose no more time, the daie comes when *Vanitie of vanities* shall be turned to miserie of miseries, and *All is vanitie*, to *All is miserie*. There is a certain place called *Hel*, where God keepes generall Sessions, there *Iustice* shall sit to examine *vanity*, who hath embraced her and who hath forsaken her God, and he which made his pleasure of sinne, so soone as he heares this doome, *Depart from me yee cursed*, shall goe downe by a blacke waie with many a sigh and sob, from God, from the Angels, from the Saints, from ioie, from glory, from blisse with the fiends of hell, to sup in the Pallace of darkenes with the Princes of horror, at the table of vengeance, in the chaire of calamitie, with *the crowne of death vpon his head*: and which tempted him to sinne, shall plague him for sinning, vntil he crie like *Cain*, *My punishment is greater than I can beare*: for all the griefes, and feares, and cares, and troubles, which fed vppon him while he liued shall meete in an houre, and exceede them so farre, that he suffers for all, and maruaile how any torment can bee left for other. What faith or feare haue they, that go dauncing & leaping to this fire, as it were to a banquet, like a foole which runneth to

the stocks? How happie were it for men as we liue in these daies, if there were no iudgment at all? What will we answere when he
1. Sam. 11. 26. which made *Salomon* to write this, shall aske why we would not beleeue it? what shall we say when he which came from his kingdom to bring vs vnto it, demaunds why we did turne *the day of saluation* vnto *the daie of vanitie?* if ye cannot excuse it here, how will ye defend it there? we were borne in *vanitie*, and we liue in *vanitie*, but wee would not die in *vanitie*, because no man lookes for any good of his sinnes after he is past this world, therefore let vs remember that wither the vaine men are gone, thither vaine men shall goe. There be not two endes for sinners, but one: what a wofull bargaine will it seeme then to remember that thou didst sell thy soule for vanitie? If any thing wil reclaime vs, this wil be a terrour in our heartes, to thinke that we shall giue account vnto him, which will
1. Sam. 13. 15. measure to vs as much misefie as wee haue taken *vanitie*, therefore as *Abner* saide to *Ioab*, *knowest thou not that it will be bitternes in the latter ende?* So let euery man consider with himselfe, though his vanities be sweet now, yet they will bee bitter in the ende: As *Ammon* after hee had fulfilled his lust, did hate *Thamar* (which defied her) more than he loued her before, so when the sporte

is

is past, and Death lookes vs in the face, wee shall hate our vanities more, than wee loue them nowe. All this doth conclude that our Sauiour said to *Martha*, *but one thing is necessarie*. Which God graunt we may choose for his sonne Iesus Christ, and then we haue learned this lesson. Luk.10.40.

FINIS.

The Ladder of Peace.

Reioyce euermore, pray continually, in al things giue thankes.

WHen I ſpake laſt of theſe words, I ſhewed you how the Apoſtle commẽdeth vnto vs three vertues, of greater price than the three preſents which the Wiſemen brought vnto Chriſt: the firſt is, *Reioice euermore*, the ſecond is, *pray continually*, the third, *in all things giue thanks*. Al three are of one laſt, for we muſt *reioice continually* becauſe he ſaith, *reioice euermore*, and we muſt *pray continually*, becauſe he ſaith *pray continually*, and we muſt *giue thankes continually* becauſe he ſaith, *in all things giue thanks*. Theſe are the three things which one ſaith, Al men doo, and no man doth, becauſe euerie man doth them, and ſcarce one doth them as hee ſhould. Therefore the Apoſtle to ſhewe vs, how we ſhold doo them wel, doth put *continually* vnto them, as though continuance were the perfection of al vertues. I choſe this ſcripture for a conſolation to them which are afflicted

afflicted in conſcience, which is commonly the diſeaſe of the innocenteſt ſoule: for they thinke that they doo wel to mourne *continually*, and *Paul* ſaith, *Reioice continually*: and therefore I will ſpeake a little more of theſe wordes than I did before. If you marke it, it may well be called, *The Ladder of Peace:* for it ſtands vpon three ſteps, and euery ſtep is a ſtep from trouble to peace, from ſorrow to ioy, for hee which can *Reioyce*, is paſt his griefe: & he which can *pray*, is paſſing from his griefe, & he which can *giue thankes*, hath obtained his deſire. A man cannot *reioyce* & mourne, a man cannot *pray* and deſpaire, a man cannot *giue thankes*, and bee offended, therefore keepe ſtill vpon one of theſe three ſteps, and you ſhall neuer ſorrow too much. If thou canſt not reioyce as if thy payn were paſt, then *giue thankes*, becauſe thy payne, is profitable: if thou canſt not thinke that thy payne is worth *thankes*, then *pray* that thou maiſt haue patience to beare it: and it is vnpoſſible that in *praing* or *thanking* or *reioying*, that any griefe ſhould want patience enough to beare it. But when you forget to *reioyce in the Lord*, then you begin to muſe, and after to feare, and after to diſtruſt, and at laſt to deſpayre, and then euery thought ſeemes to be a ſinne againſt the holy Ghoſt. How many ſinnes doth the afflicted conſci-

ence recorde against it selfe, repenting for breaking this commaundement, and that commaundement, and neuer repenteth for breaking this commaundement, *reioice euermore.*

It is not an indifferent thing to *reioice* or not to *reioice*, but wee are commaunded to *reioice*, to shewe that wee breake a commandement if we *reioice* not. Oh what a comfort is this when the comforter himselfe shal cõmaund vs to *reioice*? God was wont to say, *repent* and not *reioice* because men *reioice* too much, but heere God commaundeth to *reioice*, as though some men did not *reioice* enough.

Therefore you must vnderstand to whom
Psa. 149. he speaketh. In 149. *Psal.* 5. It is said, *Let the Saints be glad*, not let the wicked be glad, and
Esai. 40.1. in *Esaiah* 40.1. He saith, *Comfort my people*, not comfort mine enemies, shewing to whõ this commandement of *Paul* is sent *reioice euermore*, it is not in this as Christ saieth *that which I say vnto you I say vnto all*, but that
Pro. 31.9. which I say vnto you I say not vnto all. *Giue wine* (saith *Salomon*) *vnto him that is sorrowfull, that he may forget his griefe*: So giue comfort vnto him which is penitent that he may forget his feare. *Salomon* saith fiue times that
Eccle. 2.24 *this is the portion of man vnder the sun, to receiue the gifts of God with thankefulnes and to re-*

reioyce in them, hee which would haue vs *holy as he is holy*, would haue vs *ioyfull* as he is *ioyfull*, he which would haue vs do his will vpon earth, As the Angels doo it in heauen, would haue vs *reioyce* vpon earth as the Angels *reioyce* in heauen, he which hath ordained vs to the Kingdome of Saints, would haue vs *reioyce* that we haue such a Kingdom to receiue? Leuit. 19.2 1.Pet.1.16

Therefore he saith to his Disciples, *Reioice that your names are written in the booke of life*, as *Boaz* said vnto *Ruth*, *goe not out of this field to gleane in any other fielde, for here thou shalt haue enough*, so hee would not haue vs goe from this comfort vnto any other comfort, for here we shall haue enough: the spirite of God is called *the Comforter*, because we should haue comfort in it, *I will send you the Comforter* sayth Christ, to shew that they which haue the spirit haue comfort too, and they which resiste comfort resiste the spirit, therefore the sonne of GOD is called *the Consolation of Israel*, to shew that hee bringeth Consolation with him, and that ioye is where Christ is, as light is where the Sunne is. Luk.10.20. Ruth.2.8. Ioh.14.16. Luk.2.25.

Therefore the chiefest ioy is called *the ioy of the holy Ghost*, to shewe that they haue the cheifest ioye, which haue the holie Ghost, therefore the greatest peace is called Rom.14.17

Phil.4.7. *the peace of conscience*, to shew that they haue the greatest peace, which haue a good conscience: therefore the faithfull are said, to be Esai.61.3. *annointed with the oyle of ioy*, as though ioie were in their countenance: therefore they are said to be *cloathed with the garment of gladnes*, as though gladnes did compasse them like a garment: therefore *Paul* (in all his Epistles) doth ioyne *grace* & *peace* together, & shew that *the peace of God* doth follow them which haue *the grace of God*. It is not in vaine that the holy Ghost when he named *Barnabas*, interpreted his name too, because it signifieth *the sonne of consolation*: as though he delighted in such men as were *the sonnes of consolation*. *Comfort one another* saith *Paul*: How shall we comfort one another without comfort? Therefore *Paul* saith, *GOD comforteth vs, that we may be able to comfort other by the comfort whereby we our selues are comforted of God*: shewing, that we cannot comfort other, vnlesse wee be comfortable our selues: and therefore that we may performe this duitie, we are bound to nourish comfort in our selues. *Paul* saith, *I am full of comfort*: who then can say, I am full of sorrow, but he must contrarie *Paul*? As the bodie may not offend the soule, so the soule may not iniure the body, because it is the bodies keeper: but a pensiue man doth iniure the body, and the soule

Rom.1.17. 1.Cor.1.3. 2.Cor.1.2. Gal.1.3. Eph.1.2. Col.1.2. 2.Thes.1.1 Tit.1.4. Philem.3. Act.4.39. 1.The.4.18 1.Cor.14. 2.Cor.7.4.

soule too, for *Salomon* saith, *A sound spirit will beare his infirmities, but a wounded spirit who can beare?* As if he should say, The heart must be kept couragious, and strong, & liuely like an instrument which is tuned to tune all the rest, or els euery griefe wil make thee impatient. In *Deut.* 30.9. it is said that God *reioiceth to doe vs good*, & therefore in the 28. of *Deut.* the *Iewes* are reproued, because they reioyced not in the seruice of God. As he loueth *a cheerefull giuer*, so hee loueth a cheerefull seruer, and a cheerefull preather, and a cheereful hearer, and a cheereful worshipper: and therefore *Dauid* saith, *Let vs sing heartely vnto the Lord*, shewing as it were the tune which delighteth Gods eares. If you would knowe with what tune ye should sing vnto God, *Dauid* saith *Heartelie*, that is, you must *giue heartelie*, you must *loue heartely*, you must *obey heartelie*, you must *pray heartelie*: and when you do all thinges *heartely*, then you shall doo all things *cheerfully*. Pro. 18.14. Psal. 95.1.

Therefore now I may say vnto them which resist comfort, and nourish griefe, as the Prophet saith, *Who hath required these thinges of you?* God dooth require no sorrowe but the sorrow for sin, no feare but the feare to sin, no care but the care to please him, nay hee hath forbidden all other care: and therefore *Peter* saith, *Cast your care vppon him*. As though God Isa. 1.12. 1. Pet. 5.7.

God did not allow vs to care, he sent his Apostle with this charge, *Cast your care vpon him*, As we doo cast our sinnes vpon Christ, so we must cast our cares vpon him: for God hath commanded vs to labour, but not to care, because care hindereth our labour, like the *Samaritanes*, which seemed to helpe the *Iewes* to build the Temple & hindered them to build the Temple: so care, and sorrow, & thought seeme to helpe vs in our labours, & our studies, & our praiers, and our strife, but in deede they hinder vs, for they take al the time from that which we should do, & disable vs to do it: and therefore, when care commeth to vs, we shall answere it as Christ said vnto Sathan, *Auoide Sathan*, auoide care for euery care which is not of God, is of Sathan, and we may not beare that which God commaundeth vs to cast vpon him. Shall I hang my ioy, and my faith, and my hope, because I haue sinned, as *Iudas* hanged himself? The Scripture saith not, Let him which hath stolne despaire of mercie, but *Let him which hath stolne steale no more*, and it is enough. As we are taught to discerne of *spirites* & of *doctrines*: so we must discerne of cares and sorrowes: for when *Paul* saith, *There is a repentance not to be repented of*: Hee sheweth that there is a repentance to be repented of, that is, a repentance which is a sin like the teares

Ezra 9.2.

Mat. 4.

Ioh. 4 1.

2 Cor. 7.10

of

of *Esau*, which wept not for his sins, but for his patrimony. When wee sorrowe for any thing but sinne, as *Esau* did, then our sorrow is murmuring: and when wee sorrow more for sinne then wee should as some doe: then our sorrow is distrust, which hurteth vs more than the thing which wee sorrow for: For, *The sorrowe of the heart* (saith *Salomon*) *is the consuming of the bones*: not onely the consuming of the soft flesh, but the consuming of the hard bones, that is, it will pull down the strongest man that is: and he which interteineth it, shall quickly say with *Naomi: Call me no more beautifull, but bitter.* Call mee no more strong, but weak, for it wil change him like a sickness: therefore as Christ refused the vineger & would not drinke it when he had tasted it: So let no man drinke of sorrow before he taste it: But if anie thing eat thee vp, let the zeale of Gods house eat thee vp: for thy charge is not to get thy liuing with the care of thy minde, but with *the sweate of thy browes*. Now) as *Iames* saith) *Resist the Diuel, & hee will flie from you:* So resist sorowe, and it will flie from you. This is all the care, and all the feare, and all the repentance, which euer I could find in the Scripture. Therefore let vs pray God euery day to tourne all our ioy into the ioy of the Holy Ghost, and all our peace into the peace of conscience, and all our

Gen. 25.33
Ge. 27.34
Pro. 17.22.
Ruth. 1.10
Psal. 69.6
Gen. 3.19.
Iames. 4.7.

our sorrow into the sorrow for sinne, and all our feare into the feare to sinne, that so wee may sorrow & *reioyce* together, feare & hope together: that is, haue one eie to the Law to keepe vs from presumption, and another eie to the Gospel to keepe vs from despaine, and then this comfort is sent to vs, *Reioice euermore*, or els we haue nothing to doo with it.

2.Kin.3.15. It followeth: *Pray continually*. *As Elisha* would not prophecie vntill the Musitian came, and while the Musitian played *Elisha* prophecied: so when the heart reioyceth in God, then it is fittest to cal vppon God, and therefore *Paul* putteth *reioice* before *pray*, like the Musitian which played before *Elisha* prophecied. After *Reioyce continually*, hee biddeth vs *Pray continually*: shewing that it must be such a *reioycing cõtinually*, that wee may *pray continually too*, or els he doeth not allow vs to *reioyce*. How can these two ioyne together, *Pray and Reioyce*. Some if they shoulde *pray* cannot *reioyce* for their hearres: Nay their hartes are sicke vntil their prayers be done, although they praye not themselues, but heare another praye for them, this is the difference betweene the reioycing of the wicked, and the reioycing of the godly. The comfort of the wicked, is like a compound medicine made of many mixtures:

mixtures: for there must be piping and daunsing, and leaping, and feasting, and dallying, at there game, or else they cannot be merry. But the comfort of the faithfull is like a light in the aire, which shines when no matter is seene: So the godlie reioyce when no cause is seene: if they doo but thinke vppon God, they reioice straight. If there bee but a praier, and a thankefulnes, and a meditation, there are instrumentes inough for them, and they can bee as merry as birdes in May. The reason of it is this, as Christ said: *I haue another meate which you knowe not of*, so the godlie haue another ioy which the worlde knoweth not of: of this ioy, a man may *reioice continually*. And therefore *Salomon* saieth, *A good conscience is a continuall feast*, that is, a continuall ioy. But of the wickeds ioy hee saith, *In laughter their hearte is sorrowfull*: that is, their laughter is sorrowe: as if hee should say: the wicked neuer reioice in deed but counterfait ioy, as they counterfait vertue. Thus *Paul* ioineth, *Reioyce continuallie* with *Praie continually*, as if hee shoulde say: by this thou shalt knowe whether thou *reioice* well, if thou canst *pray* too: that is, if thy *reioicing* moone thee to *praier*, as the ioy of the Angels makes them praise GOD and sing, *Holy, Holy, Holy*, vnto him. This is according to that in the 5. of *Iames*: *If any*

Iohn. 4. 32.

Pro. 15. 15.

Iam. 5. 13.

man

man bee merry let him sing Psalmes: marke how *Iames* ioyneth mirth & Psalmes, as *Paul* ioineth *Reioicing* and *praying*, all this doth conclude, that as we should do Gods *Will in earth as it is done in heauen*, so we shoulde *reioice* in earth as they *reioyce* in heauen, and then this ioy is a signe of another ioy, but if we cannot *reioice* in *praying*, how shall wee *reioice* in suffering. I am now in a large field, where I might shewe you to whome wee should *pray*, and the cause why wee shoulde *pray*, and the things which we shoulde pray for, and the Mediator which we shoulde *pray* by, and the affections which wee shoulde bring to *praier*, but I will keepe my selfe within my Text, which saieth no more but *pray continually*. First wee are commaunded to *pray*, and then we are commanded to *pray continually*, of all our dueties this is our one-ly duetie, which is giuen to none but GOD according to that, *him onelie shalt thou serue*: Such an excellent thing is praier, that it is offred to none but to him which *Salomon* calleth *Excellent*.

Luk. 1 1. 2.

Mat. 4. 10.

Secondlie, it is such a pleasant thing, that *Paul* ioineth *Pray continually*, with *Reioice continually*, to shewe that no man hath such ioy as he which is often talking with GOD by *Praier*, as if hee shoulde say, if thou haue the skill to *pray continually*, it will make

Pro. 26. 10

thee

thee *reioice continually*, for in the companie of GOD is nothing but ioy and gladnes of heart.

Thirdlie, it is such a necessarie thing that Christ calleth his temple *the house of praier*, to shewe that as we tell in our shops, and as we buy in the market, and as wee eate in our Parlours, and as we sleepe in our Chambers, and as we walke in our Galleries, so we should *pray* in the Temple, which is such a necessarie Trade for men, that GOD built a house for it and called it *the house of Prayer*, as though *Praier* brought GOD and vs to dwell continuallie in one house together.

Further hee hath made a day for it in euery weeke, as though hee woulde binde vs to *Pray*: and because wee can not *Praye* before we be sanctified, therefore he set downe an order for vs to obserue and keepe, which is this, that before euery Sabboth he appointed another day beside, in which we shoulde prouide our selues to sanctifie and prepare vs that we might *Praie* in so effectuall manner as we ought.

Fourthlie, if we indeuour our selues to liue vprightlie and in the feare of GOD, according to the precise rule of his commandements, we shall find it such a heauenly life that it will make vs like the Angels which

are

are in Heauen, for when we reade, God speaketh to vs, because we reade his worde: But when we *pray*, wee speake to God, because we commence our suite to him: and so *prayer* makes vs like the Angels which are alwaies singing to God. Nowe if the campanie of wise men can so change one, that in a shorte time he representeth their speeches & qualities: how will their nature and their maners alter, which are still talking with God, like the beloued Disciple which leaned on Christes bosome?

Ioh 21. 20.

Fifthlie, it is such a sweete thing aboue other things that we do for God, that in *Reue.* 7. the *Prayers of the Saints* are called *incense*, because when they ascend to Heauen, God seemes to smell a sweet sauour like *incense*.

Sixtly, it is such a profitable thing, that it doth more good than almes: for with mine almes, I helpe but three or foure: but with my *prayer* I helpe thousandes. *Prayer* is the rich-mans almes as well as the poore mans. For *Pharaoh* begged for *prayers* as well as *Lazarus* begged for croms.

Lastlie, it is so victorious and powerfull, that it ouercommeth God himselfe which ouercommeth all things. For if we will ouercome our Lord as *Iacob* did, we must ouercome him with *prayer*. This God sheweth when he saith to *Ieremiah*: *Pray not for this people*

Gen. 32. 28.

Ier. 11. 14.

people: Shewing that the *praier* of the righteous is of such force and power, that God is faine to forbid them to *pray* when hee would not graunt, lest he should be ouercome. This Christ sheweth againe, when hee resembleth his father to the deaffe Iudge, and his suppliants to the importunate woman which cried vpon him, and made him hearken to her, as if she had compelled him. Therefore one compareth *praier* vnto *Sampsons* haire: As all *Sampsons* strength lay in his haire, so all our strength lieth in *praier*. I haue read of many which write, that they did learn more by *praying* than they could by reading. And I haue heard some saie, that they haue done that by *praier*, which they could not doe by counsell. In the 17. of *Exodus*, we reade that the Iewes preuailed more by *praier*, than they could by fight. Therefore one saith: that he which can pray can do all things, because hee can ouercome God which helpeth him to do al things. And he which can ouercome God, can ouercome the diuell too, which hindereth all things.

Luk.18.2.3

Iud.16.17.

Who euer fell into heresie, or into Apostasie, or into despaire, before hee fell from *praier*, the preseruatiue of the soule? *If thou hadst been heere,* (saith *Martha*) *my brother had not died:* So if *praier* had beene heere, these euils had not happened.

Mat.17.18

This is the *Holie water* which driueth awaie vncleane ſpirites, as Chriſt ſheweth when he ſpeaketh of the Diuell which is not
Mat.6.13 caſt out but by *faſting and praier*. This is the *Croſſe* which ſaueth vs from euill, as Chriſt ſheweth when hee teacheth vs to *praie*, as it is written in the 11. Chapter of *Luke, Deliuer vs from euill*. This is the oyle which healeth our ſickneſſe, as *Iames* ſheweth in his fifth Chapter, verſe 15. when hee ſaith, *The praier of faith ſhall ſaue the ſicke*. It hath ſuch a hand in all thinges, that it is like the ſanctifier of euery thing. It bleſſeth our thoughts and bleſſeth our ſpeeches, and bleſſeth our actions. As *Abraham* bleſſed his ſeruaunt before hee wente from him: ſo *prayer* bleſ-
Gen.24. ſeth our workes before they goe from vs. Whatſoeuer thou doeſt before thou haue bleſſed it with *praier*, thou haſte no promiſe that it ſhall proſper nor doe good becauſe hee which ſhould bleſſe it is not made a counſell to it. Therefore we ſhoulde not preſume to vſe anie of Gods giftes, or anie of Gods graces without *prayer*, leſt that which is good, doe not good but hurt vnto vs.

For this cauſe S. *Paule* in the 14. to the
Act.10.36. *Romanes* and the ſixth verſe, teacheth vs to
38. *pray* before wee eate. For this cauſe *Paule prayed* before hee iournied. For this cauſe

Eliab

Eliah praied before hee ſacrificed, as it appeareth in 1. *King.* 18.36.

For this cauſe the Iſraelites *praied* before they fought: and for this cauſe we *pray* before we preach. It is a good thing to preach, and yet you ſee wee doe not preſume to preach before we *pray*, becauſe *Paule planteth, and Apollo watereth, but* GOD *giueth the increaſe*. Euen ſo, wee ſhould not preſume to giue Almes, nor to giue counſell, nor to giue helpe before wee haue *praied* that it may doe good. Nay, wee ſhoulde not preſume to exerciſe our faith, nor our repentance, nor our obedience without *praier*, becauſe there is no faith ſo perfect, but it had neede of *Prayer* to ſtrngthen it. 1 Cor. 3. 6

Alſo, there is no loue ſo perfect, but it had neede of *praier* to confirme it. There is no repentaunce ſo perfect, but it had neede of *prayer* to continue it. There is no obedience ſo perfect, but it had neede of *praier* to direct it. Therefore hee dooth ſinne which preſumeth to doe anie good worke without *praier*, becauſe hee ſeemes to doe it by his owne power, for that he craueth not aſſiſtance from GOD which giueth power to faith to bring forth works, as well as he doth to trees to bring foorth fruites, or to Phiſicke to bring forth health. Therefore no ver-

tue hath done so much as *praier* hath done: For all vertues haue had their power from *prayer*: and threfore one saieth, that *prayer* hath done as manie exploites, as all vertues beside.

The Apostle *Paule* in the 11. to the *Hebrewes* saith, that *by faith Noah did this*, and *Abraham did this*, and *Dauid did this*, and *Enoch did this*, but did their faith anie thing without *praier*? For their faith was strengthened by *praier*: and therefore the Disciples praied Christ to strengthen their faith.

Luk.17.5. By *praier*, *Eliah* made the clowdes to fall.
1.King.18. 14 By *prayer*, *Iosua* made the Sunne to stande
Iash.10.12. still. By *praier*, *Elisha* raised the dead to life.
23 By *praier*, *Moses* made the enemies to flie.
1 King.4. By *praier*, *Salomon* obtained wisedome. So
33.34.35. that as *Paule* in the first to *Timothie*, and
Exo.16.11 fourth Chapter saieth of godlinesse: *Godlinesse is profitable to all thinges*: So I may saie
1 Kin.3.12. of *prayer*: *Prayer* is profitable to all things.

Gen.8.9. The Doue coulde finde no rest for the soale of her foote, vntill shee returned to the Arke: So the sinner when hee can flye no longer, nor suffer anie longer, nor helpe himselfe anie longer: at last he turneth to
Nū.15.11. *praier*, which is like the Citie of refuge, where no enemie, where no aduersitie, and where no temptation hath power to hurte him.

Lastly,

Laſtly, as *prayer* is excellent in reſpect of GOD, to whome onely it is offered, ſo it is excellent in reſpect of the godlie, who onely offer it: For as *Paule* ſaieth of Faith in the ſecond to the *Theſſalonians*: *All men haue not faith*: So I may ſay of *prayer*, all men haue not the gift of *prayer*, and therefore *Zachariah* ſpeaketh of *a ſpirit of prayer*. And when wee pray, *Paule* ſayeth, *That the ſpirite helpeth our infirmities & prayeth in vs*, as though there were a peculiar ſpirite for *prayer*, and none could *praye* but they which had that ſpirit. Zac. 12. 10. Rom. 8. 26.

I haue knowne many wicked men *heare*, and I haue knowne many wicked men *ſtudie*: and I haue knowen many wicked men *faſt*: and I haue knowne many wicked men *preach*, and I haue knowne many wicked men *counſell*: but I did neuer knowe any wicked man that could *pray* well: nor any that could *praye* well, liue wickedly. This *Peter* prooueth in his firſt Epiſtle: and fourth Chapter, when hee ſayth, *Bee ſober and watchfull in prayer*: ſhewing that all cannot *pray*, but they which are *ſober* and *watchfull*.

This *Peter* the Apoſtle prooueth againe in his firſt Epiſtle, and third Chapter, when hee exhorteth the huſband and wife to loue one another, leſt their *prayers* be interupted,

shewing that sinne dooth hinder our *Prayer*: and that a man cannot *pray* heartilie when wrath or malice, or lust doth carrie his mind away.

This *Paule* witnesseth agayne when hee sayth, *Howe shoulde they call vpon him in whom they haue not beleeued?* shewing, that none can *pray* but they which haue fayth: and that is a signe that the Spirite is within, if he can *pray* and therefore one sayth: so long as God doth not take away thy *praying*, he hath not taken away his mercie. Seeing then that *prayer* is such a sacrifice, as is offered to none but GOD: and none can offer it but they which haue faith, and loue, and repentance, to bring it to him: As *Aaron* did not stande before the Lorde before hee was washed: so let no man call vppon GOD before hee be sanctifyed. For as *Isaac* did first taste *Iacobs* meate, and then blessed him when hee liked his offering: so God will haue an offering which pleaseth him before he giue the blessing which pleaseth vs. Therefore as *Iacob* charged his sonnes when they went vnto *Ioseph: Take the best fruites of the land and giue vnto him:* So I aduise my selfe and you, when we go to GOD, let vs take the best fruites of our hearts and giue vnto him: that is, not the shewe of repentance, but repentance in deede.

Exo.29.4.

Gen.27.25

Gen.43.11

As

As *Abraham* left his Asses at the foote of the hill when hee went to sacrifice: so when wee goe to *praie*, wee must leaue our passions and affections, and lustes behinde, lest they trouble vs, like the fowles which hindered *Abraham* in his sacrifice. And when our *prayers* doe please GOD, as *Iacobs* meate did please his father, then GOD will heare our *prayers*, and blesse vs as his father blessed him.

Now, to informe vs what *prayer* delighteth GOD, the Apostle *Paule* in his first Epistle to the *Corinthians*, and the fourth verse, sheweth that hee had the minde of Christ, teacheth vs *to pray continually*. This hee expoundeth in the seconde Epistle to the *Thessalonians*, the third Chapter, and the thirteenth verse, when he saith, *Be not wearie of well doing*. Therefore, if you doe well when you pray, you must not be wearie of *praying*.

The like saying is in the twelfth Chapter to the *Romans*, where it is said, *Continue in praier*. The like saying is in the first Chapter to the *Romans*, where it is sayde, *Pray at all tymes*. The like saying also is in the eighteenth Chapter of Saint *Luke*, where it is saide, *Praye alwaies and bee not faint*. Wee are not commaunded to *preach continuallie*, nor yet to *heare continually*,

nor to *faſt continually*: nor to *Watch continually*: nor to *giue continually*: but wee are commaunded to *pray continually*: as though *praier* were more needefull than all the reſt. Wee want continuallie, and wee are tempted continuallie, and we ſinne continuallie, and therefore we had neede to *pray* to GOD *continually*, that GOD woulde ſupply our wants, and forgiue our ſinnes, and preuent our temptations.

To ſhewe that wee ſhoulde *pray* dailie, Chriſt teacheth vs in the eleuenth Chapter of S. *Luke*, to ſaie, *Giue vs this date our daily breade*, this day wee aske no more but *our daily breade*: and if wee liue till the morrowe, then we aske no more but *our dailie bread:* ſo the worde *dailie*, dooth teach vs to *pray dailie*: for there is great reaſon, that they which haue continually neede of God, ſhoulde *pray continually* vnto him. But as ſome aunſwered Chriſt, as it appeareth in Saint *Iohns* Goſpell: *Who is able to doe this?* So you will ſay vnto mee, Who is able to *pray continually?*

Saint *Paule* in his twelft chapter to the *Romãs*, teacheth vs a reaſonable ſeruice of God. Heere hee ſeemes to enioyne vs an vnreaſonable ſeruice of Ghd: For who did euer *pray continually?* Or if we ſhould *pray continually*, when ſhould we *heare*, or *Preach*? or when

ſhould

should wee *studie*, or when should we *worke*, so one seruice seemes to hinder all seruices: but indeede it doth further all seruices, and therefore we are commanded to *praie continuallie*, because wee can doo nothing without *Praier*. But if you imagine that this commandement is broken if your lips be not alwaies going, which was the herisie of the *Messalians*, or if you dwell not alwaies in the Church like the golden candlestickes, then you are out of *Pauls* minde, for *Paul* did not *praie continually* with his lips, and therefore he doth not meane a *lip-prayer*: neither did *Paul* liue daie and night in the Temple, and therefore hee doth not meane a *Church-praier*: and further it seemes that the Iewes were not appointed to *praie* at all times, for they had set times of *praier*, and therefore we reade how *Peter* and *Iohn* went vp to the Temple at the time of *praier*, therefore to *praie continuallie*, is to lift vp our harts continually vnto God, & to *praie* in our thought, as *Moses* did, though wee open not our lips, and so wee may *praie continuallie*. As when a good man is to answer before the persecutor, a thought *praieth* in his hart that he may answer wisely: when he is to giue *Almes*, a thought praieth in his heart that it may doo good, when he is to giue *counsell*, a thought *praier* in his heart that it may prosper: when he

Act. 3. 1.

he is to *heare* a Sermon, a thought *prayeth* in his heart, that he may be edified, and sanctified by it. Thus we may *pray* and *heare*, *praie* and *speake*, *pray* and *eat*, *praie* & *studie*, *praie* and *worke* together, as the Iewes built and fought together, and therefore *praying* seems a harder thing than it is, for if it had beene irksome for anie to *pray*, *Paule* would not haue ioyned *praying* & *reioycing* together. It is not hard which a man may do & *reioyce* too. If a man loue entirly, he hath no such delight as to talke often and to conferre dailie with him who he loueth, for by this his loue is increased, and his ioy is doubled, but the seldomer we commune together by little and little our affections abate, til at last we become strange one to the other, as though we had neuer beene acquainted: Euen so our affections and familiaritie doth grow toward *God*, by often *praying* vnto him, and when wee leaue of to *praie*, then our affections drawe from him, and his affections from vs, therefore wee read how often the good men were wont to *praie*. In times past *Daniel* saith that *hee prayed thrise a daye*: *Dauid* saith that *hee praied seauen times a daie*: It is sayed that *Cornelius prayed continually*: It is said that the Disciples *praied continually*: & in the first to the *Romaines*, *Paul* which teacheth vs here to *praie without ceasing* saith, that he himselfe

Nehe.47.

Dan.6.10. Psal.119. 164

Rom.2.

praied

prayed without ceasing. As Iacob woulde not let the Angel go before he had blessed him: so a Christian should not let God rest before he *heare* him: This is the state that a Christiã should striue to, and neuer thinke that hee is sound at the heart till all his thoughtes bee a kinde of *prayer*. Now if wee should examine our selues whether wee *Pray* as we should, as *Paul* teacheth vs to examine our selues whether we beleeue as we should: I am of opinion, that there is no such want in this land as the wãt of *prayer*, for it is neglected as though it were neuer commaunded, as if there were no God to worship, or as if we had no neede of him. In the Papists time none were called Beads-men, that is, men which were bound to *pray* but the poore men: as though none were bounde to *pray* but poore men: but nowe the world goeth as though neither rich nor poore were bounde to *pray*: one would thinke that our deliuerance out of Aegypt, that our victorie against the *Spaniards*, that the weather which threatneth sicknes, that the dearth which threatneth famine, should make vs *pray*, and yet it doth not, for where is the person which praieth now more thã he did before. Some are like *the foole which saith in his heart there is no God*: for they *pray* neuer, though *Paul* say, *Pray euer*. *Caine* was reiected for offering an vnworthie sacrifice:

1. Cor. 11. 28.

Psal. 14. 1.

Gen. 5.

What

What shal be to them which offer no sacrifice at all? Some are like *Exorcists*, which cannot admire but in a circle, so they cannot *praie* but in the church, and then they *praie* when they should *heare*. Some are like the
Iudg. 12.8. *Ephramites*, which can pronounce euerie word but that which they should, so they neuer want wordes but when they speake to God. It is straunge to thinke how liuely they are to euerie thing els, and howe dead they are to *praie*, as many come to Sermons and neuer marke what the Preacher saith vntil he come to this, *To whome be all praise, power, and dominion for euer*: so many *praie* and neuer marke what they say vntil they come to this, *Giue vs this day our dailie bread.*: Doost thou thinke that God doth marke that *praier* which thou doost not marke thy selfe? Some come to God as if they did fetch fire, a spurt and away like a messenger which is gone before he haue his answeare. If God wil take a *Pater-noster* of them and heare them for that so it is, for they neuer made any other praier in their liues, but euen as a child saith Grace so they say *Our Father:* put them out of that and they cannot praie a word, no more than
Num. 3.4. the child can make a grace if he be put out of his owne. Some are like *Nadab* and *Abihu*, which neuer looke with what fire their sacrifice is kindled, so they neuer respect with what

what motion their *praier* is kindled, whether it bee from the ſpirite or from the fleſh: but ſometime they *praie* of malice for reuenge: ſometime of gredines for riches: ſomtime of luſt for pleaſure. Now as no ſacrifice was accepted with God but that which was kindled with the fire which came downe from Heauen: ſo no *praier* is accepted with God, but that which is kindled with ſome motion from Heauen. Their *praier* neuer aſcendeth to Heauen: for *Abels* heart made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing when they ſhoulde call for another, ſo they *praie* for one thing when they ſhoulde *praie* for another: when they called for ſtones, they brought them timber: when they called for timber, they brought them ſtones: ſo when they call for health, God ſendes them ſicknes: when they call for reſt, God ſendes them trouble: when they cal for riches, God ſendes them wants: when they call for honor God ſendes them ſhame: when they call for eaſe, God ſendes them a yoke: For it is a iuſt thing with GOD, that they which do one thing for another, ſhould receiue one thing for another. Some are like the prodigall ſonne which *praied* but vntill he had gotten his patrimonie, and then he forſooke his father which gaue it him: ſo they *praie* no longer

Leuit. 3. 5.

Gen. 4. 4.

Gen. 11. 13.

Luk. 15. 12.

ger but vntill they haue that which they would haue, and then they flie from God as he did from his father, and liue like swine in another Conntrie till extremitie and penury send them home again. These are the Beadsmen of our age, and these are the *praiers* which wee offer to him which made heauen and earth. Wouldest thou regarde his sute, which shoulde intreate thee so contemptuouslie as thou intreatest God? let vs consider how that *praier* should obtaine remission of sinne which is sinne it selfe. *Paul* saith, *Let al*
2 Tim.2.19 *which call vpon the name of the Lorde, departe from iniquitie*, as if hee should say, the Lord will heare none which praie vnto him, but
Pro.28.9 them which *depart from iniquitie*: *Salomon* saith, *the praier of the wicked is an abhomination*: if his beast worke be an abhomination, what are his worst deedes? And the sinner himselfe? Therefore hee aduiseth, *Prepare thy heart before thou goe into the Temple, lest*
Eccle.18.9 *thou offer the Sacrifice of fooles*: as if he should say, as hee which offereth a present vnto a Prince which the Prince likes not, is a foole for his paines. This is the cause saith one why God doth not heare our *praiers* as he did our Fathers, because wee *pray* not with such humilitie and perseuerance as they did. Many touched Christ, but one drewe vertue out of him, so manie *praie* vnto Christe but fewe

drawe

draw comfort from him.

Now if you will knowe what *praier* is accepted with God, *Iames* ſaith, *The praier of the iuſt auaileth much if it bee feruent*, hee ſaith not that the praier of the wicked auaileth anie thing though it bee neuer ſo feruent, but the perſon muſt be *iuſt*, & the *praier* muſt bee *feruent* too, by this thou knoweſt then whether thy *praier* bee accepted with God. As God ſent downe fire from heauen to conſume *Eliah* his Sacrifice, becauſe it pleaſed him, ſo he will ſend downe a kind of ioy, and lightnes vpon thy heart which ſhall kindle thee within, as the fire kindled *Eliahs* Sacrifice and ſende them awaie with ſuch a ioie, like a Sutor which commeth from the Prince when his petition is graunted, this is the ende of euerie *praier* which is made in Faith, as Chriſt anſwered the Centurian, *Be it vnto thee as thou beleeueſt*, So thy hearte ſhall aunſwere thee, *Be it vnto thee as thou beleeueſt*. When we begin to *praie*, we are going from the Diuell, and when we ende our praier we are come to God: At firſt manie temptations will hinder thee, but with earneſtnes thou ſhalt driue them away. Then *Make no haſte* as *Salomon* ſaith, *to get out of the kinges preſence*: For the Lord and thy *praier* are met together in heauen, like Chriſt and the woman at *Iacobs well*,

Iames. 5.6

1 Kin. 18.38

Gen. 15.17

Iohn. 4.

Seeing

Seeing then that *praier* is such an excellent thing that it is giuen to none but to him which is called *Excellent:* & such a pleasant thing that *Paul* ioyneth *Pray continually*, with *Reioyce continually*: and such a heauenlie thing that it makes vs like the Angels, which are in Heauen: and such a necessarie thing, that God built a house for it, and made a daie for it: and such a holy thing that none but the holie can deale with it: and such a strong thing that it ouercommeth GOD, which ouercommeth all: How is it then, that our Fathers spent so much time in *praier*, and we make no account of it? Haue we nothing to *praie* for as well as they? Nay they *praied* for nothing, but wee had neede to *praie* for the like. The Turkes and Idolaters *praie* to them which cannot heare, but he which saith *I will heare*, hath not so many Supplications to him as Noble-men. What will we giue God, if we will not afford him *thanks*? What will we doe for him, if we wil not *praise* him? *If thou be wise (saith Salomon) thou art wise vnto thy selfe*, so if we doo *praie*, we do *praie* for our selues. Shall the birds sing vnto God, and not they for whome hee created birdes? What a foole is he which will fight and trauaile, and watch for himselfe, and wil not speake for himselfe? If GOD had required such costlie Sacrifices of vs, as hee did of the Iewes,

Iewes, it is to be feared, that hee ſhall not be ſerued at all, for we are ſuch *Gergeſites*, that we would not part from our beaſts to Sacrifice to him. Therefore let vs not ſay, God wil not *heare*, but let vs ſay, we doe not aske, for God is redier to giue than we to aske: therefore let vs pray that our neglect of *prayer* may be forgiuen.

FINIS.

The betraying of Christ.

Matth. 27. 1. 2. 3. 4.

When the morning was come, all the chiefe Priestes, and the Elders of the people tooke counsaile against Iesus to put him to death:

And led him away bound, and deliuered him vnto Pontius Pilate the Gouernour:

Then when Iudas which betrayed him saw that hee was condemned, he repented himselfe and brought againe the thirtie peeces of siluer to the chiefe Priests and Elders:

Saying, I haue sinned betraying the innocent blood: but they said, what is that to vs? see thou to it.

THE last time you heard how a Publican receiued Christ now you shall heare howe an Apostle betraieth Christ: But first, heere is set downe what the Priests and the Elders did against Christ, of whom it is said, *When the morning was come, all the chiefe Priests and the Elders of the people*

ple tooke counsaile against Iesus to put him to death. 2. And led him awaie bound, and deliuered him vnto Pontius Pilate the gouernour. The Priests were Ecclesiasticall persons, and the Elders were ciuill Magistrates: so they which shoulde haue stoode most for Christ, stoode most against him. *Marke* putteth in the Scribes too, & *Luke* putteth in the whole multitude, as if he should say, The Priests & the Scribes, and the Pharisies, and the Elders and the people. Hee which stood for all had all against him. Heere is fulfilled that which was prophesied in the second Psalme, *They banded themselues against the Lord, & against his annointed.* But why did they band themselues against the Lorde, or against his annointed? What was their desire of him? To haue his goods? nay, hee had none for himselfe, but they were richer than he: To haue his libertie? Nay, that would not suffice them, for they had bound him before: To bring the people into dislike of him? Nay, that would not serue them, for they had done so alreadie, vntill euen his Disciples were fled from him. What would they haue then? his bloud? yea *they tooke counsaile* (saith *Matheue*) *to put him to death*: They had the Diuels minde which is not satisfied but with death, and how doe they continue it? Hee saith, *They tooke counsaile about it.*

Mark.15.1 Luk.22.66 Psal.2.2

Exod.1.10 When *Pharaoh* did most foolishlie, hee said, come *Let vs worke wiselie*. So when they did worst, then they seeme to doe it in best maner, for they will not sinne without counsaile: a wise counsaile to consult of murther, like the Papists counsels when they giue licence for treason. They may be fitlier said to take armes, then to take counsell. For Christ saith before, that they came with swords & Mat.16.25 staues to take him. *Dauid* speaks of a malignant Church, that is a Church of malicious persons, such a Church was this, for they called themselues the Church, and went about to kill the head of the Church. In the beginning of the night Christ instituted the Sacrament, and consulted how to saue them, and at midnight they instituted their treason and consulted how to destroy him. The time which they chose, and the Iudge which they chose, are specially to be noted, the time, *In the morning, &c.*

This therefore is not to be expounded of the beginning of their counsell, but of the end of their counsell: for they tooke counsell in the night and executed it in the morning. When they agreed to goe vnto Pilate it was night, but when they brought him to Pilate it was morning. But mark how vniustly they handled him before they brought him to the Iudge. They should haue done nothing against

against him before he came to his iudgment: but they did all against him except condemning him, and crucifying him, before they came to the Iudge. For all that is spoken before of examining him, and mocking him, and reuiling him, and buffeting him, & spitting in his face, was done before they came to the Iudge, which shewes that they were euen angry that they could not kil him without the Iudge too.

All this was done in the night, and therefore Christ saide to his Disciples in the Euening: *This night all of you shall bee offended for mee:* Shewing that all these things should be done in the night. Mat. 26. 31.

Therefore Saint *Marke* saith, that *Peter* and *Iames* and *Iohn* were a sleepe, when *Iuda* and his companions came against him, which sheweth that it was the time of sleep: and in the one and fiftieth verse, hee sayth, that a yong man ran after with a linnen garment vpon his bare bodie: which sheweth that hee hearing a tumult and an vprore to grow in the night, ran forth of dores in great hast without his clothes, as they doe in a fire (to see what was doone) and it is added that they stroue to take him, and that hee was fayne to slippe of his Linnen and runne away from them naked, as *Ioseph* did when hee left his Cloake with his light Mistresse,

when he slipt from her, which sheweth how voyde of shame and modestie they were to offer such violence to a straunger, that hee coulde scarse scape their handes naked, although they had nothing against him. This I note to shew that their conspiracie against Christ was a night worke, like them which hate the light because they doe euill. It was not their woont to sit in counsayle in the night but in the day. It would haue troubled them to watch so long for a good cause: but it was fit that the worke of darkenes shoulde be done in darknes, & therefore Christ saith, *This is the houre of darkenesse*: the houre of
Luk.22.53. darkenes, and the power of darknes, and the worke of darknes met together. When they should rest. malice would not suffer them to rest, but they became like Owles which watch in the night and cannot sleepe. Heere
Pro.4.36. was fulfilled *Salomons* saying, *They cannot sleepe before they haue done euill*, so eagre wee are vpon reuenge more than anie thing else. They say that hee cannot stay which rideth vpon the Diuell: for malice draweth him, and furie spurres him. Therefore *Zacheus* went not so hastely to receiue Christ, as his enemies hast to destroy him. Nay rather I may say, to destroy themselues.

For as they prayed at Christes death, so it came vpon them. They sayd, *his bloud be vp-*

pon

on, vs and vpon our children, so his bloud is vpon them and vpon their children, which haue beene Vagabonds ouer the earth euer since and haue no countrey of their owne: for if they be curſed which do the Lords buſines negligently, they muſt be curſed too which doe the Diuels buſines diligently. If men were ſo haſtie in executing Iuſtice, as they were in executing malice, ſo many mē ſhould not be vndone by ſutes of Lawe: for in one day they could apprehend, & accuſe, and examine, and condemne, and execute him which was Innocent: but hee which is iuſt cānot be quit in one Terme nor two: nay if he haue right in a yeare, it is counted quick diſpatch, & he is glad that he met with ſuch a ſpeedie Lawyer. Mat. 27. 29. Iere. 16.

How then when they take a bad cauſe in hand, and prolong it too, which keeps their Clients in ſuſpence from day to day, and from weeke to weeke, in great charge and ſinne together. I woulde to GOD that ſome did not ſit in counſaile againſt good Chriſtiās, as theſe Prieſts did againſt Chriſt, but GOD in his mercie dooth dailie confounde and bring to nothing the accurſed counſailes of the wicked Antichriſt, and all his rebellious confederates. So when the wicked tooke counſaile together, wickedneſſe was the ende of their counſayles:

for there is nothing worse to the vngodlie than to meete together: for before they meete, their wickednes is a little hid like the poyson in a *Serpent*: but when they meete together, one setteth on another, and the poyson breakes forth into vile speeches, and detestable workes, and vngodly practises, as we see in Tauernes and such like assemblies as this.

For now they are met together they haue conspired amongst themselues to accuse vnto the Gouernour the most innocent man in the world, as if he were the worst man liuing, they abused him, and mocked him, and reuiled him, and buffeted him, before they brought him to the Gouernor. which sheweth that they would haue killed him too, if they durst without the Gouernor, but sin is craftie, and therefore they obserue the order of lawe, and forme of iudgement, lest they should be take in the snare which they made for him.

First, because *Pilate* had the authoritie ouer iudgements of death, and not they: Therefore they are inforced to seeke vnto his iudgement seate to saue themselues from blame, and to be deliuered out of trouble, if they did vsurpe any thing vpon the Magistrates Office.

Then because they might not runne vnto the

the gouernour before day without ſuſpition of tumult, they ſtaide vntill it was morning: but ſo ſoone as they coulde come, they came poſt haſt, for the Sunne did no ſooner peepe, but euen at the verie breake of day, they were all redie to flocke vnto the Iudge againſt him.

This they did without knowledge: but God directed euery thing vnto a right end. For it was meete that the Sonne of GOD ſhoulde bee cleered in a ſolemne manner, by an earthly Iudge, to ſhewe how wee ſhalbe cleered by the heauenly Iudge: and therefore, as it appeareth in the ſeauen and twentieth Chapter, and foure and twentieth verſe of Saint *Mathewes* Goſpell, *Pilate* ſaide: that *he found no euill in him* before he gaue ſentence againſt him, which ſheweth that he died not for his owne ſinnes but for our ſinnes, and therefore though they went to the Iudge to ſaue themſelues from blame, yet God ſent them to the Iudge, that his worde might be fullfilled.

Laſtly, this *Pilate* was a Roman gouernour, which ruled for *Ceſar*, as *Zacheus* was a *Romane* collectour which gathered for *Ceſar*: For at that time the *Romanes* had brought much of the worlde vnto their ſubiection: as ſince that time, they haue brought much of the worlde vnto Idolatrie: and

and therefore God would haue his ſonne to be iudged by the Romane policie, and to be condemned by a Romane Iudge, and to be ſlaine with a Roman death, as it were ioyning the Iewes and the Romans in impietie together, to ſhewe, that theſe two Nations ſhoulde be the odiouſt people vnto him in all the worlde, and how his ſeruaunts ſhould be crucified there, where hee was crucified himſelfe: for as the Romanes then did crucifie Chriſt vpon a Croſſe, ſo they crucifie him nowe vpon their Altars, and reſemble
Rom.12. the Dragon, which when he could not preuaile againſt *Michaell* himſelfe, then hee fought againſt the woman and her ſeed, that is, the Church and her children, which are ſlaine in *Rome*, as the Prophets were in *Ieruſalem*. Thus *Rome* began with the head, and ends with the members. So much of the Prieſts and the Scribes, and the Phariſies, and the Elders & *Pilate*, what they did
2.Sam.15. againſt Chriſt, of whome was fullfilled *Da-*
31. *uids* prayer: *Lord turne the counſell of Achitophell vnto follie:* So their counſell was turned vnto follie. For as *Paul* reuiued when he was ſtoned, ſo Chriſt roſe again when he was buried, to ſhewe, that there is no counſell againſt God, and therefore let all our counſels be for God.

Now we come to *Iudas* to aggreuate this tragicall

tragicall counsell. The Euangelist annexeth vnto it, the desperate end of the cursedst man that euer was. Three things are speciallie noted of this Traitor: his death, the cause of his death, & the confession which hee made before his death. His death in the fift verse: *Hee went and hanged himself:* The cause of his death in the 3. verse: *For that hee had betrayed his Lord, & now did see him condemned & had no ioy of the money which was giuen vnto him for his Treason.* His confession in the thirde verse: *I haue sinned betraying innocent bloude.* I will speake of euerie worde as they lie for your memorie. Therefore, first of his Treason. When *Iudas* the traytor: before hee was called *Iudas* the Apostle: Now he is called *Iudas* the traitor, to distingish him from other of that name, lest anie of his name shoulde be defamed for him, a brand is set in his forehead like the letter *Tau*, or *Caines* marke, to make him hatefull like a rogue which is burned in the eare: so *Esau* was called *Edom* which signifieth Redd, to keepe his wickednes in remembrance, because hee, solde his birth-right for a messe of red pottage. So *Simon* is called the Sorcerer, as though GOD would note him for the worst of that name: So God knoweth *Simon Peter* from *Simon Magus:* and *Iudas* his brother, from *Iudas* his betrayer: and therefore, as *Ieroboam* comes

Gen. 4.

Act. 8.

comes in with his trayne after him: *Ieroboam which made Israel to sinne:* So *Iudas* comes in with his trayne after him: *Iudas, which betrayed the Lord:* For when God sayde: *I will honour them which honour mee*, hee signified, how hee woulde dishonour them which dishonour him, and therefore this name is a word of reproach vntill this day: and all Traytours are called *Iudasses* for his sake: that the Prophesie might bee fulfilled: *The names of the wicked shall rot:* that is, they shall be named with lothsomnes, and remembred with disdayne, as a man passeth by a rotten carrion, and stoppeth his nose vntill hee be past it: This is the iust wrath of God. As Christ promised that *Maries* good worke shoulde bee spoken of to the worldes ende: So hee hath caused *Iudas* euill worke to bee spoken of vnto the worldes ende too. For there were three euilles in one: First his practise was impudent, because hee offered himselfe to bee a Traytour before he was asked. Then it was Couetous, because hee was contented to betray his Lord for 30. pence. And lastly it was craftie, because hee betrayed him with a kisse, which is a signe of loue. Like this traitour do all other traitours, and therefore are all called *Iudasses*, that is, impudent, and couetous, and craftie like their master.

1. King. 22. 52.

Pro. 10. 7.

The next consideration is: howe *Iudas* his repen-

repentance came vpon him, in these words: *When hee sawe that Iesus was condemned, &c, Peter* heard three crowes before he felt any remorse, so *Iudas* saw his Lord apprehended, & yet he repented not, then he saw him accused, and yet he repented not, then he sawe him mocked, & yet he repented not, then he saw him buffeted, & yet he repented not, at last he sawe him condemned, and then saith *Mathew* he repented, like one which slaieth his friend in his rage, and sorroweth when it is past. In the sixt of *Genesis*, God is said to repent, but God repenteth not like men: so here the wicked are said to repent, but the wicked repent not like the faithfull: But as it is said of *Esau*, that he sought repentance, so they may bee rather saide to repent, than to repent in deede. For if *Iudas* had repented like *Peter*, he should haue been forgiuen like *Peter*: but to shewe that hee did not repent well, when he had cõmitted one sinne, he addeth another to it: for when he had murthered his maister, hee murthered himselfe too. Therefore, if you aske how he repented? I think hee repented so as most vsurers repent vpon their death-beds. There is a shame of sinne, & guilt of conscience, & feare of iudgement, euen in the reprobate, which is a foretaste of hell which the wicked feele: euen as peace of conscience & ioy in the holy Ghost

is

is a foretaſte of heauen, which the godly feele before they come thither. So *Iudas* was diſpleaſed with the vglines of his trecherie, and had a miſhapen ſorrowe like a Beares whelp, but without any conuerſion to God, or hope of mercie, or praier for perdon, or purpoſe to amend. Onely hee felt a ſhame and guilt, and anguiſh in his heart: which was rather a puniſhment of his ſinne, than a repentance for his ſinne, and a preparatiue to Hell which he was going vnto: for hardnes of heart, and deſpaire of mercie are ſinnes & puniſhments for ſinne too: but true repentaunce is ſuch a ſorrow for one ſinne as breedeth a diſlike of all ſinnes, and mooueth to pray, and reſolueth to amende, which falleth vpon none but the elect, and therefore *Paule* calleth
Rom. 2.5. the heart of the reprobate, *A heart which can not repent*. But if the Papiſtes doctrine of repentance be true, there is nothing wanting in *Iudas* repentance: for in him may bee found all the partes of their repentance. For we ſee in this reprobate, contrition of heart, confeſſion of mouth, and ſatisfaction of worke which is all the Papiſtes repentance; For contrition it is ſaide, *Hee repented*: For Confeſſion, he ſaith, *I haue ſinned*: For Satisfaction, he *reſtored his money againe*, and yet he is *Iudas* the ſonne of perdition: and therefore, as Chriſt tolde the Lawyer, that one

one thing was wanting in his obedience: so *Iudas* telleth the Papistes, that one thing is wanting in their repentance, that is the conuersion of a man to God, & change of mind: when a sinner renounceth himselfe for shame of his sinne, and yeeldeth to righteousnesse with as great loue as euer he loued wickednes: If *Iudas* had repented so, he would rather haue suffered paine like *Iob*, than by vnlawfull meanes ridde himselfe out or paine, like *Caine* which thought to preuent Gods iudgments against him. This was not a signe of repentance, but a signe of despaire. Therefore let euerie one learne this, that so long as Gods mercie is greater than mans iniquitie, there is no cause to despaire, but to hope. For why did our Sauiour saue *Marie Magdalen*, which had seuen diuels, and spare the theefe which neuer did good, but lest as great sinners as they should despaire of mercie, if they repented. If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not giue, but, I doe not aske: for God is redier to giue then wee to aske. The next consideration is, howe *Iudas* restored his bribe againe. In the first of the *Prouerbes 31. Salomon* saith, *The wicked shall bee filled with their owne deuises*. And in the 14. Chapter 14. verse, hee saieth, *They shall be satiat with their owne waies*: For *Iudas*

hath

hath sinned so long, that now he is wearie of his sinne, & would restore his bribe againe, euen the same daie that he tooke it. It was giuen him in the night, and in the morning hee brought it backe: So soone is the pleasure of sinne eclipsed. Euen nowe his thirtie pence was the sweetest siluer that euer hee fingered, and now it is the bittrest money that euer he pursed. Therefore let all consider what *Abner* saide vnto *Ioab*, *Knowest thou not that it will bee bitternes in the latter end?* 2. *Sam.* 2. 26. The sting of the Serpent is in his taile: so the taile of sin hath the sting that is the ende. There is no sinne but it hath three punishmentes which followe it like bondmaides: Feare, Shame, and Guilt: Feare of iudgement, shame of men, and guilt of conscience. All these did surprise *Iudas* at once, so suddenlie as *Adam* spied his nakednes: and though they come after euerie sinne, yet they are neuer looked for. *Gehesi* tooke his bribe merrilie, but hee did weare it heauilie. *Iezabel* thought that shee had got a Vinyarde for nothing, but shee paied more for it than shee woulde giue for all the world. So *Iudas* thought that hee was made for euer, when hee was vndone for euer. Here was the Scripture fulfilled: *The breade of deceite is sweete to a man, but his mouth shall be filled with gravel*: So this gaine

1 King. 21.

Pro. 20. 17.

of

of treason was sweete to *Iudas*, but when he digested it, it cracked like grauel in his teeth. Who woulde suffer for millions of gold that which *Iudas* suffereth for thirtie pence? and yet manie are contente to sinne for lesse, *Iudas* was a traitour for thirtie pence, but a thousand are liars, and deceiuers, and sweaters for a penie. If they can get anie thing by lies, or oathes, or wiles, it is like the ministerie of their occupation. Be not deceiued, the time commeth, when you would restore this gaine againe, as *Iudas* did, and peraduenture you shall not find the owners where to make restitution. How many at the houre of death haue offered their praiers and their supplications, and seruice vnto God, as *Iudas* offred his money to the Priests, and God woulde not accept it: but they died as they liued, and went from despaire vnto destruction? Therefore, to day heare his voice. If you will not be so good as *Zacheus* to restore foure folde for all that you haue gotten by vsurie, or briberie, or extortion, or deceite, yet be so good as *Iudas* to bring againe so much as you haue taken, and if you doo it not with *Iudas* minde, but with *Zacheus* minde, it shall be accepted as *Zacheus* was.

The last consideration, is the confession which he makes before his death, *I haue*

sinned &c. Oh *Iudas* (saith one) doest thou know that thou hast sinned, and diddest not knowe that thou shouldest sinne? it is not enough to say, *I haue sinned:* So said *Saul*, and *Cain*, and *Pharaoh*, *I haue sinned*: But who saith, *I will not sinne?* When sin is past, then wee knowe it: but if wee did looke to it before, then we neede not say, *I haue sinned*, for sin is chosen in the darke, like bad wares, when the faults are not seene. Sinne seemes no sinne vntil it come to *I haue sinned*, that is, vntill it be past. If *Iudas* had shewed his repentance to God, as he shewed it but to men, happily his offence might haue founde mercy. But he did separate himselfe further from God by his despaire, than he was separated before by his treason, & chose rather to run vnto them which would mock him than vnto him which should succour him. Therefore his confession was without remission: and though he saide, *I haue sinned*, yet God answeres not, I haue forgiuen, to shew that except our repentance be better than his, it shal not weigh against one sinne. Yet *Iudas* doth not onelie acknowledge himselfe a sinner, which is the most that manie of vs confesse, because hee would not bee counted worse than other, but reckoned his sin without an accuser, as if one should come forth and say, I haue stolen an horse, so he saith, *I haue betrayed*

trayed my maister. In what did *Iudas* sinne? in treason: then treason is sinne, and yet the Papistes counte it a merite, as though they should merite by sinne. There was neuer any heretike which maintained treason but the Papist. *Touch not mine annointed* (saith God,) may kill his annointed (say they.) How farre are they from *Dauid* which woulde not laie his hand vpon *Saul*. If he were a man after Gods heart, as hee is called, then they must be men after the diuels heart.

After that *Iudas* had receiued meate of Christ, he went about to betray him: So after they haue receiued Peace and Plentie, and prosperitie of their Prince, they goe about to betray her. As *Dauids* enemies longed and saide, *When will Dauid die, and the name of Dauid perish?* So they long and cry, when will *Elizabeth* die, and the name of *Elizabeth* perish? But *Elizabeth* liueth, and they die which seeke her death. *Iohn* calls the *Pharisies* a generation of Vipers, which neuer are borne, but their mother dieth for it.

How right this fitteth with the Papistes, for they cannot liue without the death of their mother. For the Spaniard which would slaughter them, they woulde slaughter the Nurse which cherisheth them. Had *Zimri* peace (saith *Iezabel*) which slue his maister?

So I may say, haue they died in peace which would haue slaine their mistresse? they which haue not hanged themselues like *Iudas*, haue beene hanged by others like *Haman*, as though they had beene sent ouer but to visite Tyborn. So God hath blessed them that blesse her, and curted them which curse her. Therefore some Traitoures haue confessed, that they had sinned in betraying the Lords annointed, as *Iudas* confessed that hee had sinned in betraying the Lord himselfe. He betraied him, as though he had not beene innocent, and nowe hee must die, he saith, I haue betraied innocent bloud. Innocent in deede: For when hee asked his enemies which of them coulde accuse him of sinne? they had nothing to answere: Innocent in life: Innocent in speech: and Innocent in thought. The infants which be called innocents were not so innocent: therefore howe should he bee innocent which betraied the innocentest of all? We are taught to be good vnto al, but especially to the good: but *Iuda* was naught to all, but worst to the best. If he had betraied anie, he might say, I haue sinned, because all dissimulation and guile is condemned. 1. *Pet.* 2. But when the innocents are betrayed, nay when the innocentest is betraied, it seemeth more than sinne, because neuer any betraied innocent

Christ but *Iudas*. Thus Christ was iustified of his Disciples, and his enemies. He which betrayed him sayd, he was innocent. He which condemned him said, hee was innocent. And the Diuels which made *Iudas* betray him, & *Pilate* condemne him, sayde before, that hee was the sonne of God, and called him holy. Thus euery sinner shall bee condemned of himselfe before hee be condemned of God: that the Lord may be iustified when he iudgeth. If *Iudas* coulde haue sayde, *I beleeue*, when hee saide, *I haue sinned*: God woulde haue aunswered him as *Nathan* aunswered *Dauid*: *Thy sinne is forgiuen*: But hee confessed and amended not. What shall be to them which doe not confesse, but defende their sinnes? Is not thy sinne worse then *Iudas*? when *Iudas* saith *I haue sinned*, and thou saist, I haue not sinned. This is our manner to pleade not guiltie so long as we liue. Sinnes and excuses are twinnes, borne at a birth, & one followeth the other, *Zarah* came after *Phares* out of the wombe. *Gen.* 38.30. *Iudas* sayth, *I haue sinned*, but wee say, I haue not sinned, or I haue sinned but a little, or I haue sigued against my will, so wee minse our sinnes, as though they needed no forgiuenes. *Salomon* sayd, *I am more foolish then anie man*, but wee would bee counted wiser than anie man. Paul called himselfe the greatest sinner, Pro.30.2.

but we would be iudged the leaſt ſinners: ſo we are aſhamed of ſinne, and yet not aſhamed to ſinne. If we would iudge our ſelues wee ſhould not be iudged. Be not deceiued, for ſinne doth not ende as it begins. When the terrours of *Iudas* come vppon the ſoule, the tongue cannot hide his ſinne: for deſpair and horror will not bee ſmothered: But hee which hath *Sauls* ſpirite haunting him, will rage as *Saul* did. There is a warning conſcience, & a gna wing conſcience. The warning conſcience commeth before ſinne: The gnawing conſcience followeth after ſinne. The warning conſcience is often lulled a ſleepe: but the gnawing conſcience wakeneth her againe. If there bee anie hell in this world: they which feele the worme of conſcience gnawing vpon their hearts, may truely ſay, that they haue felt the torments of hell. Who can expreſſe that mans horror but himſelfe? Nay, what horrors are they which he cannot expreſſe himſelfe? Sorrowes are met in his ſoule as at a feaſt: feare, thought, & anguiſh, deuide his ſoule betweene them. All the furies of hell leape vpon his heart like a ſtage, Thought calleth to Feare: Feare whiſtleth to horror: horror beckeneth to deſpaire, and ſaith; come and helpe mee to torment this ſinner. One ſaith, that ſhee commeth from this ſinne: and another ſaith, that ſhee commeth

meth from that sinner so he goeth through a thousand deaths & cannot die. Irons are laid vpon his body like a prisoner. All his lightes are put out at once: hee hath no soule fit to be comforted. Thus he lieth, as it were vpon the racke & saieth, that he beares the worlde vpon his shoulders, and that no man suffereth that which hee suffereth. So let him lye (saith God) without ease vntill he confesse & repent, & call for mercie. This is the goodly waye which the Serpent sayd woulde make you Gods, and made him a diuell. Therefore at last, learne the sleight of Sathan in this wretched traytor. His subtilties are wel called the depth of Sathan: for hee is so deepe, that few can soūd him. Now he lets *Iudas* see his sinne, before he hid it from him. Vntil he had sinned, hee made as though it were no sinne, but with promises and bribes muffled his face and couered the vilenesse of his fact, lest shame should keepe him frō it. But when he had done, he made it seeme as vile as hee could, to make him despaire for it. All his baites are made of this fashion, that the sinne is done before the punishment bee considered. Let vs not looke for *Iudas* to come out of hell to warne vs, for this is written for our learning: & therefore, *Be as wise as Serpentes*, that the Serpent may not deceiue you. Ap. 2. 24.

The Petition of Moſes to God.

The Text, Deut. 3. Chap. 23. 24 verſe.

And I beſought the Lord the ſame time, ſaying, O Lord God, thou haſt begunne to ſhew thy ſeruant thy greatnes, and thy mighty hand, for where is there a God in heauen or earth that can doe like thy workes, and like thy power?



HEere *Moſes* teacheth vs howe to pray hee beginneth firſt and telleth God that he hath begunne to ſhewe him fauour, & wel might *Moſes* ſo ſay, for hee was no ſooner borne but the Lorde beganne to ſhewe him his greatneſſe, in ſauing him when he was caſt into the Riuer, and deliuering him vnto a Kings daughter to be brought vp: and after by his mighty prouidence bringing him to his mother to be nurſed. If al that the Lorde hath done for him till this time be conſidered, hee had great cauſe to ſay, *O Lord thou haſt begun to ſhewe thy ſeruant thy greatnes.* Heerein *Moſes* in ſome part ſheweth him-

Exo. 2. 6.

ſelfe

ſelfe thankfull, for that hee hath receiued, truſting there by to intreat GOD to continue his benefits and louing-kindnes towards him, which is a thing that pleaſeth God, for which of vs hauing a friend, at whoſe hands we had receiued a benefite hertofore, if we ſhould ſtand in neede of him againe, would not ſaie to him, Sir, you haue beene my friend heretofore, and many waies good vnto mee, the conſideration whereof at this time hath imboldened mee to come vnto you againe? Who is it but will account this a thankfull fellow, and ſay, ſee, it is a good deede to doo for one which ſheweth himſelfe ſo thankfull? Euen ſo *Moſes* commeth to God, he is not like one who ſitting in his doore and ſeeth one day by day come by him and ſalute him, and yet taketh no acquaintance, ſo that if he ſtand in need of him either hee knoweth not where hee dwelleth, or els becauſe he is not acquainted with him, he is abaſhed to aske any thing of him. *Moſes* is not ſuch a one, but hee is acquainted with the Lord, who ſo often paſſed by him and therefore he now ſayth, *Thou haſt begun (O Lord) thou haſt begun to ſhewe thy ſeruant thy greatneſſe and thy mighty hand.* Of this is already ſpokē, what this greatnes and mightie hand which God ſhewed to *Moſes* was, we haue alreadie heard: namely, that mightie

tie deliuerance which the Lorde euen from his birth to this time had ſent him in the time of neede.

For where is there a God in heauen or in earth that canne doo like thy workes or like thy power? Here *Moſes* challengeth all the Idoll Gods, and telleth them, that amongſt them all, there is not one of them that can doo like his God. So God when he is oppoſed and ſet againſt his enimies, is then moſt glorious and confoundeth them all. Now *Moſes* proceedeth in his prayer, ſaying: *I pray thee let me goe ouer and ſee the good land that is beyond Iordan, that goodly mountaine & Lebanon.*

Pſal.87.7.

But the Lord was angry with me for your ſakes, and would not heare me, and the Lorde ſayd vnto me, *Let it ſuffiſe thee or be content, ſpeake no more vnto me of this matter. Get thee vp into the top of Pisgah, &c.*

Deut.3.25 26.

Heerein is foure things to bee conſidered: Firſt, the prayer of *Moſes* in theſe wordes, *I pray thee &c.* Then the anſwere of God for his prayer, then the mitigating of his anger ſet downe in theſe wordes, *Let it ſuffiſe thee, or be content, &c. Speake no more vnto mee of this matr.* Then the promiſe which God maketh vnto *Moſes*, that *hee ſhall ſee the land of Canaan, though not poſſeſſe it?*

Firſt for the prayer of *Moſes* ſet down in theſe

theſe wordes, *I pray thee let mee goe ouer and ſee the good Land, &c.*

Here *Moſes* prayeth like one of vs, who are alwayes crauing, but neuer haue reſpect to the will of God, to ſay, *Thy will bee done:* Chriſt hath not taught vs to aske *Our dayly bread,* before hee taught vs to ſay. *Thy will be done.* and therefore Chriſt when hee went to pray, after hee had prayed that *if it were poſſible that houre might paſſe from him:* Yet after remembring howe he had taught his Diſciples before, returned agayne and ſaide, *Neuertheleſſe, not that I will, but that thou wilt bee done.* Mark.14. 33.36.

And our prayer made after this ſort is the cauſe many time why wee are not hearde, therefore let vs hereafter learne in our prayers to pray that Gods will may bee doone. What this Mountaine *Lebanon* is, ſurely *Moſes* meaneth the place where the Temple ſhoulde bee built, and God honoured: For after that *Ioſua* had quietly poſſeſſed the Lande of *Canaan,* hee builded a Tabernacle wherein to call vppon the Lorde, not perfect. Ioſu.22,19.

Nowe it followeth in the Text: *But the Lorde was angry with mee for your ſakes and would not heare me, &c.*

So ſone as *Moſes* changed his prayer, God turneth from him and will not heare him:

So

So ſoone we make God to forſake vs, if wee doe not according to his will: *Moſes* ſheweth the cauſe why God woulde not heare him, although hee were a great man and in high authority, yet he is not aſhamed to confeſſe his fault, which hee might haue kept ſecrete if he would: for the people knewe not that he had ſinned, becauſe the ſinne which he committed was not open but ſecret: yea, it was but a little repine, as in the eleuenth of *Numbers* the eleuenth verſe, & therefore *Moſes* might haue kept it from them, but becauſe hee woulde not iuſtifie himſelfe, hee telleth them that the Lorde was angry with him, and becauſe hee would not haue the people to iuſtifie themſelues, he telleth thē it is for their ſakes. Thus when *Moſes* changeth his prayer, God will no longer heare him: ſo wee ſee that where ſin is, their prayer is not effectuall: ſo that if wee will hope to receiue by prayer any thing at Gods handes, wee muſt firſt remooue and take away the cauſe of our hinderance (which is ſinne) before wee can receyue the thing wee pray for. For here we ſee that prayer which before pacified the wrath of God: which healed *Meriam* being ſtriken with Leproſie: which raiſed the widdowes Sonne from death to life, by which *Dauid* obtayned victorie: which brought downe fire from heauen to conſume

Num. 11. 12. 13
Exo. 5. 12
Num. 14. 19.
Exo. 31. 14.
Num. 12. 14.
1. King. 17. 22 23.
2 King. 4. 25.
Act. 20. 19.

sume the Idolaters Sacrifices, which brought Jeremiah out of prison, and Jonah out of the fishes belly, and made the Sunne to stande still, and the raine to fal from heauen, and triumphed ouer all, is heere by a little sinne, quite ouerthrown euen like a greate Monarke poysoned with a litle Spider. But the Lord was angrie with me for your sakes and would not heare me. God when Moses had praied did not graunt his requeſt, but was angrie with him: but leſt Moſes ſhould be quite diſcouraged, he ſtraight waies mitigateth his anger & biddeth him be content and ſpeak no more vnto him of that matter. God doth not bid him that hee ſhoulde not praie any more vnto him, but that he ſhould pray no more for that thing. Firſt God biddeth him to be content, as if he ſhould haue ſaid, although thou maiſt not enter into the land, yet I wil content thee other waies: thus God woulde haue vs in what eſtate ſoeuer we be, to be content with our calling, for it is his appointment. And ſeeing he hath inough to content vs all, therefore wee ſhoulde not murmure nor grudge one at another, but be thankfull vnto him, becauſe it is his good wil and pleaſure it ſhoulde bee ſo. And ſurelie Moſes woulde, and was willing that the Iewes ſhould profite by his Doctrine, for he hath ſet it downe in the 20. of Numbers twiſe:

1. Cro. 18
2. Cro. 7. 1
Iere. 34 14
Ion. 1. 2. 10
Ioſua. 8. 12

twise, and in the 27.13. in the 32. *Deut.* 49. and in this place, all to the intent to shewe that God is able to content all. He is not like to *Iacob*, who when hee had blessed one of his sonnes, could not blesse the other: but he when hee had blessed the poore, blessed the hungry, and when hee had blessed the hungrie, he blessed them that wept, when he had blessed them that wept, he blessed them that were reuiled, and suffered for Christes sake. There is no ende of his blessing, *because his mercie indureth for euer.* God is so mercifull, that though we are not able to praie aright, yet he considereth of our praiers, and turneth to the best for our good, not graunting our request manie times, but a better thing than we doe desire of him: as when *David* praied that the Childe gotten in adultery, might liue, God heard him and did consider of it, yet did not graunt his request but a better thing, that was, that his Sonne *Salomon* should raigne after him: And when our Sauiour Christ praied that, that houre might passe ouer him, God heard him and did consider of it, yet did not grant his request, but a better thing, that his death should take away the sinnes of the world, and here in this place where *Moses* praieth, God heareth his praier, and doth consider of it, yet doth not grant his request, but a better thing, that is, *that hee*

Num.20. 12.24.27. 13. Deu.32.49 Gen.27.33

Psal.135.

shall

ſhall goe into heauenly Canaan. Thus wee ſee that God is ſo mercifull that hee can ſcarce puniſh ſinners, hee is ſo louing that often he giueth vs better things than wee can deſire, who then will offend ſo merciful and louing a father? Let vs, ſeeing God is ſo merciful vnto vs, take heede that we abuſe not his mercies, leſt in ſo dooing we prouoke him vnto iudgement. Now God hath told *Moſes*, that he ſhall not goe into the Land, he beginneth to teach him how hee ſhall doe to ſee it, *and biddeth him goe vp into the top of Piſgah, and caſt his eies Eſtward, and weſtward, and Northward, and Southward, and behold it, &c.*

2. As a Bird ſtaied with a little ſtring, or a ſtrong man in ſwimming held backe by a ſmall twig: ſo a little ſinne ſtaieth this great Captaine that hee cannot come within the land of *Canaan.* Firſt God is angry with him & enuies him altogether, as though he were not worthy ſo much as to go vp the mount: thus we may ſee how one of the leaſt ſinnes is able to turne from vs all the goodnes, & all the fauour which God beareth to vs.

3. After God commands *Moſes* to go vp the mount. Here *Moſes* obeieth Gods cõmandement, but if he had bin like many a murmuring man, he would haue denied to go vp the mount, ſaying, what banquet is this to me, but a dainty diſh ſet before one forbiddē to eate? but

but *Moses* had rather die than anger the Lorde againe, when he had bid him be content. Thus we may learne of *Moses* to bee content with our calling whether wee haue little or much: For God contented *Moses* as wel with the sight of *Canaan*, as those who possessed it. So when GOD hath not ordained vs to see great substance as he hath some of our brethren: yet because we should not be discontent, hee wil giue vs as much pleasure at the sight of them in others, as though we our selues enioyed them. So God contenteth *Moses*, and he contenteth *Iosua*: for as *Iosua* came into the land as *Moses* coulde not, so *Moses* saw it as *Iosua* coulde not. So I say God contenteth all, that *Iosua* shoulde not enuie *Moses*, nor *Moses* enuie *Iosua*. And this was the great power of God: who although *Moses* were very old, yet was his eie-sight most perfect, insomuch that hee could see farther than any of al his company:

Deut. 34. 1. 2. For, *being vpon the Mount, he sawe all the land of Gilead vnto Dan, and all Neptbalie, the land of Ephraim & Manasses, and all the lande of Iuda, vnto the vttermost Sea, &c.* The like to this did neuer any see beeing of the age of *Moses* who was 120. yeares olde. Manie things might *Moses* haue obiected which might haue hindered him from going vp the Mount: For surely it must needes be a griefe

giefe vnto him when he considered that great paine which he had taken in bringing them through the wildernesse, and conducting them 40. yeares together, and nowe when he had no further to goe but euen ouer Iordaine, to be taken away then: and another which neuer tooke any paines, possesse all his labours. This I say, must bee a great and intollerable thing to flesh and bloode: for when one hath laid a foundation, and another come and build vpon it, surely hee will thinke himselfe hardly dealt withal. Or if one haue drawen a picture, head and face, and all saue the legges, if one come and drawe the legges, and so take his labours, hee woulde hardlie take it well. You knowe how they which were hired and wrought all the daie long, because they had not more than those which began the last houre, murmured against the maister of the house. Such is our nature, and yet notwithstanding all this *Moses* comforteth. Hee knoweth that God doth him no wrong, but is iust and mercifull also. He helpeth all alike, as *Iacobs* children were blessed, and *Moses* so long as he was vpon the plaine ground, could not see the types of heauen: but when he was vpon the Mount, he saw it before he came to heauen it selfe: So let vs euen now scale the Mount as *Moses* did, that

Mat. 20. 11

Gen. 49. 33

we may see and consider these ioyes. Which thing shall be to reclaime our hearts from earthly matters. As *Peter* went vp the mount to see Christs glory, and *Moses* went vp the mount to see the land of promise: so let vs ascend from these earthly things to the contemplation of heauenly. This should be our iourney till wee come vp to heauen it selfe, to clime the hill: for we are lowe men of stature like *Zacheus*, who cannot see Christ before we be lifted from the earth, so that if we will euer possesse heauen, we must pluck our hearts from the earth, and then shall we see God nearer than we can possibly, if wee keepe our mindes vppon earthlie matters. God sheweth himselfe to some nearer, to some farther off, and to some in parables. As the Prophetes sawe God nearer than the Patriarches: and the Apostles nearer than the Prophetes. As to *Abraham* hee saide *In thy seede*: *Esaias* came nearer and saide, *vnto vs a childe is borne*: and *Iohn* yet came more neare and said, *Behold the Lambe of God*. And

Gen. 22. 18
Esa. 9. 6.
Iohn. 1. 36.
1 Pet. 1. 19

Get thee vp into the top of Pisgah, and lift thine eies Westward, and Northward, & Southward, and Eastward, and behold it with thine eies, for thou shalt not goe ouer this Iordane.

Nowe *Moses* is in his prospect, as *Dauid* was in his Towre. Here he must prepare him selfe to die, while hee is looking vpon the

land

and which so long he hath beene in comming to. Who woulde not but haue grieued at this? That after so long as fourtie yeares trauaile in hope to possesse it, should now in the ende bee content with a sight of it, and so vanish awaie. Yet *Moses* (for al this) murmureth not, but like *Iob* taketh it patiently. And as hee was vpon the Mount where GOD vanished: So heere hee is vpon the Mount and vanisheth away himselfe: as appeareth in *Deuteronomie* the thirtie foure Chapter, and the sixth verse, no man knoweth his tombe, nor which way hee is gone, lest the Iewes shouldc haue worshipped his Reliques as the Papistes doe theirs. So good Rulers are taken awaie in a time when death is least suspected. As *Lot* was taken away before the people of *Sodom* knew as is shewed in the nineteenth Chapter of *Genesis*, and the tenth verse: So wee see that when our time is come, and our glasse run out: that neither our riches, nor our wits, nor our friends, nor any thing that wee haue in this world, can cary vs no further. No, no more than *Moses* coulde goe ouer this *Iordaine*.

But *Charge Iosua, and incourage him and embolden him, for he shall goe before this people, and he shall deuide for inheritance vnto them the land which thou shalt see, &c.*

Now *Moses* fainteth, here commeth *Iosua* a figure of Christ, who leadeth the people into *Canaan*, as Christ doth lead them into heauen. *Moses* is no sooner dead, but God chooseth another to goe in & out before his people. And now God chooseth a gouernour: See what a man he chooseth. O would that God might haue the choosing still, for then all geuernours should be such as *Iosua*:

Nu.27.16. for such is our corruption, that if we choose our selues, that we still choose such as God would not haue chosen, and therefore wee

Deu.27.16 had neede to pray to the Lord God as *Moses* did, that he woulde appoint a man which may go in & out before vs, that we be not as sheepe without a shepheard. More was spoken touching this point, which *I* haue not noted, because I coulde not set it downe in such perfection as it was deliuered.

But *Charge Iosua, incourage him, and imbolden him, &c.* God would not haue *Moses* to incourage *Iosua* in words onely, but in deeds too: and therefore *Moses* giueth him all the glory he can, as *Iohn* gaue it vnto Christ.

Charge Iosua, incourage him, & bolden him. Heere God woulde haue *Iosua* incouraged with all the incouragement that may bee, as though he coulde neuer bee incouraged enough. God had incouraged him himselfe

Deut.3.21 before, as in the 21. vers. before: *And I charged*

and Iosua the same time, &c. And in 27. Deut Moses setteth him before Eliazar the Priest, and he put his hand vpon him, and gaue him a charge, &c. And in 31. Deut. 23. GOD bids him Be strong & of a good courage. And in 1. Iosua 5. God tels him, That there shall not be a man able to withstand him all the daies of his life. For he will be with him and neuer leaue him, nor forsake him. And againe in the 9. verse, he saith, Haue not I commaunded thee not to feare? for I will bee with thee whither so euer thou goest. And in the 31. Deut. verse. 7. When Moses prepared himselfe to die: he called Iosua & bid him Be strong & of a good courage. And in 8. Iosua, ver. 10. The Lorde biddeth him, Not to feare when his enemies come vpon him. Thus is Iosua incouraged of all: and thus shoulde Iosua bee encouraged still: But who encourageth Iosua so? Nay, where is that hee, that doth not discourage Iosua? Now Iosua is contemned & scorned of the vilest. And is this to encourage him? No, Iosua had neede of better incouragemēt than this: else Iosua and all the Iosuas in this land will faint, and so shall the people be left without a guide to goe in and out before them, and then shall they be ready and a fit pray for the Wolfe. Well, we see that Iosua here is better incouraged, and it is not without a cause that God would haue Iosua thus

Nu. 27. 22.

Deu. 31. 23

Iosu. 1. 5. 6. 7. 8. 9. 10.

Deu. 31. 7.

Ios. 8. 10.

incouraged. For if hee had an eare at euery mans mouth, hee would rather wish to dye with *Moses* vpon the mount, than take in hand to bring such wicked *Caines* into the land of *Canaan*. That which olde *Iethro* taught *Moses* (that a gouernour had neede to be a man of courage) here he findeth true: for nothing more hurteth Iustice than feare. Therefore a Magistrate had need to be such a one as shal not feare the face of any whatsoeuer: which caused *Moses* to speake so oft to *Iosua* bidding him *to bee of good courage*, And to that end God commaundeth *Moses* againe and againe, to incourage him, vsing these three words, *Charge*, *incourage*, and *imbolden him*, as the cok crowed thrise, that if *Peter* were a sleepe the first and the second time, yet he might at last awake him.

Now it resteth, that I shoulde incorage *Iosua* which succeedeth me. But how should I begin to incourage him? or where shoulde I begin? shall I tel him, that he shal liue now at ease and in security? No. Why, how should I incourage *Iosua*? shall I tell him, you will loue him, and follow him, and that he shall finde you willing and forward in euery good action? If I promise it, shall I not lie? If I become bounden for you, shall I not forfeit? I feare yes. Why, how then should I incourage *Iosua*? shall I tell him, al wil speake well of

of him? or shall I tell him none will slaunder him? No. For if he be as righteous as Christ, yet some of the Scribes and Pharisies will seeke to persecute him. If hee will liue in quietnes, he must not vtter all the Counsell of God, though God commaund him. Nor he must not reprooue some sinnes, for then he shall be thought to enuie against some persons. Nor he must not keepe company with the godlie, for then shall he be accounted a partaker. No, he must not denie the company of the wicked, for then he shall be accounted a Precisian, a Puritane, and I knowe not what. But thou wilt saie: what then, is there no comfort for *Iosua*? I answer, yes. And that is: it may be after some 3. or 4. yeares labour and trauaile, he shall winne some 2. or 3. vnto Christ whith shall extinguish all griefe: For God wil one day reward him for his labour, & glorifie him in heauen. But if *Iosua* should be in trouble, as hee cannot almost otherwise choose, if hee keepe a good conscience and reprooue the mightie vnder his charge, then he shall see, most of the great ones will quite forsake him which now seeme to fauour him, & they wil see him persecuted like Christ, and stand a farre off like *Pilat*, and wash their handes, as though they were innocent, when it is in their power and authoritie to amend it.

If he ſtand out like a valiant ſouldier & preuaile, then all will draw vnto him. But if he faint for lack of ſtrength, although he weepe like *Peter* yet none will pitie him. Therefore ſtand you to him both in proſperity & aduerſitie. Loue him & obey him in all righteouſnes, as the Iewes did their *Ioſua*, and heere I deliuer you vnto him, & with my loue, leaue and good will, I giue him my poſſeſſion, my labors, & my twelue moneths trauailes. And here becauſe I would not keepe you ouerlong, like as *Ioſua* kept the people before his death with an exhortation to feare God: or as one friend holdeth another by the hand being loth to part, I will make an end, beſeeching you, as *Ioſua* beſought the people of *Iſraell*, that you will henceforward feare the Lord & ſerue him in truth, and put away all enuy and vngodlines, that it may not be ſaid, they haue returned, with the dog to his vomit, or with the ſwine to their puddle, but that you may go on forward in al goodnes, ſeruing the Lord in ſpirite and trueth. Then ſhall the God of heauen bleſſe & proſper you in all temporall graces, and in the end glorifie you in the kingdome of heauen: to the which, the Lord for his mercies ſake bring you all. Amen.

This was the laſt Sermon that Henry Smith made at Clement Danes.

FINIS

The Dialogue betweene Paul and Agrippa.

Acts. 26. 27.

O King Agrippa, *beleeueſt thou the Prophets? I know that thou beleeueſt.*

Then Agrippa *ſaid vnto* Paule, *Almoſt thou perſwadeſt mee to become a Chriſtian.*

Then Paule *ſaide, I woulde to God, that not onely thou, but alſo all that heare me this daie were both almoſt, and altogether ſuch as I am, except theſe bands.*

IN this Dialogue betweene *Agrippa* the King, and *Paule* the Apoſtle: firſt you ſhall heare what *Paul* ſaith: then you ſhall heare what *Agrippa* anſweres: after you ſhal heare what *Paul* replies. *In Agrippa* you ſhall ſee what we are, In *Paul* you ſhall ſee what we ſhould be: For the king ſhewes that hee is almoſt a Chriſtian, and the Apoſtle ſhewes that he ſhould be altogether a Chriſtian.

stian. This is the summe of their confession: First, *Paul* begins, and speakes, as though he would teach vs a way to win sinners; euery word is a motiue, and shewes that hee which fisheth for soules, had neede to haue many nets, and obserue time, and place, and calling, and fit all words before in his minde, lest he loose his bait. For vnlesse he seeke the vantage, and get the vpper ground of sinne before he incoũter, it is liker to giue him the foile, as the Diuels did to the Exorcists, than to be driuen out by him. Therefore as *Iacob* came to *Esau* with seuen curtesies to prepare his heart and turne his wrath before they met together, so *Paul* vseth (as it were) three preambles, before he imbrace this King

Act. 19. 16.

First with a reuerent title, *O King Agrippa*,

Gen. 33. 3.

Secondly with a profitable question. *Doest thou beleeue the Prophets?* Thirdly, with a fauourable preuention, *I knowe that thou beleeuest*. With these three congies hee closeth so with King *Agrippa*, that he could not start out of his circle, the holy spirit so placed euery word when he ment to doe good, that it was not possible to correct them, so they hit in their speches which haue that prompter and seeke not themselues, but woulde faine speak that which might touch the hart & win the hearer to God. *O King Agrippa* I note here a question, & a obiectiõ, as though

he

he were opponent & correſpondent too, for he askes the queſtiō, & anſwers himſelfe: *O King doeſt thou beleeue?* Now *Agrippa* ſhould ſay I or no, & *Paul* takes the word out of his mouth, leſt he ſhould ſay no, he anſwers for him, *I know thou beleeueſt.* This is his preparatiue to *Agrippa*, before hee come with that hard leſſon *to be a Chriſtiā altogether*. Before *Paul* had to deal with *Feſtus* the Preſident of *Cæſarea*, which came nowe from the Idolatrous Gentiles, an obſtinate brutiſh and barbarous man, which becauſe he ſauoured not the things of God, but fleſh & bloud, thoght that *Paul* was beſide himſelfe when he ſpake of Chriſt, and ſaid that *too much learning had made him mad* as ſome giddy ſpirites thinke now, that they which are zelouſer than theſelues know not what they ſay nor doe, and impute all the troubles of the Realme, & the inuaſion of the *Spaniards* vnto the preaching of the worde, & the faſts & prayers that were exerciſed about that time, like *Achab* which ſayd that the Prophet troubled *Iſraell*, when he himſelfe was the cauſe of al their plagues. What will not dogs ſpue out, when they are ſet to vomite? When *Paul* ſaw ſuch a brutiſh Preſident, he turned his ſpeech from him to *Agrippa*, in whom he did ſee better tokens of faith, thinking to kindle the ſparks which he ſawe in him, thus boldly he fets vpon him.

O King

O King Agrippa *beleeuest thou the Prophets?* As if he should say, *If thou beleeuest the Prophets*, it is eahe for thee to *beleeue* that which I teach out of the *Prophets*: for all that *I* speake of *this Iesus* is written in the *Prophets*, and fullfilled in *Christ*. Looke vpon *the Prophets*, and looke vpon him, there thou shalt see all that I say, that it is no report of mine, but that which I haue receiued from good witnes, and thou maist heare it of the same, if thou doe but read *the Prophets*: therefore before other questions, he askes, *Doest thou beleeue the Prophets?* Like a wise Schoolemaster which examines his Scholler, before he beginne to teach him, to know what hee hath learned already, and how he vnderstandeth that he may goe forward with him. So *Paul* examines this king, when he intended to make him a Scholler of Christ, hee askes him what he hath learned already, before he teach him farther: and posing him, he begins at the foundation which is faith, saying, tell me, *Doest thou beleeue the Prophets?* Yet if wee shoulde aske some of you, before you come to the Lordes Table, doe you beleeue the Scriptures? Doe you know Christ? Can you giue a reasō of your faith? You wil think your selues much disgraced to bee Catechised as this king was, wee must not aske you with *Paul*, *Do you beleeue?* but say with *Paul*

we *know that ye beleeue*, before we aske you. Is this like the childe which Christ set in the midst of his Disciples, & said, that *whosoeuer receiued the kingdome of heauen, he shoulde receiue it as a childe*? that is, he should humble himselfe, and take correction, and learne like a child, for heauens gate is low, and he must stoope that goes in at it. The Souldiers and Publicans and harlots had such remorse, that they came to *Iohn* before they were baptized, *confessing their sinnes, and asked, Maister, what shall we doo?* They were not ashamed to acknowledge both their sinnes and their ignorance, which made *Iohn* wonder and aske who had taught them, as though this should be a strange thing in time to come, and so it is: if ye be not like Publicans, when will yee be like Christians? They confessed before they were baptized, but we must thinke that you know, though you know that we thinke wrong: wee must take you for religious, though you know we take you amis. Shame of face was ordained for sinne, but shame is turned from sinne to righteousnes, for they which are ashamed of no euill, are ashamed of any good, this is a bashfull Diuell.

Now when *Paul* had asked him, he aunswered himselfe, *Doest thou beleeue? I knowe that thou beleeuest*, Hee askes *Agrippa* whether hee beleeue, and saith hee knoweth that

he

hee doth beleue. What neede he aske that which he knowes? Here you may see that we haue neede to suspect our iudgement, when wee conceiue not the cause, when they which are wiser, and holier than our selues, doe thus or thus, speake thus or thus. Let vs remember that the *Spirituall* man iudgeth all, and is iudged of none, because no man knowes the counsels of the Spirite, but hee which hath it, wise men haue large exceptions: and it becomes vs to construe their sayinges and doinges better than others should construe ours. As the Disciples reuerenced many sayings of Christ when they knew not his meaning: so we should rather thinke that we know not the reason, then that they speak without reason. Christ did know that *Peter* loued him, yet that he might get a confession of him and instruct him farther, hee did aske him that which he knew, so *Paul* catechizing *Agrippa*, doth aske him that which he knew, to teach him that which hee knew not. But why doth *Paul* say flatly, that hee knowes that which no man thought of this king before? Either because he did perceiue that *Agrippa* did beleeue in part, and therefore hee reioiced like the Father to see his Son comming towards him: So he meetes him in the way, and imbraceth him as it were with this commendation: *I know that thou beleeuest*,

that

that is, I knowe thou hast a kinde of faith, & beleeuest that the Prophets saide truelie, as many of the Gentiles did, though thou canst not apply it vnto thy selfe: So to bring him from faith to faith, from knowledge to knowledge, from loue to loue: he cõmends those sparkes in him, which serued not to bee called faith, but almost faith, as *Agrippa* saith. Or elle he saith, *I knowe thou beleeuest*, because he would haue him beleeue. Therefore he preuents him and aunsweres for him, lest *Agrippa* should go backe, and mislike with his boldenes, and saie no, *I beleeue not the Prophetes*, as it is like he would haue said, if *Paul* had not spoken mildly to him, therefore hee begges the question and answeres him; *I know that thou beleeuest*: As when wee will make a man our friend and willing to doe vs a pleasure, as though he were willing already, and as though we had no doubt of him. *Doest thou beleeue?* yea, *I knowe that thou beleeuest*. And yet it was but *almost beleeue*, as *Agrippa* confessed himselfe, but if hee had not beleeued, this was the way to make him beleeue, for this makes many zealous to bee counted zealous, & many studious, valiaunt, & bountifull, to haue a name of more than is in them, as if ye marke ye shall see generally to speake well of a man rather than euil doth stir him to vertue, & incourage him in vertue.

for

for no man is so humble but hee leanes to Fame, and a good report dooth tickle and please him which deserues it, and him which deserues it not. Therefore *Paul* which knewe by long experience what baite was best to catch soules, when he cast forth such a strange question, anticipates the answere, lest *Agrippa* should answere otherwise than he would haue him: he will not trust him with such a question, but speaks for him, *I know that thou beleeuest*. *Salomon* saieth *that hee is wise who winneth soules*, *Pro.* 11. 30. And so you may see in this example, heere zeale and discretion were met together, the Doues simplicitie, and the Serpents pollicy kissed each other to win one soule to God, what study *Paul* tooke and how he beate his braine, and picked his words to win a king to religion, because many turne with their head. Hee doth not so much flatter *Agrippa*, as hee perswades him to doo that which hee saith hee doth, this was *Pauls* drift to drawe him as it were with the cords of ioy, and make him confesse Christ before hee was aware, that so he might get more & more of him, euen as *Nathan* made *Dauid* by a sleight to confesse against himselfe, and repent his adultrie, when as it is like that plaine and blunt speeches, would haue done more hurt than good. This is the subtiltie of wisedome (as I may tearme it)

which

which *Salomon* intendeth when she saith, *I wisdome dwell with Prudence, Pro.* 12. where prudence signifieth Christian policie, which Christ commends when hee saieth, bee wise like Serpents, *Mat.* 10. 10. Thus you haue a patterne before you, they which conuert soules to God, may see how *Paule* incounters with *Agrippa*, whereby no doubt the holie Ghost would haue vs learne how to gratulate to our brethren their small beginnings and praise the mite which comes from them that haue learned but a while, and take hold of such as are comming forward, and drawe them further with all the signes of loue: and not disdaine those which come at the last houre to the vineyard, though we our selues haue labored since the morning. *For he which is first may bee last, and hee which seemes last may be first.* Therfore let no man insult beyonde the listes of humilitie, as many make themselues vnprofitable seruants by counting themselues more profitable than other. It is a fault among the best which are like *Aaron* and *Miriam*, a little proud of the Spirit, and contemne them which are so ignorant as *Agrippa*: whome *Paule* beares in his armes like the lost sheepe to the fold againe.

Now *Paul* hath spoken, *Agrippa* answers, *Almost thou hast parswaded me to become a Christian.* Wherein ye may see how *Paules*

speech wrought with him, that hee was almost conuerted with a worde, when it was spoken in wisedome and loue: what power is in one Sermon, if ye heare attentiuelie. *Agrippa* was an heathen euen nowe, and worshipped Idols, and neuer heard a Preacher before, yet one Sermon made him *almost* a Christian. As *Luke* saith of *Steenen*, when he disputed against the *Sirenians*, *Acts* the sixt Chapter, and the tenth verse, they could not resist the wisedome and the spirite by which he spake: So *Agrippa* coulde not risist the wisedome and the Spiritte by which *Paule* spake, but was so fettered with the holie chaine, that as *Paule* was captiue to *Festus*, so *Agrippa* nowe was captiue to *Paule*, the worde had him in bands like a prisoner, and made him confesse against himselfe before *Festus*, that hee was *almost* a Christian. For *Paules* speech to the amase of that obstinate President, and wonder of all that stoode by, to see a King, an heathen, and an Idolatour, which sate to iudge, to be so chaunged with a worde of a captiue from his opinion, whom they thought all the wordes in Gods booke coulde not alter, if *Paule* and Christ had spoken to him all his life: Then it was verified which before was propheeied, *They shall binde Kinges in chaines, and Nobles in fetters of Iron, Psalme* one hundred fortie nine, and

the

the eight verſe. O the Maieſtie and force of the word, when faith dooth kindle it, and zeale dooth vtter it, it flies like the ſtone out of *Dauids* ſling, and ſtrikes ſinne and ſinner both together at the heart.

This *Paule* did in bondes: when hee was bound, he was ſtronger than they that bound him: when hee was a Captiue, he was freer than they which kept him: and when his Iudges examined him, hee examined them, and made them free which are bound to Sathan, before hee was free from them. Sende for *Paule* out of priſon to inſtruct *Agripppa*, and he is in bandes which ſhould conuert. O that ſuch Doctors might preach vnto the Romiſh Princes of *Europe*, or that the Kings that honor yet the moſt Antichriſtian beaſt, would heare like this King; But they haue ſome *Amaſiahs* which haue an eie to *Amos* that hee cannot ſpeake in the Courte. *Goe thou ſeer, flie into the lande of Iuda, propheſit to the Lambes, and keepe Sheepe: Speake nomore at Bethel, for this is the Kings Chappell and the Kings Court.* A goodlie reaſon why none but flatterers ſhoule preach to Princes, becauſe it is the *Kings Court*: Should not Kings heare the trueth as well as others? Muſt not *Bethel* heare of ſaluation as well as *Iudah*, becauſe *Amaſia* dooth feare his fall, leſt *Amos* get his honour from him? When

will hee conuert *Agrippa* which will not preach in bands nor in libertie? Happie *Agrippa*, not by the name of a King, but by the name of a Christian. Happie *Agrippa*, not by the presents which thou receiuedst of *Festus*, but by the words which thou heardst of *Paul*: thou camest to see, but God brought thee to heare: thy intent was to gratulate *Festus*, but now thou maiest gratulate *Paule* The Captiue is better to thee than the President, for *Festus* hath shewed thee but his pompe, but *Paul* hath shewed thee his Sauiour, and perswaded thee to become a Christian.

Almost saith *Agrippa*, but not *altogether*. Heere you may see your pittance, howe you measure God with *almost*, and serue him by halues which hath giuen all, like *Ananias* which brought a part and kept a part behind. This is our worship of God: though we wil not say for shame with *Agrippa* that wee are but *almost Christians*: yet we are not *almost*, when we would be counted *altogether*. We goe before him in hypocrisie, and come bebinde him in modestie, for *Agrippa* woulde not shewe more than he had, to be counted better than hee was. Though *altogether* had been as ready as *almost*, as it is to vs, yet when *almost* was all, hee said *almost*, not *altogether*. It seemes that the flaxe began to smoake, though

Act. 5.

though it did not burne. The firſt temper is colde, the next is luke-warme, the laſt is hot: *Almoſt* in firſt, and *Altogether* is laſt: and many come betweene before wee can goe from one to another. *Agrippa* confeſſeth that *almoſt* is all, and here he ſtayes to heare what *Paule* will ſay to inſtruct him farther. *Paule thou haſt perſwaded mee almoſt to become a Chriſtian.* It is like the faint confeſſion of him that wept and ſaid, *I beleeue Lord, helpe my vnbeleefe:* I am a Chriſtian, teach me to be a Chriſtian? Therefore they which deſcant vpon his name, doe note that *Agrippa* is as much as *AEgrepario*, which ſignifies him which hardly laboureth, and brings forth with paine as *Agrippa* did. *Nabal is his name* (ſaith *Abigail*) *and folly is with him*, So *Agrippa* is his name and difficultie is with him: for hard and ſcarce was his conception inſtead of a Chriſtian hee brough forth *almoſt* a Chriſtian.

Shall we nowe behold our face in *Agrippaes* Glaſſe, whether wee bee *altogether* like *Paule*, or *almoſt like Agrippa*, or *like Feſtus not at all?* Chriſtians or no Chriſtians, or what kind of Chriſtians are wee? There bee many degrees vppon earth, but this is the higheſt degree: There be many names of honour, but this is the honorableſt name: there bee many profeſſours of men, but this is the

beſt profeſſion to be a Chriſtian, that is, the Sonne of GOD, the fellowe of Angeles, the heire of heauen: yet whether we ſhould bee Chriſtians, or Chriſtians *almoſt*, or Chriſtians *altogether*, isa queſtion which troubleth euery man, and when *altogether* is approoued for beſt, yet we chooſe *almoſt* before it.

There is ſome thing alwaies behinde, like the eye which looked to Sodome: as an Owle peeps at the Sunne out of a barne but dares not come to it, ſo we peepe at Religion and will not come neere it, but ſtande a loof off pinking and winking as though we were more afraid of GOD than the diuell: For ſelf-loue, and regarde of perſons, and feare of lawes, and ſway of time more are afraide to be too holie, than too prophane, becauſe holineſſe is worſe intreated than prophaneſſe.

Goe away and ſinne no more, becauſe thou art healed. Nay, goe away and ſinne againe becauſe thou art healed. As *Naaman* intreated for one ſinne: that he might ſtand before the Idoll when his Lorde leaned vppon his ſhoulder, So this ſinne: and that ſinne will not let vs paſſe the compaſſe of *almoſt*, leſt we ſhould haue a perfect reward.

God would haue nothing ſo perfect as a Chriſtian, for whome he hath giuen his welbeloued

beloued Sonne, his Spirit, his Lawe, and his prophets, *That the man of God may be perfect*, as *Paul* saith. Yet euerie thing growes vntill it be perfect, the builder buildes till it bee an house: the Taliour soweth till it be a garment: The Painter paints till it be a picture: Onely the Christian leaues off before he attaine to bee a Christian, and makes a full period at *almost*.

That which God would haue to be perfectest of all, hee had rather haue vnperfect than perfect, halfe than all, a little wealth, a little rest, a little honour, and a little pleasure seemes nothing, but a little faith is enough although it be neuer so small a mite.

We haue a waight for al kinde of mettals, a touchstone for gold, a measure for graine, and we will not take one iot lesse than measure of any man, onely wee cut GOD of his waight and measure, and waigh our seruice in safe ballances: This I will doe, and this I will not doe, God shall haue one part, and the world shall haue another part, and the flesh shall haue another part, and the diuell shall haue another part. Thus wee haue brought GOD to his stint: aske while hee will, hee shall haue no more but *almost*: *Almost zealous*, *almost faithfull*, *almost righteous*, as though *almost* were better than *altogether*: that is, the counterfeite than the

truth, the ſhadow than the bodie. *Paul* ſaith that *the Athenians were too religious in worſhipping an Idol. Act.* 17.22. But where doth *Paul* finde that exceſſe in worſhipping God: we are not too diligent, but too negligent where we ſhould be diligent. *Iames* ſpeaking of our ſinnes cals them the ſuperfluitie of our maliciouſnes, whereby he ſheweth, that though our wickednes be a ſuperfluous and vaine thing, yet it ouerfloweth, and exceedeth the bankes. But Chriſt ſpeaking of his Diſciples progreſſe in righteouſneſſe, calles them all by this name, *O ye of little faith &c.* So hee may ſay of *little loue*, of *little zeale*, *&c.* for all our vertues are little ones, and the waters of life are at ſuch an ebbe, that the leaſt temptation may wade ouer them and not be drowned. *God hath a controuerſie with vs*, as he ſaieth *with Iſrael*: and this is it, wee were borne when wiſedome cried in the ſtreetes, and yet ſhe may call vs fooles and ſay: *How long wilt thou hate knowledge? Pro.* 1. *For what coulde God doe more vnto this vineyard, that he hath not done?* Thirtie yeares we haue been dreſſing, and pruning, and watering, and yet what is in *Ieruſalem* more than in *Samaria?* In the Vineyarde than in the Mountaines, which were neuer tilled nor dreſſed? Howe long ſhall hee dreſſe a barraine figge tree, which is dead at the roote?

Our

Our Church is in a conſumption: her heads are ſicke, her members weake, her Phiſitians fearefull. From little to little, our zeale is come to the laſt gaſpe, readie to take her leaue of all, becauſe ſhee ſees not that wee loue religion, but chaſe it from vs. Her enimies are placed about her: ſhee growes amongſt thornes: ſhee is fed with checkes: ſhee mourneth in a corner: ſhee ſpeakes on a reede. Her garments are clipt: Her friends dare not defend her for her enimies. What ſhall I ſaye? Wee had rather bee whole ſinners than *halfe Chriſtians*. White is counted no colour: ſo zeale is counted no vertue. But meere hypocriſie is counted true Chriſtianitie: and true Chriſtianitie is counted but hypocriſie. Our wealth is in a *Epha*, our zeale is in a *Gomer*. Our ſinne like an Oake, our faith like a Muſtard ſeede. They which haue no religion are connted honeſt men: for they count it as eaſie a matter to be a Chriſtian as to ſaie the Lordes prayer, the Apoſtles Creede, the tenne Commaundementes, and goe to the Church, this is countrie Diuinitie, this is Citie Diuinitie, and I may ſay Saint *Clements* Diuinitie. He which can ſweare that the Pope is Antichriſt, and that fleſh is good on Fridaies, is a proteſtant at leaſt, a Chriſtian euerie inche: hee hath zeale, knowledge and religion in *Folio*. This

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is the rampier in our daies like a Lion in the passages *Almost* standeth in the waie before wee can come to *altogether:* and they which wil goe beyond *Almost*, are counted curious, factious, precise, phantasticall, as though *Almost* were more then *Altogether*, and *Altogether* were not so much as *almost*. *If his righteousnes exceede the righteousnesse of the Scribes and Pharisies* which is but Hypocrisie, he shall be punished for his righteousnes, as if it were a fault, as *Caine* persecuted *Abell* because his sacrifice was better than his. Our sauiour saith *Learne of me to be humble & zealous and righteous*: But now wee must learne of other, and set a crooked patterne before vs, lest we goe too straight. We may preach like *Iohn*, as in *Matthewe*. 3. *Bring foorth fruetes* But wee may not preach like Christ: *Bring foorth much fruites. Iohn*. 15. for that is counted an vnreasonable seruice of God. If we giue him the seauenth daie, the seauenth part, the tenthes or tithes of our life, and of our thoughtes, and of our speeches, and of our workes, it is enough: so wee define *Altogether* out of measure, Thus wee dodge with GOD, and drawe backe from our promise which we made in baptisme, as though hee were not worthie of such a goodly creature, to haue that which he giues. Euer since wee were borne wee haue seru ed two masters,

Gen. 4.

Matt. 11.

sters. If one foote stand in the Church, the other foote sticketh in the worlde. If one hand carrie fire, the other hand caries water. If one worde sauour of religion, the next worde sauoureth whatsoeuer pride, or enuie or lust.

How fewe of our thoughtes are consecrated to GOD? Howe fewe of our speeches taste of grace? Howe fewe of our workes are squared to the worde of GOD, which shoulde bee the line and leuell of all our thoughts, speeches, and actions? Tell thy sinnes which thou hast committed since thou diddest rise in the morning, and record thy good deedes which thou hast done euer since thou wast borne, and the first shall exceede the last. Thou which sayest thou art a Christian, hast rebelled more since thou rose then thou hast obeyed since thou were borne.

Is this *altogether like Paul*, or like *Festus not at all?* Now if wee bee *almost Christians*, Let vs see what it is to be *Almost a Christian*. *Almost* a sonne is a bastard. *Almost* sweete, is vnsauorie, *Almost* hote, is luke warme, which GOD spueth out of his mouth. *Reuel.* 3.15. So *Almost a Christian*, is not a Christian but that which GOD spueth out of his mouth. A Christian *Almost*, is like a woman which dieth in trauaile: *Almost* she brought

foorth

foorth a ſonne, but that *almoſt* killed the mother and the ſonne too. *Almoſt a Chriſtian*, is like *Ieroboam* which ſaide, *It is too farre to goe to Ieruſalem to worſhip*, and therefore choſe rather to worſhip Calues at home: *Almoſt a Chriſtian*, is like *Michab* which thought himſelfe religious enough becauſe he had gotten a Prieſt into his houſe. *Almoſt a Chriſtian*, is like *the Ephraimite which could not pronounce Shibboleth, but Sibboleth. Almoſt a Chriſtian*, is like *Ananias* which brought a part, but left a part behind. *Almoſt a Chriſtian*, is like *Elyes* ſonnes which polled the ſacrifices: like the figge tree which deceiued Chriſt with leaues: like the virgins which carried lampes without oyle: like the willing vnwilling ſonne which ſaid, *He would come and came not*. What is it to be borne *almoſt*? If the newe man be but borne *almoſt*, hee is not borne. What is it to bee married *almoſt* vnto Chriſt? Hee which is mraried but *almoſt*, is not married. What is it to offer a ſacrifice *almoſt*? the ſacrifice muſt bee killed or euer it can bee ſacrificed. Hee which giues *Almoſt*, giues not but denyeth. Hee which beleeueth *Almoſt*, beleeueth not but doubteth. Can the dore which is but *almoſt* ſhut keepe out the theefe? Can the cup which is but *almoſt* whole, holde any wine? Can the ſhip which is but *almoſt* ſound, keep

out

out water? The ſouldier which doth but *almoſt* fight, is a coward. The Phiſician which doth but *almoſt* cure, is a ſlubberer. The ſeruant which doth but *almoſt* labour, is a loyterer. I cannot tell what to make of theſe defectiues, or where to place them, nor howe to call them, nor vnto what to liken them: *They are like vnto children which ſit in the market place where is mourning and piping, and they neither weepe nor daunce*, but keepe a note betweene both, they weepe *almoſt*, and daunce *almoſt*. Beleeueſt thou *almoſt*? *Bee it vnto thee* (ſaith Chriſt) *as thou beleeueſt*. Therefore, if thou beleeueſt, thou ſhalt bee ſaued. If thou beleeueſt *almoſt*, thou ſhalt bee ſaued *almoſt*. As a pardon comes while the theeſe hangs vpon the galowes, hee is *almoſt* ſaued, but the pardon dooth him no good: So he which is *almoſt* a Chriſtian, *almoſt* zealous, *almoſt* righteous, which dooth *almoſt* loue, *almoſt* beleeue, ſhall bee *almoſt* ſaued: that is if hee had been a Chriſtian, *altogether*, hee ſhould not bee damned. Thus euery man is a Chriſtian *almoſt*, before he bee a Chriſtian *altogether*.

Now I muſt leade you from *almoſt* to *altogether*, as it were to Chriſtians from the figure of Chriſtians. This is the ſtep which we muſt treade at this time. *I would to God* (ſaith *Paul*) *that thou wert not almoſt but altogether*

as

as I am. When he saw *Agrippa* comming on, and said *almost*, then *Paul* cast vp his lure againe: Commest thou *Agrippa?* Come *Agrippa*, I will not haue thee stay at *almost*, if any thing will bring thee to *altogether*, I did not aske thee whether thou didst beleeue the Prophets, that thou mightest be a Christian *almost*, but a Christian *altogether*. Art thou come thus farre, and staiest thou at *almost*? Nay *Agrippa* thou must take out this lesson, for there is no measure in Christianity. *Come vnto me saith Christ*, not come toward wee, yet he was glad like the father to see his sonne comming toward him, for it was a signe that he would come to him: hee was comforted with *almost*, but he was not satisfied without *altogether*. Is this thy offering *Almost?* it will not serue *Agrippa*: it is light, it is sothered, it is crakt, correct it againe: For our master saith, *Be ye holy as I am holye:* Therefore *almost* a Christian will not please him. But if thou be *almost* a Christian alreadie, how easie is it for thee to be a Christian *altogether*. Therefore come *Agrippa*, let vs goe forwarde to heauen. The seed is sowne to growe. Euerie thing must encrease and multiplie. *Almost* is thy first answere, and *altogether* thy last. I must not take this for an answere. Shall I tell Christ, that *Agrippa* is *almost* a Christian? O *Agrippa*,

God

God woulde haue thee *hot* or *colde*, as it appeareth in the third Chapter of the *Reuelation of S. Iohn*, and the 15. verſe. Cold to him is as pleaſing as luke-warme: he loueth *altogether*, and he will not be loued *almoſt*: Who ſhall haue the other halfe, if God haue but *almoſt*? Therefore ſpeake againe good *Agrippa*. Thus he pleadeth vnkindneſſe with him, like an importunate ſuter which wil not be anſwered. Shal I go with *almoſt*? then thou vſeſt mee but hardlie, if thou wilt giue mee no more. Thus he ſtands in argument with him. What ſhall I ſay to *Agrippa*, if hee will giue me but *almoſt*? I will praie for thee till thou commeſt off with all. If I can get no more of *Agrippa*, I will craue more of God. He which hath made thee *almoſt*, cam make thee *altogether*. *I would to God, &c.*

So now he conuerteth himſelfe to praier. Thus we muſt learne to fiſh for ſoules with praiers and intreaties, and queſtions. Change the baite: caſt thy Lure againe: follow the ſiege: purſue the blowe: cloſe with ſinne: and gather more of it: at firſt hee will call thee his enemie as *Achab* did *Elias*: *Art thou heere mine enemie?* But if thou wilt not bow to him, hee will bowe vnto thee, and hearken what thou ſayeſt, and change his robes, and put on ſackcloth, and mourme and faſt, and doe all that thou wouldeſt haue him.

A Preacher must not looke to finde them Christians, but make them Christians. Thou shalt not take them conuerted because thou commest to conuert them. If *Paule* will not yeeld to *Agrippa*, *Agrippa* will yeeld to *Paul*. But if *Paul* had fallen to *almost*, hee had neuer brought *Agrippa* to *altogether*. Therefore they which fishe for soules must take *Paules* net, and remember what God saith to *Ieremie* 15. 19. *Let them bee conuerted vnto thee. But be not thou conuerted vnto them; for then thou shalt neuer conuert them*: Signifying, that our constancie in goodnes shall induce others to turne from their wickednes, and make him which is but *almost* come to *altogether*. This is the substance of *Paules* replie, that it is not enough to be a Christian *almost*, that is, to haue a kinde of religion, a little knowledge, a mickle faith, a cold zeale a flattering holines, like the touche of the hem: but we must march to perfection, and *doe his will vpon earth, as it is in heauen*, and contend *to be holie as hee is holie*. This is religion (saith *Iames*) *to keepe thy selfe vnspotted*, like a glasse which is still wiped. To this end saith *Paul*. 2. *Tim*. 3. The Scripture doth teache, and reproue, and instruct, and comfort, *That the man of God might bee absolute*. And in the 1. *to the Ephe*. 4. *To this ende wee were elected, that wee might be holie and without*

ot blame. And *Rom.* 1. He deſcribes our iurney *from faith to faith*, not from faith to diſtruſt. As *Dauid* deſcribes the waie of the righteous *Pſal.* 840.7. *From vertue to vertue*, as a trauailer goes from towne to towne, till he come to his Inne. What a fooliſh thing were it for the Scribe to ſtay there, whē our Lord telles him, *Thou art not farre from the kingdome of heauen*? for therefore Chriſt telleth him, that he is not farre from heauen, to incoutage him, leſt he ſhould giue ouer before he come to it, So, if yee ſtaie at *almoſt*, and repente in ſome ſorte as *Eſau* did when hee wept, you may hunt for the bleſſing as *Eſau* did, and goe without it: for God is not mocked: but God is mocked, if colours and ſhewes will ſerue.

When GOD ſaid, *Seeke my face*: mine heart aunſwered (ſaith *Dauid*) *I will ſeeke thy face, Pſalme.* 27.8. So wee muſt annſwere the Lorde to that which he asketh: and not when hee biddes vs ſeeke his face, ſeeke his backe: when he requireth al, giue him halfe: God asketh, *Art thou a Chriſtian?* and thou aunſweres: *O Lorde, I am almoſt a Chriſtian.* What niggardlie aunſwere is this to him which deſerueth a thouſande times more than the beſt can giue? If thy maiſter aske thee, art thou my ſeruant? wilt thou aunſwere him, I am *almoſt* thy ſeruaunt? If the

Prince aske thee: Art thou my ſubiect? wilt thou aunſwere, I am *almoſt* thy ſubiect? If thy father aske thee: art thou my ſonne? wilt thon anſwere: I am *almoſt* thy ſonne? If thou art but *almoſt* his ſon, then he is but *almoſt* thy father: And ſo it is with God, a ſon or no ſonne: haiſe a ſonne, is a baſtard. How doeſt thou know God to be thy God, but as thou art his ſeruant? How doeſt thou knowe God to be thy father, but as thou art his ſon? By thy loue thou ſhalt know Gods loue: for according to thy minde towards him, is his minde of thee, whereby thou maiſt truelie iudge whether he fauour thee or hate thee, and no way elſe.

God loueth nothing *almoſt*, therefore he doth not loue *almoſt*. Therefore, loue as thou maiſt be loued, or elſe thy loue is loſt. Thou muſt ſeeke as thou maiſt finde, or elſe thy labour is loſt. *They ſhall ſeeke and finde me* (ſaith God) *becauſe they ſhall ſeeke me with all their hearts*, as in *Ieremie* 29. Chapter, and the 13. verſe: as though they ſhould not finde him though they ſought him, vnleſſe the ſought him with all their hearts.

Naaman is not onelie commaunded to waſh himſelfe in *Iordan*, but to waſhe himſelfe ſeuen times, and then he ſhall bee healed: So man is not onely commaunded to obey God, but to obey him while hee liues,

and

and then he shall be saued. *Be faithfull* (saith the Angell) *vnto death, and then I will giue thee the Crowne of life. Reuel.* 2. 10.

When *Saul* was commanded to kill the Idolatrous beasts, he was commaunded to kil all: and because he spared some, God reiected him. Yet God hath more mercie on beasts, than on sins. Would he haue the beasts of sinners die, & their vices liue? No (saith Christ) *Make cleane with him*: that is, leaue no filth behind. Whensoeuer Christ cast out one deuill, we read that he cast out al, euē the legion together: so when thou castest out one vice, cast out all, for one is not worthier than another.

The Prophet doth teach vs to power out our sins like water which leaueth no taste or colour or sent behinde. There is a whole old man, and there must be a whole newe man. The old man must change with the new man wisedome for wisedome, loue for loue, feare for feare, his worldlie wisedome for heauenly wisedome, his carnall loue for spirituall loue, his seruile feare for Christian feare, his idle thoughtes for holy thoughtes, his vaine wordes for holesome wordes, his fleshlye workes for righteous workes. This is a Christian *altogether*, as if he were cast in a newe mould. As a Painter woulde drawe a beautifull picture which should bee fairer than all women in the worlde, hee would marke the

ſpeciall grace of euerie one, and make one beautie of all: ſo we muſt make vp a Chriſtian, and take modeſty from him, faith from him, loue from him, patience from him, zeale from him, and humility from him, vntill it bee like the Image of Chriſt. This is the building of a Chriſtian. Firſt his foundaton is laide, and then his walles, and then his roofe, and then a Chriſtian like *Adam* in *Paradiſe*, *God made all things good*: therefore if we bee but *almoſt* good, all thinges are better than wee. The wicked man ſpeaketh out of the corruption of his fleſhlie heart, and ſhall not the righteous ſpeake of the aboundance of his ſpirituall heart? Hee which is merrie would be merrrier if he knew how. He which is enuious woulde looke ſterner if he coulde. He which is proud, woulde goe brauer if hee had it: and all if wee could bee worſe, wee would, but let them amende which looke to die. For what kinde of man ſhould hee bee which muſt beare the Image of God, be the Temple of the holie Ghoſt, and inherite the kingdome of heauen? Who is fit for theſe things? (ſaith *Paul*?) Nay, who is fit for theſe things? Do ye know no enough in riches, nor pleaſure, nor ſinne, and thinke that you haue enough of religion, before yee haue any? The good are knowen becauſe none but they which are good ſtriue to be better. Wee are

Gen 2.
Gen 1.

inuited

inuited to a banquet,& ſhall we go but halfe the way vnto it? Were it not better that the fig-tree had borne fruites than leaues? that the Virgins had carried oyle than lamps? So is it not better for vs to be veſſels of gold that come to the Lords table, than like the image in *Daniel*, part of gold, part of ſiluer, part of braſſe, part of iron,& part of clay, which was after broken? If the crowne did lie in the midde way, then thou needſt run but halfe the way: but to ſhew that there is no reward for them that begin well, all the promiſes are made to him that continueth to the end. Hee is curſed not onely which doth euill, but hee which doth the worke of the Lorde negligently, or by halfes, that is, hee which offereth a maymed ſacrifice for a ſound, *almoſt* a Chriſtian, for *altogether*. Therefore *Dauid* before he prayes, ſummoneth his thoughts, his ſpeeches & actions, & ſayth: *All that is within mee praiſe the Lorde*, as a man giueth that which he thinketh wil be accepted, that he may be welcome for it. If we did ſerue an vngratefull maſter: then we might thinke *almoſt* enough: But Chriſt did not loue *almoſt*, when he ſhed his heart bloud for vs,& therefore he cannot aske more than hee gaue, and yet the inheritaunce of his bleſſings is behinde: why ſhouldeſt not thou giue as much for them as *Abraham* or *Dauid* or *Simeon*,

which would haue ſerued God till this time if they had liued, & ſtil reformed themſelues, & yet thought they had done nothing, as *Iacob* counted his ſeruice for *Rachel* nothing, becauſe he loued her: but thou thinkeſt that if thou giueſt thy pleaſures, thou ſhalt want thy pleaſures. No, as *Abrahã* did not loſe his ſon whẽ hee would haue ſacrificed his ſonne, ſo God can keepe his pleaſures when thou reſigneſt thy pleaſures. Thou thinkeſt that God wil not miſſe it, as *Ananias* thought that *Peter* woulde not miſſe it: but if *Peter* did miſſe it, will not God miſſe it? So we pare the offering like *Elies* ſonnes, which kept the beſt and fatteſt to themſelues, which made the people abhor the ſacrifices: and ſhall not God abhor ſuch ſacrifices? If *Ely* reproued his ſons? how will God reproue them, which reproued *Ely* for not reprouing thẽ enough? A ſpirituall eare can heare GOD reprouing this land, for this mincing of his worſhipp. Can the preaching of the word, the ſignes of heauen, the ſhaking of the earth, the victory of your enemies, and all the bleſſings of God make you but *almoſt* Chriſtians, *almoſt* religious, *almoſt* thankefull?

Is this my reward (ſaith God) as though you were afrayd to bee too good? If you thinke that you ſhall bee mocked if you bee too zealous; as *Micholl* ſcorned *Dauid* whẽ

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he daunced before the Arke: *Dauid* tels you how you shal stop such scorners mouths: O (saith *Dauid*) *I will be more humble yet before my God*. When *Micholl* sawe his resolution, she mocked him no more, but reuerenced him euer after. So tell the Diuell and all his mockers, I wil be more zealous, more feruent and more holie yet, vntil I be like him which said, *Follow me*, and they which mocke thee shall reuerence thee as *Michol* did *Dauid*.

This when thou art in the way to heauen, remember that thou must goe forwarde or backward: for *Iacob* did see none stand vpon the ladder which ascended vp to heauen, but either they went vp or down: they which go not forward, go backward. They which will not come so forwarde as *altogether*, shall not stay at *almost*, but fal from their faith, & loue, and knowledge and zeale, by descents, till Christes threatning be fulfilled, *That which they seeme to haue shall be taken from them*, as though they neuer had any taste at all.

Thus I haue set you a glasse to beholde whether you are in *almost* or *altogether*. Yet *Paul* lured for *Agrippa*. Now he sues to the people. When he had caught the King, hee spred his net for the people.

I would to God, that not onely thou but all that heare mee, were not onely almost, but altogether as I am. Hee might wish rather than

hope, and therefore he praies, I woulde to God that all were Christians: As *Moses* wished that all coulde prophesie. *Peter* was taught both to feede the sheepe and the lambs, great and small, old and yong, rich and poore: So *Paule* praies for the King and for the people too, & wisheth that they were all Christians. This praier we may say for them that do not praye for themselues, to make them ashamed, when they see other more careful for their soules than they themselues. The Pastours care extendeth to all, although some are more to be laboured, yet none is to be despised, which is but a lamb of the flock, *Paule* doth not wish *Agrippa* more honour, or more wealth, or more friends, but more religion, which is the greatest want of Princes. Although they haue receiued a kingdome, yet they are not so thankefull, as they which haue receiued nothing, but from hande to mouth. Though they haue done a thousande times mor euill, yet they are not so penitent as hee which hath done least of all: They sit in Gods seat, & are called Gods, but are not like God, but like *Mammon*, more than their names, and their Crownes, except *Dauid*, or *Salomon*, or *Iosua*, a fewe which remember whose person they bear: the rest are like *Herod*, and *Saul*, and *Nabuchadnezzar*, which know not from whō their kingdoms come.

As I am, ſaith *Paul* directly. *Paul* ſhoulde haue replied, *altogether a Chriſtian*, and not *altogether as I am*: but who ſhall teach the Spirit to perſwade? Hee choſe to ſay, *as I am*, that *Agrippa* might ſee his ſingle heart and loue toward him, who went not about to ſeduce him, but wiſht vnto him as vnto himſelfe: *Euen as I am*. If any thing will perſwade, moſt fit is the example, when hee which teacheth vs goes before vs, for then we ſee that hee dealeth plainly, and ſpeakes of loue, and meanes no deceit, when we ſee him doe as he ſaith. *Saul hath ſlaine his thouſand, but Dauid his ten thouſand*, So where another conuerts a thouſand, hee ſhall conuert ten thouſand, which can ſay like Chriſt *Follow mee*. Oh what is this when a Chriſtian and I am all one, that yee might ſay to your children, *I woulde to God thou were a Chriſtian*, when you ſay, *I would to God thou were like me.*

The king ſhoulde bee like *Paule* by this ſaying: How then doe ſome ſay with *Feſtus? Too much zeale hath made thee mad.* If the people know the Lords prayer, the ten commandemẽts, and the Articles of beleefe, it is enough, is this to be like *Paul?* No *Feſtus* the knowledge of the word doth not make a mã mad, but makes him wiſe to ſaluation. Can that which makes a mã wiſe, make him mad?

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Therefore they which say that we are the worse for knowledge, or worse for religion, or worse for zeale, are like *Festus* which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shall not neede to be as *Paul*, but that a mediocritie will serue, incurreth that curse of *Paule: Hee which teacheth another doctrine than that which yee haue receiued of vs (which wished all as perfect as himselfe) Let him bee Anathema*, that is, accursed. They which loue you like *Paul*, doo not wish you zeale by wayght, and knowledge, by ounces, and workes, by number, a Sicle, or an Omer, or an Epha: but that yee abound in all knowledge, and all zeale, and let them bee lukewarme which will be spued out.

Except my bands: yet *Paule* excepteth somthing, not his knowledge, nor his zeale, but his bands, *Not altogether as I am, but altogether as I am, except these bands.* He excepteth nothing but his troubles. Charity had rather suffer than other should suffer, as *Dauid* prayed God to turne his wrath from the Israelites vpon him. Now if yee aske me, who can loue his neighbour as himselfe? Heere is one that had rather suffer himselfe, than *Agrippa* should suffer: he would haue him partaker in all his good, but not in his troubles: *As, I am except these bandes.*

Paul

Paul glories in his bands, and ſhewes his chaynes like his Enſignes; theſe are the markes of Chriſt: this is the cogniſance of my Lord, his ſweete yoake and eaſie burden. But he wiſheth faith to them without a burden, the battaile is to the ſtrong & the Croſſe is not to be wiſhed for, but to be borne.

Thus the ſpirit of wiſdome hath ſet vs an example how men are wonne to the trueth, and led forward by little and little with lenitie and ſoftnes, putting difference betweene them which know not the trueth, and them which reſiſt the trueth. *Paul* did not ſpeak ſo to *Elimas* the Sorcerer which withſtood the truth. *Act.* 13.16. But *ſet his eyes vppon him* & ſayd, *O full of all ſubtiltie and miſchiefe, the childe of the Diuell and enemie of all righteouſnes.* Neither did *Peter* ſpeake ſo to *Simon Magus. Act.* 8. 23. But as *Salomon* ſaith, *A wiſe man knoweth the time and place*, and as *Paule* ſaith, *the Spirituall man diſcerneth all things*, ſo he knoweth when to be ſoft and when to be rough. They which reſiſt the truth as *Elimas*, and labour to keepe the Rulers from it as *Elimas* did *Sergius Paulus* the Deputie of *Cyprus*, and many like him now, muſt not be intreated like *Agrippa* which is comming to the truth, but as *Elimas* was. He which hath *Pauls* Spirit knoweth how to handle both in their kind. Though we may not diſcouer the

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nakednesse of some, yet wee may not hide the nakednesse of other: An humble heart is a good Schoolmaister both to apply comfort and reproofe. Now the Lord Iesus which hath made you *Christians almost*, make you *Christians altogether*.

FINIS.

The

The humilitie of Paul.

Rom. 12. 1. 2. verſe.

I beſeech you therefore brethren by the mercies of God, that ye giue vp your bodies a liuing Sacrifice, holy, and acceptable vnto God, which is your reaſonable ſeruing of God.

And faſhion not your ſelues like vnto this World, but be you changed by the renuing of your minde, that ye may proue what is the good wil of God, and acceptable and perfect.

PAul an Apoſtle to the Gētiles, writing to the *Romanes* which were Gentiles, after he had ſhewed what God had done for them in receiuing them into his couenant which Ro. 11. 13.
were out of his couenaunt, and making them his people, which were not his people, that the Gentiles might triumph nowe ouer the Iewes, as much as the Iewes triumphed ouer the Gentiles, becauſe the Iewes were

were reiected, and the Gentiles receiued in their place. Nowe hee sheweth what they should doe for God. *Giue your bodies a Sacrifice to him*: that is, as Christ gaue himselfe for you, so you must giue your selues to him: as he was sacrificed for you, so you must bee sacrificed for him; not your sheepe, nor your Oxen, nor your Goates, but your selues. You must be the Sacrifice: this Sacrifice, *Paul* calleth *a liuing, and holy, and accepoable sacrifice, a liuing sacrifice, because the Iewes sacrifices were dead sacrifices: an holie sacrifice, because they might sacrifice beasts and not be holy*: but they cannot *Sacrifice themselues*, but they must needs be *holy*. *An acceptable Sacrifice*, before the sacrifices of beasts did not please God, vnlesse they did *sacrifice themselues too*. But if they *sacrifice themselues* it doth please God, though they doe not sacrifice beasts. It is true that God did require this sacrifice of the Iewes as well as the Gentiles, for in *Deu.* the tenth Chapter and the sixteenth verse, he saith, *Circumcise your heartes*, & in the first of *Samuel* the 15. Chap. and 22. ver. he saith, *Obedience is better than sacrifice*, which shews, that euen then God did require *the sacrifice of the bodie*, more than of *beasts*: but although God did require this of the Iewes also that they shoulde sacrifice their bodies too, yet *Paul* signifies that God requireth larger of

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the Gentiles, becauſe as Chriſt ſaith, *we haue a greater light.* The Goſpell is a greater benefite than the law, and therefore our thankfulnes ſhould be greater than theirs. Mat.11.11.

Firſt here is an exhortation to *ſacrifice our bodies to God.* Then an explication what this ſacrifice is. *It is your reaſonable ſeruice, and not faſhioning your ſelues to the World: and the renuing of your mindes to the image of GOD, in which they were created.* Then follow two reaſons to perſwade, one drawen from the mercies of God, *I beſeech you brethren by the mercies of God*: The other drawen from the fruit of our regeneration, that ye may proue what that *good and acceptable, and perfect will of God is.* The exhortation is to ſacrifice our ſelues to God. It ſeemes that the Iewes grudged to ſacrifice their beaſtes, therefore *Paule* thought that the Gentiles woulde grudge to ſacrifice themſelues, and therefore marke how he prepared himſelfe for them.

Brethren I beſeech you by the mercies of GOD. This is his preparatiue, Firſt, hee calles them *Brethren*, which ſhewes his affection to all Chriſtians, which after Chhiſt were called *brethren*. Secondlie our adoption by Chriſt which makes vs brethren. Thirdlie the duetie which we owe one to an other, as if we were brethren. The Apoſtles do not vſe this name ſo lightly as we, as you Mat.1.7.

may

may see here, for *Paul* made it a preamble to perswade the *Romanes* to godlines: : So *Abraham* made it a mediatour to keepe peace betweene *Lot* and him, *Are we not brethren* saith *Abraham*? as if hee shoulde say, shall brethren fall out for trifles like infidels. This was enough to pacifie *Lot*, for *Abraham* to put him in minde that they were brethren, when hee hearde the name of brethren, straight his heart yeelded, and the strife was ended: so this should bee the Lawyer to end quarrels betweene Christians, to cal to mind that they are brethren. And they which haue spent all at lawe, wisht that they had taken this Lawyer, to thinke with *Lot* whether it were meete for brethren to striue like enemies: with such reuerence then they did vse the name of brethren, but nowe there is no reuerence in naming of GOD: For manie speak of him when they do not think of him, and many neuer speake of him but whē they sweare by him.

Gen.13.8.

When he had called them brethren, then he beseecheth them, *Brethren I beseech you.* This is the Apostles stile. If God did humble himselfe for man, much more should man humble himselfe for men, therefore though *Paul* speake of a matter, wherein hee might commaunde, as he saith to *Philemon I might commaund thee:* yet as he did rather *beseech him,*

him, so he doth rather beseech them. Marke the subtiltie of wisedome (as I may call it.) As the serpent did vse pollicie to tempt, so the Preacher may vse pollicie to conuert, and so *Paul* won *Agrippa* to beleeue, by perswading him that he did beleeue. It was *Pauls* Office to teach the *Romanes*, but it was *Pauls* pollicie to *beseech the Romanes*, vntill compulsion need, gentlenes is better than bitternesse: Lenitie deserues to goe first, and correction hath no place if perswasion wil serue. Gen.3.1 Act.26.27

I beseech you brethren, we doe not vse to intreat and beseech, but for our profite, but *Paul* did beseech them for their profit. Wee would haue other humble themselues to vs, but *Paul* humbled himselfe to his inferiours, to make them humble themselues to God. Here the Preachers may take example of the Preacher of the Gentiles, the louing phrase is the Apostles phrase, and hee which *beseecheth* shall perswade easier than hee which thundereth. Many haue beene drawen with the cordes of loue, which coulde neuer bee haled with the chaines of iron, God is loue, and his Ministers must speake like loue, or else they doe not speake like *Paul*: he which fisheth for soules and doth not take his Net, shall fish all daie, as *Peter fished all night and catch nothing*. Although a temperate Preacher be a wise Preacher, and this be our pol- Rom.11.13

licie to intreat and beseech you like *Paul*, yet
Math.22. you should not looke to be intreated like the guestes which woulde not come, but to bee compelled like the guests which came to the banquet: For you must be intreated to your profit. It is no reason that Christ should pay, and pray: the seruant praieth, but the maister commaundeth.

Yet *Paul* hath not done his preparatiue: hee is loth that his suite shoulde take the repulse, and therefore he vseth a *Mediatour* vnto them: and beseecheth them by the mercies of God. *I beseeche you brethren by the mercies of God*: mercie is a louing soliciter and worthy to be heard, because it heareth againe. God doth intreate vs by the same Mediatour that we intreat *God*, we intreate *God* for his mercie, and *God* intreateth vs for his mercie. So that mercie is like a signe betweene vs, which calleth *God* to heare vs, and vs to heare him. What will not a good subiect doo for a mercifull Prince? Many sweet things are in the worde of *God*, but the name of mercy is the sweetest word in al the scriptures, which made *David* harpe vpon it 26, times in one *Psalme*, sixe and twentre times he repeats this in the hundred thirtie and sixe *Psalme*, *For his mercie endureth for euer*. It was such a cheerefull note in his eares when he stroke vpon *mercie*, that like a bird which

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is taught to record, when he had sung it, hee sung it againe, and when he had sung it againe, he recorded it againe, and made it the burden of his song, *For his mercy endureth for euer.* Like a Nightingale which when she is in a pleasant vaine, quauers and capers, and trebles vpon it, so did *Dauid* vpon his mercie, *For his mercie endureth for euer.* But heere *Paule* speakes in the plural number, *not by the mercie, but by the mercies of God.*

There is a plurality of *Gods mercies*, his lesser mercies in his corporall blessinges, and his greater mercies in his spirituall blessinges: his temperall mercies in earth, and his euerlasting mercies in heauen: his preuenting mercies in deliuering vs from sinne, and his following mercies in pardoning of our sinne. Howe many sinnes came with *Adam*, and howe many curses came with sinne, so manie mercies came with Christ to answere the both. Therefore when *Paule* coulde not number them for multitude, he was faine to laie them downe together in the grosse summe, and in a word called them *mercies*; as if hee shoulde saie, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why *Paul* calleth them brethren, and why he beseecheth them, and why hee remembreth them of Gods mercies. Gen. 3.

Now he hath prepared the way, he commenceth his suite, *that they woulde giue their bodies to God*, hee speakes not heere of the soule, though he would haue them giue their soules too. As you may see in the next verse but he speakes heere of the bodie, to shewe that the bodie is a seruant to God as well as the soule, both are too little, and therefore eache is not enough. And therefore *Paul* saith,

2.Co.6.20 *Glorifie GOD in your bodies and in your soules too*, but here he speakes the rather of the bodie, to shewe that their battaile will be with the flesshe, and that the flesshe will be vnwilling to this Sacrifice, as Christ saith, *the spirit is willing but the flesh is fraile*. That is, the

Mat.26.43 flesshe will not afforde anie thing to God, though he do neuer somuch for her yet she is like churlish *Nabal*, which will do nothing againe. Therefore the Apostle vrgeth so to giue the body, as if he should say, drawe forwarde that which draweth backewarde, and let the conuersion beginne where sinne hath his roote: if you can winne the flesshe which is like *Nabal*, the soule will come like *Abigail*, and bring her traine with her.

Now to shew how we should *giue our bodies to God*, the Apostle saith *giue your bodies a Sacrifice to God*. That is, you must giue

Leuit.1.9. &13. your bodies to God, as if you did Sacrifice them: The Lawe appointed *a Sacrifice*, *in*

which

which all the members were offered together; So yee must giue your members to God, for the bodie is all, all is but partes of the bodie, therfore if you must *giue your bodies*, you must Rom. 8. geue eie, & eare, & tongue, & hand, and feete vnto him; *For the heart* (sayth *Paule*) *doth but beleeue*, because it is not enough to *beleeue*, therefore hee addeth, *the mouth doth confesse* as it is as necessary to confesse vnto *Saluation*, as to beleeue vnto *Iustification*: So it is as necessary to *sacrifice* the tongue as the heart.

What then, is the tongue enough? Nay, (sayth Christ) *he which hath an eare to heare let him heare*. Is the eare enough? Nay, Mar. 11. 15 (saith *Dauid*) *Lift vp your hands to his Sanctuarie*. Is the hand enough? Nay, (saith Pſal. 134. 2. *Salomon*) *Let thine eyes behold the right*. Is the eie enough? Nay, (saith *Salomon*) *Remoue thy foote from euill*. So the word passeth like a Collector out from one member to another, to gather tribute for GOD, vntill the body haue paied as well as the soule. Therefore in Pro. 4. 25. *Deut.* 6. 5. GOD commaundeth, not onely Pro. 4. 27. *Thou shalt loue the Lord with all thy soule, & with all thy mind but with all thy strength* that is, if thou canst doe any thing for him with the strength of thyne hand, or the strength of thyne eie, or the strength of thine eare, or any part else: Thou art bound by this commaundement, to doe it with all thy

strength. Therefore when *Dauid* went about the seruice of God, he called all his powers together, summoning them like a crier, *All that is within me prayse the Lord.* If euery parte looke to be glorified of God, it is reason that euery parte should glorifie him: for this is all that they pay. As euery subiect oweth loyalty vnto his Prince: so euery member oweth a duety vnto his creator. The heart to loue him, the tongue to prayse him, the eye to marke him, the eare to attend him, the hand to serue him, the foote to followe him, and euery parte should serue GOD as it serueth vs. Nay, more than it serueth vs, because wee are bound *to loue GOD more than our selues*: For it is saide, *Loue God aboue all*: therefore we must giue more to Gods desire than to our owne desire.

Christ hath a parte in euery parte: Nay, euery parte is his parte, because hee gaue all for all. Shall the hande saye to the heart, *serue thou him*, or the heart say to the tongue, *serue thou him*, or the tongue say to the eye, *serue thou him*, or the eye say to the foote, *serue thou him*? Nay, if Christ be the head, euery part will serue him, for all the body is ruled by the head: and therefore if hee bee the head, euery parte of the bodie will serue him like a head.

Nowe if you will know howe euerie part may bee a ſacrifice, thus it is. When thou canſt ſay with the Virgin, *Mine heart doth magnifie the Lorde:* then thine hearte is a ſacrifice to God. When thou canſt ſaie with *Samuel: ſpeake Lorde for thy ſeruant heareth,* then thine eare is a ſacrifice to God. When thou canſt ſay with *Dauid*, *Mine eies are euer toward the Lorde*, then thine eie is a ſacrifice vnto God. When thou canſt ſay with *Dauid: All the daie long I ſtretch out mine hand to thee,* then thine handes are a ſacrifice to GOD. When thou canſt ſay with *Dauid,* as it appeareth in the 25. *Pſalme,* and the tweelfth verſe: *My foote ſtandeth in vprightneſs,* then thy feete are a ſacrifice to God: So at length by following of theſe examples, euerie member is a ſacrifice.

Luk.1.46. 1 Sam.3.9. Pſal.25.11. Pſal.88.9.

Hee which offereth this ſacrifice, is freely excuſed of all ſacrifices beſides. For ſince Chriſt ſacrificed himſelfe, God hath required none other ſacrifice of Iewes nor Gentiles, *But that they ſacrifice themſelues*. Now when God doth require of thee to ſacrifice thy bodie, he doth but require thee to ſacrifice the ſinnes of thy body, as you may picke out of the next wordes, *Be chaunged*, that is, chaunge thy thoughts, chaunge thy wordes, chaunge thy workes: Let thy tongue ſpeake no more idely: Let thine eies looke no

more to vanitie: Let thine eares hearken no more to folly: Let thine handes worke no more iniquitie, and then thou haſt Sacrificed thy bodie.

This ſeemes a deare Sacrifice to ſacrifice the bodie, yet thou ſeeſt it is but a cheape ſacrifice, for it is nothing but to ſacrifice thy ſinnes, which woulde Sacrifice thee. If GOD had required thee to Sacrifice thy Sonne, to him as hee required *Abraham Geneſis*, the twentie two Chapter, and the ſecond verſe: Wouldeſt thou not giue him? But nowe hee requireth nothing of thee but thy ſinnes, it is as if he ſhould *Sue* vnto thee for thy ſhame, and thy trouble, and thy guilt, and thy feare, that hee might haue all which hurtes thee. What wilt thou parte from if thou wilt not parte from thine hurte? *Therefore ſacrifice thy bodie*, and thou haſt Sacrificed all that hurtes thee.

Heere *Chriſt* is the *altar*, and we the ſacrifice, and the fire which kindleth it, *the loue of God*, and the ſmoak which goeth vp, *the conſumption of our ſinnes*, but a worldly man killed, and a ſpirituall man reuiued, and the ſacrifice is ended.

This ſacrifice goeth vnder three titles, *liuing*, *holie*, and *acceptable*. Euerie one perſwades with the Apoſtle, that they ſhoulde offer it: for in it is a holy ſacrifice, it cannot

but

but pleaſe, becauſe hee is holy which takes
ioin that it is a liuing ſacrifice, it cannot loſe
them any thing, becauſe there is no death
nor loſſe in it, as there was in the Iewes ſacri-
fices: in that it is an acceptable ſacrifice, it
muſt needs benefite thē; for when the ſacri-
fice is *accepted*, the ſacrificer is *accepted* too:
as *Abel* pleaſed, when his ſacrifice pleaſed.

Firſt, it is called a *liuing ſacrifice*, becauſe Gen. 4.
the beaſts died, when they were ſacrificed,
but men liue when they are ſacrificed, nay
they die vnleſſe they be ſacrificed. As *Abra-
ham* did not loſe his ſonne, when he was con
tent ot ſacrifice him to God, ſo men do not Gen. 32.
loſe their pleaſures, when they ſacrifice them
to God. But as *Chriſt* ſaith; *He which leaueth
father or mother for me, ſhall receiue an hun-
dred faldo.* So he which leaueth any cōfort for
God, ſhall receiue an hundred cōforts for it.
For Gods demands are not onely demaunds,
but gifts. Hee bids thee ſacrifice thy body,
that thou mighteſt partake the ſacrifice of his
body. Here then is but one *Sacrifice* for an
other, one body for another, a beggers body
for a Kings body: Well may he require a *li-
uing ſacrifice*, which hath giuen a dead ſacri-
fice. *Chriſt* died for vs, but hee deſireth not
our death, but our life, that we would ſerue
him with our life. It is called an *holy ſacrifice*, 1. Cor. 6.
becauſe *our bodies are the temples of the holye* 19
ghoſt,

ghoſt, that is, if they are not, they ſhoulde be *the Temples of the holy Ghoſt*. But as the *Iewes* abuſed the Temple of ſtone, ſo we haue abuſed the Temple of fleſh, and there is no waie to make it holy againe but for the holy ghoſt to dwell in it, that is to ſacrifice it to God, & then it is *holye*, becauſe as vertue came out of *Chriſt* to heale the womans diſeaſe, ſo holines commeth out of *Chriſt* to heale euerye mans ſinnes, and then they are holye.

As nothing dooth pleaſe vs, vnleſſe it bee ſome waie like vs, and agreeable to our nature: ſo nothing doth pleaſe God, but that which is like God, therefore becauſe God is holy, no ſacrifice doth pleaſe him, but the holy ſacrifice, therefore *holie* goeth before *acceptable*, to ſhewe that our ſacrifice is not acceptable, vnleſſe it be holy. *A liuing, holie* and *acceptable ſacrifice*.

1. Sam. 15. 22. 3 It is called an acceptable ſacrifice, becauſe no *ſacrifice* is ſo accepted, as when we offer our ſelues. Therefore *Samuel* ſaith, *obedience is better than ſacrifice*: that is, it pleaſeth God better than ſacrifice? Now if we muſt ſacrifice to God, we ſhould doe as we doe to *Princes*, that is, offer that which may bee *accepted*, that we may be *accepted* for our gift: or els better vndone than done. When *Caine* had ſacrificed to God, becauſe his ſacrifice was not *accepted*, therefore *Moſes* ſaith that

Gen. 4. 5.

Gen. 4. 5.

his

his countenance was cast downe: but if we sacrifice our bodies, our countenance neede not bee cast downe. for *Paul* saith that *this sacrifice is accepted*. All other sacrifices were kindled with the fire of the Temple: but this *Sacrifice* is like the *sacrifice* of *Eliah*, which God kindled himself with fire from heauen, and therefore this must needes bee acceptable, which man doth not only offer, but God himselfe doth offer. 1.King.18. 39

When the Apostle endes our *Sacrifice*, with this clause *acceptable*, hee meaneth that this should be the leuel of all our thoughtes, that whatsoeuer we thinke, or speake, or do, bee *acceptable* and liking vnto God. As *David* thought to builde the Temple, but would not builde it, when *Nathan* tolde him that *God woulde not haue him builde it*: As *Ananias* would not baptize *Saul*, but did baptize him whē he vnderstood that God wold haue him baptized: As *Ioseph* would not take *Mary* to wife, so long as he thought God did disalow his marriage, but did marry her when the Angell told him that he should marry her: so a good man will doe nothing before hee doe consult with Gods worde: all that hee doth hee approueth vnto God before hee doe it, if it bee not his Worde and Will, then hee turneth backe, as if the winde and weather were against him, alwayes refourming his owne 1.Chro.17 1.&16. Act.9. Act.9.13. Mat.5 16.

owne will to Gods will, that his thoughtes, and wordes, and workes may bee *acceptable*. If reason teach vs this, that when wee offer vnto God, wee must giue him an *acceptable sacrifice*, an *acceptable honour*, an *acceptable seruice*: then why doe we not giue him that which he asketh, for he knoweth what is acceptable to him. If he aske the first fruits, we must not offer him the last fruites, for the first is acceptable: So if he appoint his discipline, we may not set vp our discipline, for that is not acceptable to him, but to vs.

Now *Paul* shewes what this Sacrifice is, *it is your reasonable seruice of GOD*, lest they should grudge to sacrifice their bodies, hee sheweth that he meaneth but the sins of their bodies. *For this sacrifice* (saith *Paul*) *is your seruice, your reasonable seruice*. He calleth it *a reasonable seruice*, because it is not in ceremonies like the *Iewes seruice*, but in spirit (as *Peter* saith:) the because it is that *seruice*, which euery mans reason and conscience doth tell him that he oweth vnto God, wherefore it may well be called *a reasonable seruice*, because it is so reasonable. Therefore if we will not serue God thus, that is, as our reason teacheth vs: Then we serue him not like mē, but like beasts voide of reason, whome God may be sayd to rule, but they cannot be sayd to obey, because they are ruled perforce. All

thinges

thinges doe yeelde a seruice to God, but *all things doe not yeelde a reasonable seruice*, which he requireth of man: there was no reason why *Christ* shoulde serue vs, but there is greate cause why we should serue *Christ*, because he serued vs without cause, so that I may saie, *Christ* requireth but *a reasonable sacrifice*, for *an vnreasonable sacrifice*, *a liuing sacrifice*, for *a dead sacrifice*, *a cheape sacrifice*, for *a precious sacrifice*, counting vs as it were like the poore widdowe, of whome he is content to take a mite, because wee are needie, thus much of our reasonable seruice.

The law of this seruice is laid down in these wordes: *Fashion not your selues to the world*, the world followeth the world, *but I*, saith *Christ* to his Disciples, *haue chosen you out of the world, therefore do not you follow the world*. The world is taken sometime for heauen & earth, and sea which are partes of the world: sometime for the men of the world, sometime for the elect in the worlde: but most commonly it is taken for the wicked in the worlde, because the wicked are most common, like a man which by often faulting is growne to an euill name, so the world which doth not signifie euill of it selfe, yet is taken for euill, because it is accustomed to do euill, and therefore the Deuill is called *the God of this world*, because the worldes fashions are the Deuils

Iohn.15.19

Act.17.24.

Math.16.7
Iohn.1.24

Iohn.7.7.
Iohn.8.23

2.Cor.4.4

fashions, *Therefore fashion not your selues vnto the world*, lest you bee in the Diuels fashion. Then you must not pranke vppe your selues like Plaiers, for this is the fashiō of the world: then you must not respect persons more than iustice, for this is the fashion of the worlde: Then you must not flatter to Please, for this is the fashion of the world: Then you must not deceiue to grow rich, for this is the fashion of the world, then you must not seeke reuenge for euery word, for this is the fashion of the world, then you must not take scorne to bee tolde of your faultes, for this is the fashion of the world, then you must not giue almes to be seene, for this is the fashion of the world, then you must not obey for feare of the law, for this is the fashion of the world, then you must not receiue the sacrament for order, for this is the fashion of the worlde, then you must not come to church for custom, for this is the fashion of the worlde, then you must not make religion but a table talke, for this is the fashion of the world, then you must not tume with the time, for this is the fashion of the world, then you must not deferre to doe good till you die, for this is the fashion of the worlde The worlde is a badde patterne to followe, because as the flesh followeth the deuill: so the worlde followeth the flesh. Therefore saie no more wee must doe as the world

worlde doth, but rather we muſt not doe as the world doth. You ſay you go ſo, becauſe it is the faſhion, God ſaith, *goe not ſo*, becauſe it is the faſhion. If you come but in the faſhion, you ſhall bee in the abuſe: There is no man that weareth the cutters faſhion, but he is a cutter, none which cutteth his haire like them which are proud, but he is proud: none that coloureth her face like them which are wanton, but ſhee is wanton: none which ſweareth like them which lie, but hee will lie as well as ſweare.

Therefere make not your life of the worldes faſhon, the *wedding garment* was of an other faſhion than all the reſt: therefore if thou faſhioneſt thy ſelfe like the *reſt*, thou haſt not on thee the wedding garment, for this was nothing like vnto the reſte. Chriſtes garment was of another manner of faſhion differing from the worlde, ſo thy life muſt bee of another faſhion than the worldes: or elſe as the faſhion of the worlde paſſeth away, ſo thou ſhalt paſſe and periſh with it. God doth not like the faſhion of the worlde, and ſurelie he liketh as ill the faſhion of Idolatrie, or the faſhion of Antichriſt, as the faſhion of the worlde. He which biddeth vs *to refraine from euerie ſhewe of euill*: would haue vs refraine from the ſhewe of Idolatrie, and the ſhewe of Hereſie: for theſe

Mat. 22.

Iohn. 1. 9. 3

1 Theſ. 5. 22

are

are the greateſt euils. But if we bee not Idolatours, yet we haue the ſhewe of Idolatry. If wee bee not of Antichriſtes religion, yet we bee of Antichriſtes faſhion, ſo long as wee ſhew foorth the ſame badge, and cogniſance, you know what I meane. This is to iumpe with the world and leape to hell. This is not to be in faſhion, but out of faſhion. therefore nowe yee ſhall heare the beſt faſhion. It followeth, *Be you changed, by the renewing of your mindes.* This is the ſecond part of your reaſonable ſeruice: *The changing and renewing of the minde to the likeneſſe wherein it was created.* As before he required you to giue your bodies, ſo here hee requireth you *to giue your mindes.* Outwarde ſeruice is like a tinckling Cimball, though it hath neuer ſo pleaſant a ſounde, yet it doth not pleaſe God, becauſe it hath no minde to pleaſe him, ſo is the ſeruice of the eie, or the eare, or the hand, or the foote, if the mind be away: it may pleaſe other like the Cimball, but it pleaſeth not God.

The body is a ſeruant as well as the ſoule, but there is no promiſe made to the bodily ſeruice, but to the Spirituall ſeruice: For vnleſſe the minde worke, the bodie will ſerue but a while: *Therefore make cleane within.* Mat. 23.26 ſaith Chriſt. *Sanctification* begins within, vntill the minde be renewed, the body is neuer

uer sacrificed. Therefore now *Paul* shewes as it were the knife that must kill this sacrifice, that is the minde, the minde must sacrifice the bodie. *Be ye chaunged*, as if he should say, *Suffer your selues to be chaunged*, as *Noah* suffered himselfe to bee couered. that is, *Grieue not the spirit*; doe not resist God, bee not against your conuersion, and GOD wil conuert you, God will comforte you, God will renew you. *By this renewing of our minds*, *Paul*, calleth to our remembrance, that once we had a pure minde, and that we come the neerer vnto God, the neerer we draw to that similitude againe. And therefore the Scripture calleth so often for a newe man, a newe creature, a new heart: As ye may reade, *Psal.* 51.10. *Dauid praieth the Lorde to create him a new heart*, not to correct his olde heart, but to create him a *new heart*. Shewing that his heart was like an old garment so rotten and tattered; that he coulde make no good of it by patching and piecing, but must euen cast it off, and take a newe. Therefore *Paul* saith, *Cast off the olde man*: Not pick him and wash him till hee bee cleane, but cast him off, and begin a new as *Dauid* did. Will yee knowe what this renewing is? It is the repairing of the Image of God, vntill we bee like *Adam* when hee dwelt in Paradise: As there is a whole olde man, so there must bee a whole

Gen.11.

1.Thess.5.

Psal 51.10

new man, the olde man muſt chaunge with the new man, wiſedome for wiſedome, loue for loue, feare for feare, his worldy wiſedome for heauenly wiſedome, his carnall loue for ſpirituall loue, his ſeruile feare for Chriſtian feare, his idle thoughts, for holie thoughts, his vaine wordes for holeſome wordes, his fleſhly works for ſanctified works.

If the minde muſt be ſo renewed? I would know the Papiſtes where are their pure naturals, if our naturals were pure, our mindes neede not to bee renewed, for it is good to bee pure, and euill to change it: but becauſe there is no purenes in vs, therefore the Apoſtle would haue vs chaunged. Againe, let them tell me why our mindes ſhould bee renewed, if wee haue free will to doe good if wee liſt: But becauſe our mindes are ſo corrupted, that wee haue no free will to good, nor will to doe good neither, therefore the Apoſtle would haue our mindes renewed. Thus one word of God hath battered two Caſtles of Antichriſt.

FINIS.

A looke-

A looking Glasse for Christians.

Rom. 12. 3.

I say through the grace that is giuen vnto me, to euerie one that is among you, that no man presume to vnderstand aboue that which is meete to vnderstand, but that he vnderstande according to Sobrietie, as God hath dealt to euerie man the measure of faith.



FIrst of the Preface, & then of the counsell. In the first verse of this Chapter, *Paule* perswaded the *Romanes, by the mercie of God towardes them*, heere hee perswadeth them by *the grace of God towardes him*. *Paul* speaks like a man in his death-bed, which is set to giue good counsel, and goeth from one lesson to another, as though hee would speake al with a breath. First he counselled them to make their bodies serue God, because the bodie is a seruant as well as the

soule, then he forbad them to *fashion themselues to the worlde, because no man can serue two contrarie masters.* Then he aduised thē to *renew their mindes*, because except the minde be reformed, the body will serue but a while. And he setteth them to seeke Gods will because the will of man doth seduce him. And now to make vp this Testament (as it were) hee admonisheth them to rest in the knowledge af Gods wil, and not to search further nor to be proud of their knowledge, but to vse their knowledge to humble their pride. This lesson may seeme vaine to the *Romanes:* for they were not yet come to be wise, & hee councelleth thē not *to be too wise. Paule* saith, 1.Cor.1.22 *That the Gentiles sought after wisedome*: but he saith there, *That the preaching of the Gospell seemed foolishnes vnto them*, which was wisdom: & therefore God calleth them *a foolish nation*, because they counted the true Deut.32. 21 wisedome foolishnes, and their owne follie wisedome. For this cause there was such emulation between the Iew and the Gentile, one despised another, because they did not accorde what wisedome was, although both sought for it. Therefore that ye may not only seeke wisedome as the Gentiles did, but find A word of hispreface wisedome as *Salomon* did, *Paul* laieth a foundation for wisedome to stay vpon, which he cals *Sobrietie*. Be wise according to *Sobrietie*,

which

which is this, *By the grace of GOD which is giuen to me*. Because he speakes to all, and his charge is of great moment, and they which thinke themselues wise, will hardly bee perswaded but that they are wise: therefore he comes with authoritie like an Ambassadour from GOD, and saith, *By the grace of GOD which is giuen to me*, that is, by the vertue of mine Apostleship, which I haue not receiued from men, but from GOD, not from earth but from heauen, *I charge you that no man among you*, whether he be learned or vnlearned, whether he bee an hearer or a teacher, *presume to kyowe aboue that which is meete to kowe:* that is, make himselfe wiser than he is, or boast of the graces which GOD hath giuen him, or despise the gifts of God in other, or rome beyond his calling, or trouble his head with curiosities, but *that he be wise according to sobrietie*, that is, walke within his vocation, be humble in his knowledge, and vse his gifts to the profite of other, *as God hath giuen to euery man the measure of faith*: that is, remembring that it is a gift of God, which hath dealt gifts to other as well as to him, that they might doe him good, as he may do them good, so that if you aske *Paul* as the Iewes asked Christ, *By what authoritie doest thou this?* he showeth his letters Patents from the King himselfe, *by the*

grace of God, &c. Well doth he call his Apostleship *the grace of God*: for he was a persecutor of the same doctrine which hee preached, and therefore if it had not been Gods meruailous grace, he should neuer haue bin an Apostle. It was as straunge to heare that persecuting *Saul* was among the Apostles, as to heare that King *Saule* was among the Prophets, but *by the grace of God* (saith *Paul*) so it is. I did not vsurpe this calling, but it was giuen me. I came not from men, as I did before when I persecuted, but I am sent from God. I do not count mine office a labour or a burden, but I esteeme it a grace, *The grace of God hath to me and to you.* By this *Paule* teacheth vs to receiue the ministerie of the worde as a *grace from God*: For if *Paule* speake by grace, then you heare by grace, as hee said, *I speake by the grace of God which is giuen to me*: so you may say, *Wee heare by the grace of God which is giuen to vs*: and therefore I exhort you, as he did the *Corinthians*, *Receiue not the grace of God in vaine.*

Act. 13.

1. Cor. 9. 1.

Now to his counsell: *Let no man presume to vnderstand aboue that which is meete to vnderstand, but let euery man vnderstand according to sobrietie.* When the Apostle speaketh of things meet to vnderstand, he signifieth, that it is not meete to search all things. It seemes that many among the *Romanes* were sick

sicke of our disease, which is, to thinke our selues wiser than we are: therefore he which taught them to bee wise in all his exhortations before, teacheth them here not to bee ouerwise, *but sober wise*. As God appointed the Iewes a measure, howe much *Manna* they might gather, so *Paule* appointeth the Romanes a measure, howe much wisedome they might gather. The Iewes measure of *Manna* was so much as an *Homer* would hold, the Romanes measure ō of wisedome is so much as *Sobrietie* woulde holde. For as the *Manna* which the Iewes gathered ouer an *Homer* did them no good but mold and fuste: so the wisedome which men gather more than *Sobrietie*, doth no good, but puffe them and corrupt them, and turne them either into pride, or into enuie, or into wiles, or into strife, or one cogitation or other, as their superfluous *Manna* turned into wormes. When *Paule* entred into this sage doctrine, which I may call the lopping or pruning of wisedome, which must bee kept lowe, like a man which is giuen to be pursie and grosse, hee summoneth all sorts of men to heare him, as though hee spake of a fault, like the darkenesse of *Ægipt* which went ouer the whole land: therefore hee exceptes no calling nor person, but crieth, *I say vnto euerie one, &c.* The wise and the auncient,

and the learned are to learne this leſſon. *One thing is behinde ſaith Chriſt to him which thought hee had done all*: So one thing is behind to him which thinkes that hee knoweth al. Art thou wiſe? be not too wiſe like thy mother *Eue*, which woulde knowe as much as God. *Paul* hath two ſuites to moue vnto you, The firſt is, that ye would be wiſe, the other is, that yee woulde not bee too wiſe, for too good (we ſay) is ſtarke naught: So he which is too wiſe, is a verie foole. Nay (ſaith *Salomon*) *there is more hope of a foole, than of him which is wiſe in his owne conceit*: there is hope of a foole that he may be wiſe, becauſe he wil heare inſtruction, but of him which is wiſe in his owne conceite, there is no hope to make him wiſe, becauſe hee thinketh he knoweth that which he ſhould learne. For this cauſe Chriſt pronounced his woes to the Phariſies, and his doctrines to the people: *Becauſe the whole* (ſaith Chriſt) *haue no neede of a Phiſition*, that is, they that thinke themſelues wiſe like the Phariſies, thinke they haue no neede of a teacher, and therefore Chriſt did not teach them, but rate them, and teach them which did not thinke themſelues wiſe. Therefore if we will be Chriſts ſchollers, we muſt be *Paules* ſchollers, that is, *Preſume to knowe no more then is meet to know*, and then he will teach vs ſo much as is meet to knowe.

Gen 3.5.

There

There is as much neede to warne men with *Paul*, *that they bee not ouer wise*, *as to warne them with* Salomon, *to seeke wisdome*, for there is an errour of the left hand, and of the right hand. A man may bee aswell too wise as too simple, too carefull as too careleſſe too haſtie, as too ſlacke, and therefore *Salomon* ſaith, *Turne not to the left hand, nor to the right*. And againe, *Benot too iuſt, neither make thy ſelfe too wiſe*. And againe, *If thou haue found honie, eat not too much*. All which places doe ſhew, that men are giuen to ouer reach, like *Moſes*, which when he had heard God, would needs ſee him too, which was not poſſible for man to beholde. This is the laſt ſleight of Satan, when he cannot keepe men frō knowledge, then he caſteth how to puffe them vp with their knowledge, which makes them as vaine, as ignorance made thē before. *Feſtus* did not apply truly, when hee ſaid, that *too much learning had made* Paule *mad*: but it is true, that too much learning hath made other mad, and wold haue made *Paul* mad too, if he had beene as proud of his learning, as *Feſtus* was of his honor: & for all that he was an Apoſtle, yet it beganne to worke vpon him: As he ſaith, *I was almoſt puft vp with the multitude of reuelations*, hee was not *wiſe aboue ſobrietie*, but he was *almoſt wiſe aboue ſobrietie*. And therefore hee might

Prou. 4.
Prou. 4.27. Eccl. 7.18.
Pro. 25.16.
Act. 26.
2. Cor. 12.

might well sound the retire of wisedome.

Looke to your wisedome, and learning, and knowledge, for I my selfe was almost puft vp with it. If *Paule* might learne his owne lesson, then it is like that none heere haue learned it. The Scribes and Pharisies did not come to Christ, as the people came to *Iohn* to aske, *Maister what shall we doe?* But these *Rabbies* might haue come to *Christ* as well as there schollers came to Christs dis-
Luke.3.10 ciples: to whom hee would haue answered like *Paule*, *Be wise vnto sobrietie.*

Fiue things in my iudgmẽt, are to be noted in these wordes. The first is, that wisedome is a thing to be desired, for when hee sayth *not aboue sobrietie*, hee woulde haue vs wise *within sobrietie*. The second is, that euery man affecteth a kind of wisedome, *either according to sobrietie*, as *Paule* counselled the *Romans*, or *aboue sobrietie*, as the *Romanes* did before. The third is, few are wise, as *God* counteth wisedome, and therfore *Paul* speaketh to all, as though all were to learne this lesson. The fourth is, that *sobrietie* doth shew like a glasse who are wise, and who are not. The last is, that the wisedome which goeth beyond *sobrietie*, doth hurt him which hath it, and other. For when *Paul* saith, *be wise to sobrietie*, he implieth that who is not so, is in a kind of distemperature, like one scarce sober.

As

As the meate which is not digested with exercise, doth rumble in the stomacke: So the knowledg which is not digested with *sobrietie*, troubleth the braine. Gen. 3. 6.

Touching the first point, the forbidden tree seemed to *Eue* a tree to bee desired, because it would teach them knoweledge. Nature taught her that knowledge was a thing to be desired: Though the Serpent pointed her to a wrog tree. For in deed the tree of life was the tree of knowledge, and when they went to the other tree, they chaunged their knowledge for ignorance, as they channged Prou. 4. 7 their holines for wickednes. Beside all other vertues are called wisedome, to shew that wisedome is *the bond of vertues*, and as much to be desired as all the rest. Beside, God himselfe is called wisedome, to shew, that in no- Prou. 5. 7. thing we can come neerer God, than in the studie of wisedome. Beside, the word, the spirit and the ministerie, are all appointed to teach wisedome, because other thinges are not so necessarie, therefore they haue not so Prou. 2. 15. many school masters.

Salomon speaking of wisedome, preferreth it before siluer, to shew, that wee should desire it before siluer: then before gold, to shew that we should desire it before gold: then before precious stones, to shew that we should desire it before precious stones. Therfore *Salomon*

Salomon praied for wisdome, and *Moses* studied for wisdome, & the Queene of *Sheba* trauelled for wisedome, to shew that wisedome will requit all the laboures and paines that are taken for her: As wisedome is excellent aboue all, so it is affected of all, as oyle was, both of the wise Virgins and the foolish Virgins: Nay, the verie name to be wise, is so plausible, that *Paul* saith the *Gracians* sought after wisedome, they whome God called a foolish nation; *The foolish nation* (saith *Paule*) *sought after wisdome*, though he doe not say that they found wisdome. And in the second of *Mathew* we find, that the Gentiles called those men that were singular amongst them, by the name of *wise-men*, as we call them *noble-men* which are singular amongst vs, shewing that *wise-men* should be *noble-men*, or *noble-men* should bee *wise-men*, according to the saying of *Dauid*: *Bee wise yee which iudge the earth*. And likewise in *Paul*, we read that they which neuer knew what wisdom ment, yet named themselues Philosophers: that is *Louers of wisdome*, as though there were such a thing behinde which all men should loue. Thus wisdome hath beene a marke, which euerie man hath shotte at, euer since *Eue* sought to bee as wise as her maker. But as an hundred shoote, and not one hit the white: so some come short of wisdome, and some flie ouer,

1.Cor.1.22

Deu.32.2.

Mat.2.

Psal.2.10.

Col.2.8.

ouer, and some goe beside, like the arrowes which *Ionathan* shot at *Dauid*. Therefore *Salomon* speaking of wise men saieth, *I haue scarce found one among a thousand*. Therefore *Paule* makes a generall charge, *I saie to euery one, be wise according to sobrietie*, as though euerie one had too much wisedome, or too little. Vertue is a meane betwixt two vices, which couch so close beside her, that one can scarse see her. *Couetousnesse* on the one side, and *prodigalitie* on the other side, and *charitie* in the middest: *pride* on the one side, *rusticitie* on the other side, & *comelines* in the middest: *Flaterie* on the one side, *malice* on the other side, and loue in the middest: *carefulnes* on the one side, *carelesnes* on the other side, & *diligence* in the middest: *difference* on the one side, *presumption* on the other side, and *faith* in the middest: *superstition* on the one side, *Atheisme* on the other side, and *religion* in the middest: *ignorance* on the one side, *curiosity* on the other side, and *knowledge* in the middest. So that there is but one vertue still for two vices, therefore extremities beare rule in this world. Either we crie *Hosanna*, or else *crucifige*, either Christ must not washe our feete, or else he must wash our feet & body too, either we will haue *Paul* a God, or else we say he is cursed of God, either we say, *touch not, taste not, for it is vncleane*, or else we say, *let vs eate*

Eccl. 7. 30

A&. 28. 3.

eate and drinke for to morrowe we shall die. If we loue, we do ouer-loue, if we feare, we doe ouer feare, if we bee carefull, wee are ouer carefull, if wee be merrie, we are ouer merie, if we be solemne, we are ouer solemne, if so we cannot be wise, but we are ouer wise, so soone as we are thought to knowe some thing, we would be thought ignorant of nothing. There is a kinde of downe or curdle vpon wisedome, like the traine of Gentlewomen, which is more then needes, which wee call *the crotchets of the braine* which must be weeded out as the tree is lopt when it groweth too thicke, or else they will perish the brain, like the skim which featheth into the broth. The Scripture speaketh of manie ancient, and many rich, and many strong, and many mightie, but of one wise man, and yet that wise man too before hee died, stept beyond *sobrietie.* Therefore euen as yee looke lest other mens wisedome shoulde deceiue you, so looke lest your owne wisedome deceiue your selues: there is a kinde of wisedome, which is more contrarie to wisedome then ignorance, as good corne and bad corn come both to the market to be solde, and the bad would haue as much monie as the good: so true wisdom & false wisdome come both, shew both, offer both, praise both, & as *Iacob* took *Leah* for *Rachel*: so many take the worse

for

for the better. *Pharao* saide, *Come, let vs doe wiselie.* When he went about that which destroied him. The Scribes, and the Pharisies, and the Elders, tooke counsel against Christ, as though they woulde most wisely preuent their saluation. *Iudas* would betray his maister wisely, and therefore hee came with a kisse, and said, *Haile Maister*, when he betraied him. *Cain* thought to murther his brother wisely, and therefore he called him aside into the field, as though he would walk with him, that none might see. *Iezabel* thought to kil *Naboth* wisely, and therefore shee suborned false witnesses, and proclaimed a fast before the murther. *Eue* thought it wisedom to eate the forbidden fruite. *Absalon* thought it wisedome to lie with his fathers concubines. The idle seruant thought it wisedome to hide his talent. The false steward thought it wisedom to deceiue his maister. All these were wise aboue *sobrietie*. Of whome wee may say with *Paul, presuming to be wise, they became fooles:* because they were wise to euill, their wisedome had but an euill ende: All these examples are recorded to giue credite vnto this doctrine, *Be not wise aboue Sobrietie.*

Exo.7.70

Gen.4.

Gen.3.5. 1 Kin.23.9

Rom.1.22

As Paul would haue the *Galathians* zeale according to knowledge, so hee would haue the *Romanes* knowledge according to *sobrietie*. Hee which forbiddeth vs to trust in our riches

riches, and in our friendes, & in our strength, forbiddeth vs to trust in our wisedome, *Trust not in thine owne wisedome*. Wee count the simple fooles, but God countes the craftie, fooles. He which thinkes himselfe wise, is a foole *ipso facto*. And to shew that they are most fooles of all, the Apostle saith, that God chooseth the foolish to confound them. It is said, *Be merrie and wise*: but it may be saide, *Be wise, and wise*: for euerie wisedome is not wise. As the wise men went no further than they were guided by the starre: so a wise mã shoulde runne no further than hee is led by the worde. When God hath brought thee vnto goodnes, hee saith *acquiesce*: let downe thy rest: goe no further than goodnesse: So when thou art come to wisedome, rest where thou art well, as the Doue did in the Arke. The first blessing which Christ pronounced to anie, is to the poore in spirite. As *Paule* woulde haue you rich in knowledge: so Christ woulde haue you poore in spirite, that is humble in your knowledge, for the proude knowledge is the diuelles knowledge: and wisedome to the wicked, is like the Arke vnto the *Philistines* which did them more hurt than good: Therefore as God appointed the people their boundes, which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certaine

1. Cor. 1.

Mat. 2.

Mark 3.

precincts

precinctes of wisedome, which when wee transgresse, we may bee said to exceede our commission, like *Shemei* when he went beyond the riuer which *Salomon* forbad him. The Rayle or Pale of wisedome is *Sobrietie*. As wisedome is made ouerseer of all other vertues, so *Sobrietie* is made ouerseer of wisdome, to measure it foorth in euen portions and due reasons, that none of Gods gifts bee lost, as water is vnto the wine, to delaie the heate of it, and salt is to meate, to make it sauourie: So *Sobrietie* is to wisedom, to make it wholesome and profitable to him which hath it, and them which seeke it of him. *If thou hast found honie* (saith *Salomon*) *take not too much lest thou surfet*. Nay, if thou haue found wisedom, take not too much, lest thou surfet. There is a surfet of wisedome, which is the daungerouseſt surfet of all other. When a man beginnes like *Paule* to bee puffed vp, which was *Aaron* and *Miriams* disease, when they murmured against *Moses*, because they thought themselues fitter to gouerne than hee. No vertue is better than wisedome and humilitie, but if a man bee proude of his wisedome and humilitie: then the vertue is turned into a vice. *If the light bee darknes* (saieth Christ) *howe great is that darkenes?* So if our humilitie be pride, howe great is that pride? If our knowledge

Pro. 25.16

Num. 12.3

be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*: so let vs remember, *Be simple as Doues*, or else we drowne in our wisedome, like a light that quencheth in his owne tallowe.

Nowe that yee may knowe howe to bee wise according to *Sobrietie*, there bee certaine properties of this sober wisedome, which I will shewe you. The first, is not to arrogate to our selues more than GOD hath giuen vs. As the man saide, *I beleeue, Lorde helpe my vnbeleefe*: So the wise man may saie, I vnderstande, Lorde, helpe mine ignorance: For one thing which wee knowe, wee are ignorant of a thousande thinges which we shoulde knowe: yet the foolish virgins woulde be thought as wise as their sisters.

Fiue marks of a wise man.

No man can abide to be disgraced of his wit: wee had rather seeme wicked than simple. As euerie birde thinkes her owne birdes faireſt: so euerie man thinkes his owne wit ripeſt: *There is a generation* (saith *Salomon*) *which are pure in their owne conceipt, but they are not cleansed from their filthines*: So there is a generation, which are wise in their owne conceipt, but they are not cleansed from their foolishnes.

Pro. 30. 12.

There is a generation of such wise men: but he which is wise in deed saith, *I am more*

foolish

foolish than any man. He which is called *wisedome* saith, *learne of me to bee humble*. And he which was counted *the wisest man before Salomon*, is called *the mildest man vpon the earth*. Therefore *Iames* describing the wisedome which is from aboue, saith, *that it is a gentle wisedome*: the gentle are not arrogant but the scornefull.

Pro.20.2
Mat.11.29
Num.12.3

The second propertie is not to glorie of any thing in our selues, as *Iames* saith, *Let him which is merrie sing Psalmes*: So *Paule* saieth, *Let him which glorieth, glorie in the Lorde*: For as wee saie, *Thine is the kingdome*, so wee say, *Thine is the glorie*: and therefore *Dauid* saith, *Not vnto mee Lord, not vnto me, &c.* Oh (saith Sathan) this is a thing to glorie of, knowledge and learning and wisedome, or els what should a man bee proude of? But when Christ heard his disciples glorie that they had the gift of miracles, which is a greater matter than knowledge: yet hee said, *Glorie not in this that ye can worke myracles*, therefore glory not in this, that ye know him which can worke miracles. If thy wisedome be giuen thee, then thou hast receiued it, if thou hast receiued it, then I say with *Paule*, *Why doest thou glorie, as if thou hadst not receiued it?* Wisedome is not so base a thing that thine owne glorie should be the ende of it: but as *Hester* thought *that her ho-*

1 Cor.4.7

nour was giuen her for the glorie of God, for the learned shoulde thinke that their learning is giuen them for the glorie of God, the rich shoulde thinke that their riches are giuen them for the glorie of God, the wise should thinke that their wisedome is giuen them for the glorie of God: the value and praise and honour of wisedome is to doe good, if we be wise to doe euill, wee are not as wise as serpents, but wise serpents.

The third property is not to despise other: therefore *Iames* calleth the true wisedome a peaceable wisedome, because it makes no strife, as he which had fiue talents, did not disdaine him which had but one, so they which haue moe giftes should not contemne them which haue fewe: For as the Vnicorne dooth more good with one horne than other beasts do with two, so some man doth more good with one gift, than other do with fiue, because they choake them with pride. Whe the Pharisie said, I am not like this Publican hee said true, for then he was not like the Publican in deede, because the Publican was better than he. Iames 3.

The fourth propertie is to keepe within our calling, he which medleth with that hee hath not to doe, is compared to one that catcheth a dogge by the eares, and dare neither hold him still, nor let him go, so he can neither

ther go forward for wāt of skil, nor backward for shame. *Paul* saith, hee was sett apart to preach the Gospell, so to euerie worke God hath set some men apart, and fitted them to that work as he did *Bezaleel* to the building of the tabernacle, & therfore vnles a man set himselfe apart to this worke, he should think of *Peter*, which whē he stroke with the sword, was bid to put vp his sworde againe, for the sworde was not commited to him, but the keies. In *Exod.*17.11 we finde *Iesus* fighting, and *Moses* praying, & *Aaron* and *Hur* holding vp his hands, so euery man should haue a seuerall worke. God hath giuen certaine gifts to certaine callings, as no man can exceede his gifts, so no man should excede his calling. It is not meet that he should be a free man, which was neuer a prentise, nor that he should leape into *Moses* chayre, that neuer sat at *Gamaliels* feete: If thou doest neuer so well, and be not called to it, the Scripture saith straight, *Who hath required this of thee?* thou art an vsurper of anothers Office. A foole (saith *Salomon*) is medling, shewing that a wise man medleth not, but where he hath to doe. Wee are compared to a bodie, some men are like the head, and they must rule: some are like the tongue, and they must teach: some are like the hand, and they must worke: when this order is confounded, then Exo.17.11.

that commeth to passe which wee reade of *Eue, When the woman would lead her husband, both fell into the ditch.* Therfore as Christ saide, *Who hath made me a iudge ouer you?* so they which are not iudges should say, who hath made me a iudge? he which is not a teacher should say, who hath made mee a teacher? hee which is not a ruler shoulde saye, who hath made me a ruler? And this is a better peacemaker than the Lawier.

Gen 3.

Luk. 12.

The first propertie is not to bee curious in searching mysteries: this *Paul* meaneth, whē he saith, let no man presume to vnderstand, aboue that which is meet to vnderstand: the star when it came to Christ stood stil & wēt no further, so when we come to the knowledge of Christ, we should stand stil & go no further: for *Paule* was content to know nothing but Christ crucified. It is not necessarie to know that which God hath not reuealed, and the well of Gods secrets is so deepe, that no bucket of man can sound it: therefore we must row in shallow waters, because our boats are light & smal, & soone ouerturned. They which haue such crochets and circumstances in their braine, I haue marked this in them, that they seldome find any roome for that which they should knowe, but go too and fro, seeking & seeking like them which sought *Eliahs* bodie and found it not.

Let

Let men desire knowledge of God, as *Salomon* did, but not desire knowledge as *Eue* did. For these aspiring wits fall againe like Babell, and run into doubts, while they seek for resolutions. As the Iewes when they heard the Apostle preach, burnt their curious bookes: and had no more delighte to studie such toyes, so as men come to the truth, they are content to leaue these fancies, and say with *Paul*, *I knowe nothing but Christ crucified.* Curious questions and vaine speculations are like a plume of fethers, which some will giue any thing for, and some will giue nothing for. *Paule* rebuked them which troubled their heades about Genealogies, how would he reprooue men and women of our daies, if he did se how they busie their heads about vaine questions, traeing vpon the pinacles where they may fal, while they might walke vpon the pauement without daunger? Some haue a great deale more desire to learne where hell is, than to knowe any way how they may escape it: to here what God did purpose before the world beganne, rather than to learne what hee will doe when the worlde is ended: to vnderstand whether they shall know one another in heauen, than to know whether they belong to heauen: this rocke hath made many shipwracks that me searsh misteries before they know ptinciples,

ciples, like the *Bethshamites* which were not content to see the Arke, but they must prie into it, and finger it: commonly the simplest men busie their heads about the highest matters, so that they meete with a tough & crabbed question, like a knob in the tree, & while they hacke and hewe at it with their owne wits, to make it plaine, their saw sticks fast in the clift, and cannot get out againe, at last in wrath they become like malecontents with God, as though the Scripture were not perfect, & either fall into despaire, or into contempt of all. Therefore it is good to leaue off learning, where God hath left off teaching: for they which haue an eare where God hath no tongue, hearkē not vnto God, but to the tempter, as *Eue* did to the serpent. This is the rule whereby a man may knowe whether his wisedom stand right: as a couetous man is needie in the middest of his riches, so a proud man is ignorant in the middest of his knowledge. Now, if our wisedome were examined by those properties, I feare, as the Angell saide, *Thou hast examined them which called themselues Apostles, and found them liers*: so I might saie, I haue examined them which call themselues wise men, and founde them liars. In deede *Salamon* saith, *many boast of their goodnes, but who can finde a good man?* So many boast of their wisedome, but who

Reue. 3.

Pro. 20. 6.

can

can finde a wise man? They are wise (sayth he) in their owne iudgements, but hee saith not that they are wise in others iudgements. As *Paul* tolde the *Athenians*, that they were too religious: so hee woulde tell manie now that they are too wise, so wise, that they are fooles againe. The *Galathians* zeale was without knowledge, but our knowledge is without zeale, *having a shew of holynes* as *Paul* saith: So they haue a shewe of knowledge. But as the shew of holines is hypocrisie, so the shew of wisedome is vanitie. If they which thinke themselues wise, bee wise; then we haue more wise men then beggers, and paraduenture here be more wisemen, then of any other beside. Col. 2. 3.

As you haue heard the notes of them which are wise according to *sobrietie*: So if you would know such as are wise aboue *sobrietie*, you shall discerne the by these marks. First, they will haue all the talke wheresoeuer they come, like parrats. Secondly, they contemne other like the Pharisies. Thirdly, they spurne at him which tels them of their fault, like *Abner*. Fourthly, they iumpe with *Cæsar*, like the *Herodians*. Fiftly, they turne with the time, like *Demas*. Sixtly, they seeke their owne credite by the discredite of others, like the enimies of *Paule*. Seuenthlie, they loue to heare their owne praise, like

Herode,

Herode. Eightly, aboue all things they would haue their owne will, like *Iezabel*. Whensoeuer these eight markes meete, there is a wise man, and a foole, a wiseman in his own conceit, and a foole in proofe: these are the wisemen of the north, and the Philosophers of *England*.

Thus you haue heard the wisedome which is according to *sobrietie*. If any man doe see the spottes of his owne face in this glasse, let him *wash and be cleane. Hee that is wise* (saith Salomon) *is wise to himselfe, but hee that is ouer wise, is wise against himselfe*: heere you may see that note aboue *Ela* is a iarring note and allwaies maks a discord in the harmony. Christ would not haue vs *wise Serpents*, but *as wise as Serpents*, lest they which are like serpents should circumuent vs: to be wise to euil, is an euil wisedome, and there is no such enemie vnto knowledge, as the opinion of knowledge: For one which is wedded vnto his owne witt, will neuer be counselled of any. Therefore howe necessarie is it to remember this doctrine, and God graunt wee may remember it. I cannot tell howe, no man can serue GOD, vnlesse hee knowe GOD: for none doe obey him excepte they which doe knowe him, and yet it is saide that there was neuer so much knowe-ledge, and so little goodnes. Surely as Christ

said

saide to his Disciples, *O ye of little faith*, so he might say to vs, *O ye of little vnderstanding*: for there is not too much wisdome, but too much ostentation, *Humilitie* is none of our vertues. They which should teach others to be wise *according to sobrietie*, passe the bands of *sobrietie* themselues: euerie man hath a common-weale in his head, and trauels to bring foorth newe fashions. As the Iewes were not content with such rulers as God had appointed them, but would haue a king like the Gentiles. As the Papists are not content with such lawes as God hath appointed them, but they will haue traditions like the Iewes: So the wisedome of this worlde is, to deuise better orders, better lawes, better titles, better callings, better discipline, than God hath deuised himselfe. *Euery plant* saith Christ, *which my father hath not planted shall bee rooted vp*, that is, euerie title, and euerie office, aud euerie calling, which God hath not planted, shall be rooted vp: to bee wise according to this booke, is to bee wise according to *sobrietie*. Therfore seeke the wisedome of Christ, for the wisedome of the serpent is turned to a *curse*, the wisedome of the Pharisies is turned to a *woe*, the wisedome of *Achitophell* is turned to *folly*, the wisedome of *Nimrod* is turned to *confusion*, the wisedome of the stewarde is turned to *expulsion*, the

the wisdome of *Iezabel* is turned to *death*. This is the ende of the deceiuers wisedome, of the extortioners wisedome, of the vsurers wisedome, of the persecurors wisedome, of the flatterers wisedome, of the sorcerers wisdome, of the hypocrites wisedome, of the *Machevelians* wisedome. As *Moses* serpent deuoured the sorcerers serpent: so Gods wisdome shall deuoure mans wisedome.

Wherefore by the grace of God which is giuen vnto mee, I say vnto euery one of you with Paule, *Be wise vnto sobrietie, be not ashamed to seeme ignorant of some things, but remember that it is better to seeme ignorant, than to bee proud. Thus you haue heard what wisdom is, now let vs pray vnto God for it.*

Food for new borne babes.

1.Pet.2.2.

As new borne babes desire the sincere milke of the word, that ye may grow by it.

THis Scripture (beloued in the Lord) containeth an exhortation to incite and stirre vp the beleeuing Iewes, that as God had illightned them with some knowledge of his trueth, and sanctified them in some measure with the grace of his spirit: so they would proceed & grow on and daily increase more and more in the faith and feare of Iesus Christ, like the glorious sunne which still augmenteth and redoubleth his heat and light, till it bee come to the middest of heauen, where is perfect daie. Nowe the meanes whereby we receiue all our grouth and increase in God, is the liuelie preaching of the word of trueth. And therefore the Apostle by a figuratiue and borrowed kinde of speech,

speech, earnestly pressing them to thirst & to long for the word of God, euen the foode of their soules, as little infants (which are new borne) crie for the mothers milke to nourish and sustaine them. For there are two birthes mencioned in the Scripture: the one fleshly, and naturall by propagation from the first *Adam*, whereby originall and our birth-sin, as it were a Serpentes poison, passeth and transfuseth it selfe into vs: the other heauenly and spirituall by renouation, from the second *Adam* which is *Iesus Christ*, whereby grace and holinesse is deriued and brought vnto vs.

In this latter and better birth, God is our Father to beget vs, the Church his spouse our mother to conceiue vs, the seede whereby we are bredde and borne againe, is the worde of God, the Nurses to feede, and to weane, and to cherish vs, are the Ministers of the Gospell, and the foode whereby we are nourished, and held in life, is the milk of the worde, as in this place. And therefore in as much as children which are newe borne, cannot increase in grouth and stature, but must needes die, and come to dissolution, vnlesse they bee continuallie fedde and nourished with wholesome foode: it behoueth all the faithfull and godlie, who are quickened and reuiued in the life of

1 Pet. 1. 2
Gal. 4. 6.
1 Pet. 1. 23.
1 Thes. 2. 7.

God,

God, *as new borne babes to desire the sincere milke of the worde*, that they may grow by it. I thinke we neede not many words to cleare the generall drift and scope of this Scripture, as we need not many fingers to pointe at the shining sun. Let vs now therefore discend to the particular doctrines which issue and spring from the seuerall branches of this scripture.

First here is noted a preparation, if we wil be bettered and increased by the worde, wee must bee *as new borne babes*. Secondlie, our affection and duetie when we are *newe borne*, we must *desire*. Thirdly the matter & obiect of our *desire*, *the milke of the worde*. Fourthly, the qualitie *of the milke*, it must bee *sincere*. Lastly, the ende and vse for which we *desire* it, *that we may grow thereby*. For the first point we must be *as new borne babes*: Children wee know are principally commended for simplicitie and harmelesnes: and therefore all those which will profite in the schoole of Christ and receaue light and comfort by the preaching of the worde, are here taught to become *as babes*, to laie aside all maliciousnesse, and to bring holy and sanctified hearts to the hearing of it. *Suffer the little babes to come vnto mee* (saith our sautour.) *and forbid them not: for of such is the kingdome of heauen*: as if we were neuer fit to heare & learne

Mat.18.4
1 Cor.14.20
Luk.18.15

of

of Christ, til we be reformed & newly changed into little *babes* againe. For *the secretes of the Lorde* (as the Psalmist speaketh) *is with*
Psal.25.14 *them that feare him:* to teach vs, that as *Dauid* would admit no vile person into his coũsell: So God will admit no sinfull soule into his secretes. If any man will doe Gods will,
Iohn.7.17. (saith our Sauiour) he shall know of the doctrine whether it be of God or no, because no man can learn this doctrine, but he that doth
Reue.14.3 it, as no man could learne the Virgins song, but they which sang it. And *Salomon* to the same effect saith, *The feare of the Lorde is the*
Prou.1.17. *beginning of knowledge*, as if the first lesson to be wise, were to be holie: & therfore Christ is said to haue expounded all thinges to his Disciples apart, to shew, that if we will haue Christ to teach vs, we must go apart from the worlde. So that as a man slippeth off all his cloathes, when he goeth into a bath to wash him: So we must slippe off all our sins, when we come to the word to feed vs: for wisedom will not rest in the defiled soule, nor in a bodie that is subiect vnto sinne. As the Deuill
Luk.11.25 would de not dwell but in a house that was swept from godlines: so the graces of God will not coine vnto the heart which is not cleansed from wickednesse, for God will not powre new wine but into new vessels: there-
Matth.9.17 fore vnles ye haue prepared new hearts, look

for

for no newe blessings to bee poured on you. The Iewes read the Scriptures dailie in their Synagogues to finde Christ, but all in vaine, because the vaile is not take away in reading them: Euen so do we preach in vaine, and you heare in vaine, because the vaile of sinne which is drawne like a curtaine ouer your hearts, hideth & eclipseth the glorious light of the Gospell from you. And therefore (beloued brethren) if you will haue the Lord to blesse your hearing, and to prosper our preaching, you must wash & rince out the dregs of sin that are frozen in you, you must purge the leauen of maliciousnes that sowreth our soules, you must cast vp your couetousnes, & your pride, and your slothfulnes, & your partiall preiudice, lik the serpent which spues vp his poison when he goes to drinke: for this is the cause why there are so many fruitlesse & non-proficient hearers, because their are so many sinfull and wicked hearers. It is said of Christ, that *he did not many great works in his owne country for their vnbeliefes sake:* so it may bee said, that God concealeth manie great misteries of faith from vs for our sins sake. Our wicke dnes stops Christes mouth that he will not speake, as the Iewes incredulity chained his handes that hee would not worke. Will an Embroderer teach another mans seruant his trade, if he know hee Mat.13.11

will hurt him? No more will God teach the Deuils seruants his trueth, because he knoweth they wil offend him. The seed which fell into the thorny ground sprang vp very cheerefully for a time, that it might seeme to giue great hope of a ioyfull harueſt, but because
Mat.13.22 thornes grew vp with it, at length they choked it, so that vnleſſe we cut vp the thornie sinnes which naturally sprout and spring vp in vs, they will ouerthrow al the good plants of holy doctrine that are grafted in vs, and
Ier.4.4. therefore the Prophet *Ieremie* willeth vs to *breake vp the fallow ground, and not to sowe among thornes*, as if the heart must first be sanctified, and afterward instructed, as iron must first be heated, and afterwards be fashioned. In regard whereof, I beseech you (my beloued) in the feare and reuerence of Gods blessed name, looke to your feete when ye enter into the house of God, preſſe not into this matriage feast without a *wedding garment*, treade not into the holy sanctuarie to heare the word, with an vnsanctified, and a defiled, and a filthie soule.

A man will not keepe the Sabbaoth in his working apparrell, but will put on his richeſt iewelles, and arraye himselfe in his beſt attire, and yet we make it no scruple at all to come vnto the Sabbaoth exercise with a prophane, and a wicked, and our workie-

day heart. When *Nadab* and *Abihu* offered strange fire before the Lord *God* said, *I will be honoured in them that drawe nigh vnto me*, to shewe that the Lorde doth then looke for more holines at our hands, when by practise of his seruice, and the duelies of holy religion, wee approch to drawe more neare vnto him. Wherefore, to shut vp this point, as the begger (in the Gospell) cast off his cloake to come to Christ: so must we cast off the cloke of our wickednes, when we come to heare. We must be *as babes*, if we will bee Christes puples, because he reuealeth knowledge & wisedome to none but *babes*. And yet wee must not be *babes* onely, but *new borne babes*, which haue a newe soule, a newe life, newe members, new affections imparted to them. Whereby we learne, that it is not enough in our regeneration, to redresse and reforme some one disordered affection in vs, but we must be changed and new fashioned in euery part. As *Saul* when the kinglie spirite came vpon him, was turned as it were into another man: So we when the worde begetteth vs a new, must be turned and chaunged into other men, and therefore they which are implanted in Christ, are called *new creatures*, because neither the olde heart, nor the old hand, nor the olde eare, nor the olde eie, will serue the turne, but all must bee molten

Leu.10.3.

Mat.11.25.

1 Sam.10.9

2 Cor.5.17

and new framed againe. For *whatsoeuer is*
Iohn 3 6. *borne of the flesh, is flesh*, If we will haue it spi-
rit, that is fit for Gods worship, who *is a spi-*
Iohn.4.24. *rit, and will be worshipped in spirit, and trueth*,
it must bee borne againe of the spirite. The
sense hereof made the Prophet *Dauid* crie,
out, *Create in mee a cleane heart, O God, and*
renewe a righ spirit within mee: and therefore
Psal.51.10 we must not patch and piece vp our heartes
for God like a beggers cloake which is made
of shreds, but we must be renewed and tho-
rowly changed in the spirite of our mindes.
When *Naaman* the leper had washed in *Ior-*
dan, his flesh came againe like the flesh of a
yoong child: If the leprosie of sin be wash-
ed and purged from vs, al our affections, and
all our desires will be altered and chaunged
like the flesh of a child. And therefore if wee
will fit our selues to bee good hearers, wee
must not entertaine friendship with any sin.
As the Adder slippes off her skinne, and the
Eagle casteth her bill: so we must quite slip
our selues of all our lustes, when *as new borne*
babes we come to heare.

Touch no vncleane thing, saith the Lorde,
because sinne will cling to the conscience
2 Cor.6.17 like bird-lime to a feather, therefore we must
not touch it: it must not haue a finger of vs.
When the Deuill made his reentry, he tooke
vnto himselfe seuen other spirites worse than
himselfe.

himselfe. Thus one Deuil brings mo Deuils, and one sinne pulles on more sinnes, as one crow calleth many crowes to a carrion: and therefore as the leauen was hid in the meale till all was sowred: so let vs neuer rest seasoning our soules till all bee sanctified. For then we be fitte to vnderstand euery parte of Gods will, when wee bee in euery part *newe borne* againe. Iohn. 15. 5.

Furthermore this point discouereth and descrieth a grosse errour in Popery, concerning the works of nature, which are wrought and affected by the single vertue and power of our owne free will without the finger and grace of God. For whereas the Papistes acquit many of them, and cleare them from sinne, as if an vnregenerate man, by the strength and ability of his owne will, as it were mounted vppon his owne wings, were able to aspire to the accomplishment of holy desires: wee see that the Apostle in this place maketh no other account of the vnregenerate, than of dead men: and therefore that they must be quickened and *newe borne* againe, before they can practise or performe any vitall action in the life of GOD. Christ is resembled to *a vine*, and we to the *braunches*: For that all the iuice and sappe whereby the *braunches* spring and liue, issueth and ariseth from the roote of the *vine*: Eph. 4. 14.

so all the grace & goodnes that is in vs, droppeth and distilleth from the riches of the person of Iesus Christ. Before God blessed *Sara*, shee was barren, and childlesse: so vntill God blesse our hearts, they bee wicked, and fruitlesse: And therefore as an vncleane fountaine cannot send forth sweete water, nor a bad tree bring foorth good fruit: no more can the corrupt and wicked heart of the vnregenerate, bud and bring foorth any good and vertuous actions. Thus much of our condition and preparation, whereby we haue learned with how holy, and with howe sanctfied affections, wee ought to repaire to the hearing of the word. Now followeth our duety and affection when wee are *newe borne.*

As newe borne babes desire. Wee must not be children in wauering and inconstancy, because the Apostle saith, that GOD hath furnished his Church with pastors and teachers, *That we be no more children wauering and carried about with euery wind of doctrine,* reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor wee must non bee children in vnderstanding and knowledge, because the same Apostle sayth, *Brethren bee not children in vnderstanding, but concerning malitiousnesse be children, but in vnderstanding*

Mat. 12. 41.

1. Cor. 14. 20.

be

be of a ripe age. But we muſt bee children in an ardent and burning affection, in thirſting and longing for the word of God. *Bleſſed are they which hunger and thirſt after righteouſnes, for they ſhalbe filled,* becauſe *God filles the hungrie with good things, but the rich and the wealthie he diſmiſſeth emptie.* The kingdome of God ſuffereth violence, becauſe none can enter at the narrow gate, but ſuch as ſtriue, and throng & thruſt to enter. And therefore as when the dam feedes her young, euerie bird gapeth, and ſtrugleth, and ſtretcheth out the necke to receiue the foode: So when we come to heare, euery man muſt reach, & ſtretch out his heart to receiue the word. For then indeede the word worketh moſt effectually in vs, whē our hearts before are kindled and inflamed with deſire of it, like wax which receiueth any ſtamp after it is heated. The *Shunamits* childe which was raiſed by *Eliſha*, ſo ſoone as his fleſh beganne to waxe warme neeſed, and opened his eies, and reuiued againe: So when wee waxe warme in the ſpirite, and conceiue a deſire and a thirſt of the worde of God, it is an vndoubted token that wee are *borne* againe, that there is breath and a ſoule within vs, and we are not vtterly dead in the life of grace. As contrariwiſe they which haue not a ſharpe and hungry appetite to bee fedde and ſatisfied with Mat. 7. 6.

the milke of the worde, are but dead carcasses, and skinnes full of rotten bones: so that this Cittie which shoulde bee the glorie of the kingdome, may well bee tearmed *Golgotha*, *The place of dead mens skulles*, in regard there are so many thousande soules dead in sinne, dead in *desire*, who haue no thirst and hunger for *the word* of God. If they haue a bare reading Minister, as children haue a puppet to play with, they thinke themselues in a happy state, as if *Elishaes* staffe could raise the dead child without *Elisha*, and the worde giue life without a preacher. It may bee, they can be content with *Micah*, to accept a Leuite if they light vpon him: But who will sende to *Hierusalem* the schoole of the Prophets, as *Saul* sent to *Bethleham* to fetch *Dauid* for his comfort? I thinke you know my meaning. I would not wish you wait till preachers offer themselues to instruct you, but to sende to the schooles of learning, to prouide godly & able men, who may minister the word in due season. *Balaake*, because he longed for *Balaam*, went to the vtmost coast of the countrey to meet him. The father, because hee longed for his prodigall sonne, ranne to kisse him a great way off. *Dauid* because hee longed for the Arke, went and brought it vp from *Kiriathiaim*: So then in deed we desire the word of God, when we will not stay till it come vnto

vs, but we will preuent it, and goe to the vt-
moſt borders of our country to fetch it home
vnto vs. We muſt *deſire the milke of the worde*,
and we muſt *deſire* it *as babes*, that is, in three
reſpects

Firſt they ſay children ſo ſoone as they are
borne into the worlde, preſently crie out for
the mothers dugge: ſo muſt we ſo ſoone as
we feele the grace of God to haue renewed
vs, while wee are yet hote from the wombe,
hunger and thirſt for *the milk of the word*. If
the mother ſhould deferre to giue her child
ſucke, were it able to liue a moneth, or a
weeke, or aday? No more is our faith able to
ſuſtaine and ſupport it ſelfe, vnleſſe it be pre-
ſently nouriſhed with the food of life. Chriſt
ſo ſoone as he had raiſed vp *Iairus* daughter, Mar. 5. 46.
commaunded her meat, as if it were in vaine
for vs to be quickned by the finger of his po-
wer, vnles we be fed by the *word* of his grace,
and therefore *Eden* was watred ſo ſoone as it
was planted, to ſhew that we muſt be ſtreg- Gen. 2. 6.
thened ſo ſoon as we are inſtructed: ſo that
it is a great fault among vs, when GGD hath
quickned vs with his ſpirit, & we perceue his
graces to budde and to bloſſome in vs, that
we preſently prouide not moyſture to nou-
riſh and to preſerue them. Wee count it a
mi racle that *Elias* liued fortie dayes with-
out food: and yet we after many yeares of
famine

mine ſtill poſte off the feeding of our ſoules. Wee thinke it alwaies too ſoone to beginne, though we begin then when we are ready to end, as the rich man, who then went in hand to inlarge his barnes, when hee was euen at deaths doore to reſigne his life. As Chriſt was then ſent for to heale the Rulers daughter, when ſhe was ready to depart: ſo, manie neuer deſire the preachers company til they be readie to die. They ſay that the time is not yet come that the Lords houſe ſhoulde bee built: not yet time to ſanctifie their ſoules
Mar. 7. 23. for God, not yet time to prouide for *the milk of the word.* And thus we poſte off from day to day, from yeare to yeare, till wee bee arreſted by death: as the bad Lawyer driues off his Client from terme to terme, till the ſuite be loſt. *Lot* was ſo long loytering and trifeling in *Sodome*, that the Angell was fayne to plucke him out with violence: and certainlye vnleſſe the Lorde by the good meanes of his prouidence ſhould plucke vs out of ignorance and darkeneſſe wherein we vſe ſuch trifeling, and plunging, and delaying, that ſcarce one of a thouſand would bee ſaued.

Wherefore (beloued in Chriſt) if *Paule* haue planted you in the true faith, deſire alſo an *Apollo* to water you: If the foundation be laid by a maſter builder: ſeeke

out

out a skilfull workman, who may roofe it also: if ye haue receiued one grace, speedily desire the preaching of the *word*, that it may increase and grow vp by dressing and manuring vnto a double grace: for euen the best gifts will wither and decay in you, vnlesse they be presently watered with *the word*.

Againe wee knowe, that children are so greedily carried with a desire of the foode, that when hunger assoyles them, they neither regarde leisure, nor necessitie, nor willingnes of the mothers, but all excuses & busines set apart, so soone as they crie for it, they must be fedde, Euen so wee must not thinke it enough to desire *the worde*, but wee must be earnest, and feruent, and importunate in calling and crying for it. A notable parable is in *Luke*, how one called for bread in the night, the other answered that he was in bed, which seemed a reasonable answere, and yet it would not serue: So we haue long called (my brethren) and wee haue a great while craued the bread of life, though it may seeme a reasonable answere, that they cannot giue it vs without impouerishing themselues and their children, who are fat and inriched with the Ministers maintenance: yet we ought not to bee daunted and discouraged so, but to continue asking still, as *Peter* continued knocking till the doore was opened Luk.11.5. Act.12.

ned. For as *Iehu* was knowen by his furious marching, so you may know a faithfull and true Christian, by his zealous perfecting of holy purposes. The mother doth not alwaies feede her child for loue, but many times to keepe it stil and quiet, is constrained to leaue all, and giue it suck: So if our mother neyther reuerenced God, nor feared men, yet if we would be earnest and importunate with her, if we would continually crie and call for it, as *babes* do for the *milke*, shee would feede vs at last, if not of loue, yet at last to be eased of vs. It is an olde saying that he which asketh faintly, teacheth vs to denye him: If we wil teach men to graunt vs, we must aske it with courage and constancie, And therefore as *Iacob* wrestled with the Angell and said, *I will not let thee go vntill thou blesse me:* so must our requests wrestle with the Gouernours of our land, and say, I will not let you rest vntill you heare me.

This doctrine inditeth and conuinceth a great number of vs, who though we haue a desire to the worde, yet we are so chill and so cold, and so loose in it, that in euery crosse euent, we stand stone still. If it be but a straw
Ier. 9.3. it is a Block in our way, because as *Ieremie* speaketh, *We haue no courage for the truth vpon earth*: we haue some loue to the truth, but we haue no courage to labour and aduenture

uenture for it, as a merchant that wold gladly gaine, but dares not venture the seas for feare of drowning. If the people be somwhat backward or a Preacher cannot be procured at the first dash, while the fitte is fresh vpon vs, we take our discharge, and cast off the care for euer after. The slouthfull man saies, *There is a Lion in the way*: And so wee discourage our selues in seeking good thinges, becaule there is paines in the waie. But if we *desire the worde, as babes* do milke, we must neuer rest to *desire* it, vntill we haue it.

Lastly, we know, children are continually craiuing foode, a little pause, and then to the brest againe: and therefore we must not bee gorged and glutted with once seruing, but continually desire it: We must be of *Elias* diet, bread and flesh in the morning, and at euening too: So morning and euening our soules must be fedde. The Apostle exhorteth, *Let the worde of God dwell in you*, becaule it must not take vp a nights lodging and so be gone, but it must bee a continuall residence and abode in our heartes. Though the ground be good, yet it must haue the former and the latter raine to make it fertile, and yet many of vs thinke to growe greene with one shower, and to go vnto heauen with one sermon. It is reported of the faithfull, that they continued dailie in the temple, Col. 3. 16.

as

as if a Sabbaoth daies exercise woulde not
Act.2.6. serue the turne, vnlesse wee had some ordinarie repast in the worke daies also: and therefore as the lampe burned continually in the temple without quenching: So the worde must continually sounde in our eares without intermission. Thus you see (beloued) that if you wil *desire the milke of the word as new borne babes*, you must *desire* it presently without delay, importunatelie without fainting, and continually without loathing, and being satisfied with it.

Now we come to the matter and obiect which we must desire, namely, our food and nourishment in Christ, which is here called *the milke of the worde*. To this our Sauiour recalleth vs from al our dainties, labour not for
Ioh.6.27. the meate that perisheth, but for the meate which endureth to eternall life. *For the word* is euerlasting foode and immortall seede, because it makes vs immortall, and to last for
1 Pet.4.13. euer. We desire wealth, honour, and pompe, and pleasure, and euerie thing, saue *the milke of the worde* which we should desire, like *Adam* who had al trees, and yet liked none but the fobidden tree. There is a *desire of the*
Mat.13.22. *word*, but it is a care to choke the good corn, There is a desire of money, but it is the roote
1 Tim.6. of all euill, There is a desire of the flesh, but it fighteth

fighteth and wageth warre againſt the ſpirit, There is a deſire of preheminence, but it is ſwelling and ambitious, There is a deſire of reuenge, but it ariſeth from a raſh and carnal ſpirit, There is a deſire of praiſe, but it is curſed and phariſaicall, the bleſſed and holy deſire is, *to deſire the milke of the word.* When *Ionathan* ſaw the hony dropping, he muſt needs be licking: ſo when ye ſee the *milke* of the Goſpell ye muſt deſire to be ſucking. Of all the bleſſings of *Canaan* this was the chiefeſt, that it flowed with milke and honie, and this incouraged the Iſraelites to trauaile to it, in the deſart to poſſeſſe it. The *worde* is a lande flowing with better milke and honie, and we muſt not thinke any paine or toile too much to attaine it. God hath many names in ſcripture to make vs conceiue more honorably of him: ſo hath the word many titles to make it more amiable. It is called *a lanterne* to direct vs, *a medicine* to heale vs, *a guide* to conduct vs, *a bit* to reſtraine vs, *a ſworde* to defend vs, *water* to waſh vs, *fire* to inflame vs, *ſalt* to ſeaſon vs, *milke* to nouriſh vs, *wine* to reioyce vs, *raine* to refreſh vs, *a treaſure* to inrich vs, and *the keye* to open and vnlocke heauen gates vnto vs. Thus the *worde* is named in all things, that we ſhould onely *deſire* it inſtead of all things. And ſurely therefore *the worde* is in ſo ſmall requeſt among vs, becauſe we know

Iam.4.1.

Luk.9.54.

Ioh.22.45.

Pſal.19.10

know

know not what blessings it bringeth with it. It is the worde of saluation, because it saueth the soule from pineing, as the corne which *Ioseph* sent, did *Iacobs* house from famine. So that as *Elisha* said of *Iordan, wash and be cleansed*, so may wee saie of *the Worde*: Heare it and be saued. It is called *the Worde of life*, because it reuiueth the spirit, as *Elisaes* bones reuiued the Israelites. It is called *the worde of reconciliation*, because it is like a golden chaine to linke God and vs together. And in regarde hereof, it is called *a*
Mat. 13.16 *iewell of inestimable price*, as if all the treasure in *Ægipt* were not wealthie enough to buy it. And therefore, as *David* longed for the well of *Bethlehem*, so must wee long and languish for *the milke of the Worde*.

The *Worde* is resembled to *milke* in three respects. First, because it is the onely foode of the faithfull, as milke is the onely and proper foode of babes. Secondlie, because it is not hard and intricate, but plaine and easie to be conceiued, as milke is easie to be digested. Thirdlie, because it is sweete and comfortable to the soule, as milke is sweete and pleasant in taste.

For the first point, the Lord chargeth the *Israelites, to doe whatsoeuer he had commaun-*
Deu.12.32 *ded, and not to adde or diminish any thing.* And *Iosua, Iosiah, Ezra*, and the rest, when they would

would renew the Lordes couenant with the people, read nothing but the Lawe, to shew that it was the onely rule & square of al their duety: and therefore *Esay* recalleth vs to the lawe and to the testimonie, &c. and Christ sends vs *to search the scriptures, because by them we haue eternall life*: and therefore the Popish church (which not content with the *milke of the Gospell*) hath broached manie heathen traditions, and vnwritten trash, doth not feede but choke and poison her children with them, and depriue the Lords people of this foode of life, and like cursed *Philistines* stop vp the wells of water which other haue digged: what doe they else but starue and famish so manie Nations? for well may their hedge priests like drie Nurses delight and disport the children for a season, but when hunger bites, when the distressed conscience would be fed and comforted, then they are not able to afforde them the verie crummes from Christs table, & therefore we must needes account the estate of those congregations to be ful of dread & horror which haue not this *milke of the worde* to feede their soules, which want a good steward to giue, them their meate in due season, which like the *Ægyptians* lie crawling in the darke when other churches enioy most comfortable light. *Iacob* forsooke the blessed lande of Esay.8.20. Iohn.5.39.

Canaan when he had no bread, and can we be enamored of those assemblies where there is no soules foode? If ye did consider (my beloued) that ye cannot be nourished vnto eternal life, but by *the milke of the word*, ye would rather desire your bodies might bee without soules than your churches without preachers. I tremble to thinke how oft you haue heard this, & yet how little you haue performed it. For the seconde point, that the doctrine of the Gospell is plaine, appeareth, when the wise man saith, *All the words of his mouth are plaine and easie to him that will vnderstand. The testimony of the Lord is sure and giueth light to the simple. If our Gospell be hid* (saith the Apostle) *it is hid vnto them that perish*: for as the Sunne which was made to lighten al things, is most light: so *the Worde* which was made to cleare all things, is most cleare: so that if there be no communion betweene light and darkenes, & *the word of God be a lanterne vnto our feete, and a light vnto our pathes*: then it is euident that the *Word* hath no darkenes in it. If we see not all things, the fault is not in the light, but in the eye, as *Agar* coulde not see the water which yet was before her, & therefore our aduersaries falselie charge the scriptures of exceeding hardnes and intricatenes. When the spies were returned from *Canaan*, they coulde not saie, but that it was a good

Pro.8.9.
Psal.19.7.
2.Cor.4.3.
Psal.119.5

lande,

lande, but they saide it was hard to come by: So the Papistes must needes confesse, that the Scripture is a good *Word*, and yet to dissuade the Lordes people from a serious and diligent search of it, they bring vp a slaunder and say: it hath manie obscurities and by-pathes. But as *Elisha* saw the horses and fiery chariots which his enemies coulde not see: So (beloued) if yee come with a faithfull and a holy heart, to *the worde* and to the Scripture, yee shall see that plainenesse and easinesse in the doctrine which our aduersaries cannot see. For the third point that the Gospell is the onely comfort and consolation of the faithfull soule: The Prophet *Ieremie* saith, *The wordes were found by me, and I did eate them, and thy worde was vnto mee the ioy and reioycing of my heart. Thy testimonies haue I taken for an heritage for euer: for they are the ioye of my heart.* As a man will bee glad to be hired of a noble man: so *Dauid* when he had gotten *the milke of the Worde*, reioyced as much as if hee had beene hired vnto God: and therefore, in all the story of the Acts, we se ioy and comfort to haue followed *the word*, as *Elisha* followed *Elias*, and would not leaue him. So the wise men reioyced exceedinglie when they sawe the starre which shoulde lead them to Christ: so yee haue matter of great ioy & comfort, when ye Ier. 15. 16. Psal. 119. 111

heare the *worde* preached which ſhall carrie you to heauen, like the chariots which conueied *Iacob* into *Egypt*. There be manie *Micols* in this land which haue mocked king *Dauid* for dauncing before the Arke. There are many which terme vs headie and fooliſh men, becauſe we come and throng, & preaſe thus to a ſermon: But as Chriſt ſaide, *Father forgiue them, they know not what they doe*: So God forgiue them, they know not what they ſay: for if they did feele the calme of conſcience, the ioy of heart, the conſolation of ſpirite, and the exceeding and euerlaſting comforts in God, which the faithfull poſſeſſe and enioy by hearing *the worde*, they woulde account vs not onely fooles, but ſtark mad, if al the pleaſures, or profites, or daungers of the worlde ſhoulde withdrawe or with-holde vs from it. So much for our foode, now we come to the qualitie of our foode.

It muſt be *ſincere*. *Sincere* both in his fauor, and alſo in effect & operation: for, as in nouriſhing our body naturally, our blood cannot be good if our diet be vnwholſome: ſo in feeding our ſoules ſpiritually, neither our hearts nor affections, nor our wordes, nor our works can be good, vnleſſe *the milke* be wholeſome whereupon we feede, and therfore, as our Sauiour bids vs *take heede what we heare*: ſo the Apoſtle to the like effect, giues a caueat to

Mat. 4. 24.

take

take heede vpon what we feed, for there is a *pure & fresh doctrine, Iuler*. 1. 7. and there is a *sower and leauened doctrine*, in *Mat.* 16. 6. There is a *new wine* of the Gospel in *Mat.* 9. 17. & there is *mixed wine* in the cup of Fornicators in *Re.* 17. 4. There are *wholsome wordes* in 2. *Tim.* 1. 13. and there are *corrupt and vnwholesome wordes, Ephes.* 4. 29. There is a *doctrine of God, Iob.* 7. 16 and there is a *doctrine of Diuels.* 1. *Tim.* 4. 1. There is *an edifying & a building worde*, and there is *a fretting and a cankred worde*, 2. *Tim.* 2. 17. As the Prophets children cryed out *death in the pot*, so some places may say, *death in our foode*: and hereof it is, that we are so often forwarned in Scripture to *beware of the leauen of the Scribes and Pharisies*, to *take heede of the Prophets which come to vs in sheapes clothing*: to *beware that no man seduce vs through Philosophie*: to *trye the spirites whether they be of God or no*, as wee must tast our foode before wee digest it: to trie our gold before wee treasure it: Christ tasted the vinegre but woulde not drinke, so when wee taste false doctine wee must reiect it. There are many greedy of milke, but it is Draggons milke: they take great paines to learn, but it is to learne the language of *Ashdod* & not the language of *Canaan*: they run to heare, but to heare fables and vntruthes. *Nimrod* was as painfull in building of *Babel*,

as *Salomõ* in rearing the holy temple. *Michah* entertained a *Lewit*, & consecrated his siluer but to an idolatrous worship. The Israelites melted their eare-rings, but to erect a calfe. *Iezabel* fed a great rout of trecher chaplains, but to honor *Baal*. Many desire to haue *milk*, but they wil haue it from dragons poysoned, & therefore we are here warned to *desire the sincere milke, &c*. For the Lord will not haue the wine of his word to be mingled and masked with the water of humaine inuentions,

Iere.23.28. *He that hath my word, let him speake faithfully:* what is the chaffe to the Wheat? God would not haue one fielde sowed with two kinds of graine, to shew vs that hee would not haue one heart filled with two kinds of doctrine. *Dagon* could not stand with the Lords Arke, no more can Christs truth hold any fellowship with the word of error: and therefore as the ministers must beware that they make not merchandise of the *word* of God, so must the people also, that they drink not any *milk* but that which is sincere. And here ye ought (my beloued) more carefully to behaue your selues, as yee see the diuell more subtilly to assault you, and vnder the cloake of zeale & reformation, to bring into the Lordes sanctuarie most wicked prophanation.

As a man will be more warie to trye euery piece of gold, when he sees many counterfeit

and

and Flemish spirits, to flie abroad: so, when yee see many sortes of doctrine, crawling dailie like Locusts out of the bottomles pit, yee must bee more diligent to taste and trie which is sound and sincere. It followeth:

That ye may grow by it. Here is the end of our hearing, That we may *grow* in grace and increase in the fatherlie *righteousnesse*: for the faithfull are called *the trees of righteousnesse*, Esay.61.3. because they must bee alwaies springing, *living stones*, because they must growe in the buildings: *good seruants*, which must trade & Mat.25.16. traffique the Lords talents to increase, *fruitfull branches*, which must be purged and pruned Ioh.15.2. by the hande of the heauenlie husbandman. *Isaac* must not alwaies hang on *Sarahs* breast, but must be weaned: so we must not alwaies be children, but grow vp & increase and profite more and more. As the star neuer ceased till it came ouer Christ, so wee must neuer rest walking till wee come to God. If we haue *faith*, we must *proceede from faith to faith*: if we haue *loue*, we must *increase and abide in loue*: if we haue *zeale* we must *endeuour to be consumed with zeale*: if we be *liberall to the distressed saints of GOD*, wee must *double our liberalitie*, as *Elkana* gaue *Annah* a double portion. Ioh.1.17. 1.The.3.12 Ioh.2.17.

If we *read the Scriptures*, we must *go on and continue in praier*: If we *giue almes*, we must 1.Tim 4.13 Ioh.12.14.

2.Cor.9.7. ſtep on one foote further, and *giue them with cheerfulnes*: and thus as the Eagle continually ſoareth till ſhe come to the higheſt: ſo muſt we ſtill increaſe till we come to perfection, *Let vs be led forward vnto perfection*: as

Heb.6.1. if a faithfull man were like a ſhip vnder ſaile, neuer anchoring till he aſsiue at heauen. The greater is our ſinne which heare, and heare, but are nouer the more reformed for our hearing, like *Pharaohs* ill fauored kine which deuoured the fat kine, but remained as ill fauoured as they were before, ſo many of vs, when we haue lugged the breaſt almoſt drie, after twenty or thirty yeares feeding, are as skregged and leane as we were before. No man almoſt among vs is more zealous, no man more faithful, no man more conſtant for the truth, no man more feruent in religion, no man more ſanctified, no man more diligent in practiſing, nor leſſe vitious now, than he was one hundred ſermons agoe, as if wee were night-black-rauens, which cannot bee waſhed with al the ſope of the Goſpell. Though we haue long heard and ſtill deſire to heare, yet we doo not *grow* by our hearing, we are verie dwarfes in Chriſt ſcant able to go, little in fayth, little in loue, little in patience, little in obedience, little in zeale, like *Zacheus*, ſo little that we cannot ſee Chriſt. This is an vndoubted euidence that we haue not fleſh-

lie

ly but ſtony heartes, which though they bee waſhed, yet they cannot be watred with the ſweete ſhowers of the Goſpell: For, is there not in euery tauerne, and in euery ſhop and in euery houſe, and in euery hall, as much couetouſnes, as much bribery, as much coſening, as much wantonnes, as much maliciouſnes, after this long ſhine of the *worde* as there was before? Are we not now as ſlothfull in Gods ſeruice, as diſſolute in the practiſe of Chriſtian dueties, as diſhoneſt in our dealing between man and man, as proud in our attire, as light in our behauiour, as hypocritical abroad, as ſinnefull at home, as wee were before? And what is the reaſon hereof, but that we com to the fountain rather to draw, than to drinke: rather to heare, then to bee bettered, and ſanctified, and increaſed by our hearing? One ſort heareth not at all, like *Eutichus* which was ſleeping whē *Paul* was preaching: another ſort forgets all as *Nebuchadnezzar* did his dreame: the moſt ſort remembers all, but will make no practiſe of it, as a Carpenterr which ſhoulde ſquare all by rule, and ſticks it at his backe, and workes all by aime. But aſſuredly (my beloued) it were better you neuer heard, then thus in deſpight of God to abuſe your hearing. *If I had not ſpoken vnto them* (ſayth Chriſt) *they ſhoulde haue had no ſin, but now haue they no cloke for their* Act. 20. 9. Iohn. 15. 22

their sinne. What cloke can yee haue when God offereth grace, and ye wilfully refuse it? As meat, the more a mā receiueth, the more it distempereth, if it be not digested; so the more yee learne, and the more ye heare, the greater is your sin if ye grow not by it: if the seruant which hid his talent in a napkin was so handled, what shalbe done to them which suffer their talent to perish? And therefore euerie man must *beware how he heareth*, euery man must *take heede that hee receiue not the grace of God in vayne*, that *he desire the milke of the worde*, to be bettered, and increased by it. Wherefore whosoeuer thou bee that heareth this and will heare other: search thy conscience, whether thou be growne to any vertue since thou heardest the last sermon: consider what sinne thou haddest the last Sabboth, which thou hast not this Sabboth. If thou finde no change, then *the worde* hath not had his working in thee; thou art not increased by the food which thou receiuedst. Will not a man be angrie to see his childe to schoole, and finde him alwaies at his A, B, C, or the first principles of sanctification? So will God be displeased, if we bee negligent and slacke and neuer take out his lessons, but stand at a staie.

I knowe manie of you will giue the hearing of this, as you haue done manie of my

brethren

brethren heretofore: but as the worm ſtroke *Ionahs gourd*, and it died in the morning: ſo by the next morning a greedy worme of couetouſnes, or the like ſinne wil haue periſhed all. If it do ſo, know the Iudge ſtandeth before the dore ready euery houre to ſummon you by death, to make your appearaunce at the barre of Iuſtice, and to giue vp your account for euery talent, yea for euery leſſon that ye haue learned and left vnpractiſed.

As for you, (if any of you) walke in dutifull obedience to the word, I beſeech you in the feare of God, and in the bowels and loue of Ieſus Chriſt, that yee will abounde and increaſe yet more and more, and contend by al meanes to put in practiſe & exerciſe thoſe thinges that ye heare, that ſo at length when yee bee ripe for the ſicle, and the great daie of harueſt bee come, ye may bee gathered as good corne into the Lords garner, and be inueſted in the holy heauens with that bleſſed kingdome which God hath prouided for them that ſerue and feare him. Amen.

FINIS.

The

The banquet of Iobs Children.

Iob.1.4.5.verſes.

4 *And his ſons went and banqueted in their houſes euerie one his day: and ſent & called their three ſiſters to eate and drinke with them.*

5 *And when the daies of their banqueting were gone about, Iob ſent and ſanctified them and roſe vp earlie in the morning and offered burnt offerings, according to the number of them all. For Iob thought, it may be that my ſonnes haue ſinned and blaſphemed God in their hartes. Thus did Iob euery day.*

THis booke is a ſtory of patient *Iob*, to ſhew how God can deal with all, and how they ſhoulde receiue all thinges at his hand, ſeeing the moſt innocent man in the world, when God ſhould trie him, was brought ſo low, that the Deuil had power to lay vpon him what torment he would, death onely excepted, and yet he ſtoode to it with ſuch

ſuch conſtancy, that he ſaith, *though the Lord kill mee, yet will I truſt in him*, the thirteenth Chapter of *Iob*, and the fifteenth verſe. Such power was giuen vnto his faith, and loue, and patience, that they ouercame the Deuill, which ſaide that if hee might haue leaue to plague him, hee would *make him blaſpheme God to his face*, *verſe*, 11. Therefore God would haue this victorie to bee recorded for all ſuch as are ſicke, or ſore, or needy, or oppreſſed, that whatſoeuer paine we ſuffer, we may remember that *Iobs* paine was ſharper than this, and yet it coulde not make him ſo impatient: but when like a man hee was offended with his tormentes, like a holy man he was more offended with himſelfe, and angrie with his anger. Therefore at laſt God returned to him, and remooued his troubles and made his end more honourable than his beginning, as if he ſhould ſay, *Thus it ſhall be done to the man which is not offended with my chaſtiſementes*. Now to the purpoſe, in the firſt verſe of this Chapter, the holie Ghoſt ſheweth what a good man *Iob* was, ſaying, *that hee was an vpright and iuſt man, one that feared God and eſchewed euill*. In the ſecond verſe, he ſheweth what ſtore of children *Iob* had: ſaying, *he had ſeauen ſonnes and three daughters*. In the third verſe hee ſheweth what ſtore of riches *Iob* had: ſaying, *his ſubſtance*

ſtance was ſeauen thouſande ſheepe, and three thouſand Camels, and fiue hundred yoke of Oxen, and fiue hundred Aſſes, &c. In the fourth verſe hee turneth againe to his children, ſhewing how they were occupied, before the wind came and blewe the houſe vpon their heads, ſaying *his ſonnes went and banqueted in their houſes euerie one his daie, and called their three ſiſters to eate and drinke with them.* In the fifth verſe hee commeth againe to *Iob*, and ſhewes a proofe of his vertues, which he commended him for before, ſaying, *that when his ſonnes had banqueted, hee ſent for them, and ſanctified them, and roſe vp earlie, &c.*

So if ye aske what his ſonnes did, the holie Ghoſt ſaith, that *they banqueted*. If yee aske where, he ſaith, *in their owne houſes*. If ye aske when, he ſaith, *euerie one kept his day*. If ye aske who were the gueſts, hee ſaith that one inuited another, and the other inuited him againe, *and they called their ſiſters to them, and ſo they made merrie together*. If ye aske what father *Iob* did, the ſtory ſaith, *that after euery feaſt firſt he ſent for his ſonnes, and then he ſanctified them, and then hee ſacrificed for them*: the reaſon is added, *becauſe Iob thought, It may be that my ſonnes haue ſinned and blaſphemed God in their hearts*, his zeale in this action is declared by three circumſtances.

First,

First *that hee rose vp early in the morning.* Secondlie *that he offered so many sacrifices as he had sonnes.* Thirdlie *that he performed this offering euerie daie while their feast lasted.* Of euerie circumstance a little, because some had rather heare many things then learne one. First heere is to be noted that amongst the blessings of *Iob*, his children are reckoned first, so soone as the holie Ghost was past his spirituall blessings which he mentioneth in the first verse of all, before all his other blessings lands and houses, and goods, and cattell, and friends, and seruants, hee speakes of his children, as the chiefest treasure which *Iob* had next vnto his vertues, although he was counted the greatest man for riches and cattels, and all things else in all the eastparts, 3. *verse.* Therefore the Diuell when hee had taken away all his other riches, tooke away his children last of al, trying him as it were by degrees, as if he should say, I haue a greater plague for him yet, if the loosing of his goods and stealing of his cattell, and burning of his houses and slaying of his seruants will not moue him, yet I know what will rowse him: when his children are all feasting together I will raise a mightie wind, *and blow downe the house vpon their heades, and kill euery sonne and daughter which he had at a clap.* Indeede this newes frighted him sorest, as appeareth in the

the 20. verſe, his patience was ſo great, that when they brought him word of his oxen, & camels, and aſſes, and ſheep, he neuer ſhrinked, we doe not read that he made any anſwer, as though he cared for them, but when he heard that his deare children, ſeauen ſons and three daughters, after he had broght thē vp to ripe yeares, were ſlaine all at once, then the ſtorie ſaith *he roſe vp from his ſeat, and rent his garments, and ſhaued his head, and fell downe to the ground and cried: Naked came I out of my mothers wombe and naked ſhall I returne again.* So euen the deuil knoweth what a man loueth, & what a bleſſing it is to haue children, therefore when God commanded the man and the women to increaſe & multiply, it is ſaid before, *that God bleſſed them Gen.* 1.28. which was the firſt bleſſing that was giuen to man, which is called *a bleſſing, The bleſſing of children.* Againe, when God ſpake the ſame words to *Noah* and his ſons, it is ſaid before, that God bleſſed *Noah* & his ſons. *Gen.* 9.4. ſo children came ſtill vnder the name of bleſſing. Thus God himſelf ſheweth that childrē are his gifts to make you thankful for them, and carefull for them as *Iob* was. And therefore ſome men haue more riches, and ſome leſſe, & ſome none, becauſe it is *the bleſſing of God* (as *Salomon* ſaith) *which maketh riich. Pro.* 10.22. ſo ſome men haue many

children,

children,& some few,& some none,because it is *the blessing of God*, as *Dauid* saith, *which sendeth children. Psal* 128. But this is the difference between temporal blessings and spirituall blessinges: that spirituall blessinges are simply good, and therefore doe all men good that enioy them,as faith, & loue,& patience can neuer hurt a man,but better him, and temporall blessings are as he which hath thē, to a good man riches are good,honours are good,health is good,liberty is good because he doth good with them,but to an euil man they are euill, because they make him worse,& he doth euill with them: as *Ieroboam* had not done so much hurt, if he had not been in such honour,Therefore wee pray for health,and wealth,and honour,and rest,and libertie,and life, with a caution, *If it be Gods will*: As Christ praied for the remouing of his crosse, because we knowe not whether they bee good or euill,whether they wil make vs better or worse,or whether we shall do good with them,or hurt. Thus whē *Iob* had his cattell,and his houses,& his friends,and his seruants,and his children about him,he was like the man of whom *Dauid* speakes,*The righteous man shall florish like a palme tree*,*Psal*.91.13. Therefore the diuell said,*that God had made an hedge about Iob. vers*.10. As an hedge goeth round about a garden so Gods blessings wēt round

round about *Iob*, according to that *Pſal.33. 10. Him which truſteth in the Lord, mercy ſhall imbrace on euery ſide.*

Thus *Iob* was endowed with children, but how his children were affected we cānot define ſo wel as of their father, becauſe the holy Ghoſt ſaith nothing of thē, but that they *banquetted*, which doth ſound as though he noted a diſparagement, between *Iob* & his ſons as there was between *Ely* and his ſonnes: For oftentimes a godly father hath vntoward children, which make him watch, & faſt & pray, and weepe when they little think, while they themſelues ruffle, and ſweare, & banquet, and game, till pouertie fall on their purſes, as the houſe fell vpon their heads: ſo it ſeemes that *Iobs* ſons were ſecure vpon their fathers holines, as many are vpon their fathers husbandrie, which thinke *the old man hath enough for vs, we need not care to get or ſaue:* ſo they might thinke, *Our father ſacrificeth for vs, wee may feaſt and be merrie*, his deuotion will ſerue for vs: he is an old man, let him pray & God will heare him. One *Lot* is enough in an houſe: But if *Iob* had bred vp his ſons ſo, God would not haue commended him, but rebuked him, as he did *Ely*. Therefore this is not ſpoken againſt *Iobs* ſonnes, that *they banquetted*, as it is ſpoken againſt the Iſraelites, *that the ſate them downe to eate, and roſe vp to play*. For firſt

it is not like that he which was so cõmended of God, that he said: *No man was like him vpon the earth, vers.* 8. would not teach his children in their youth, as he praied for them after. Again, if they had been Epicurs, & Libertines, and Beaslers, God would not haue heard his praier for them, no more than he would heare *Samuels* praier for *Saul*. Again, if they had despised that God which their father worshipped, he would neuer haue said as hee saith, *it may be that my sonnes haue blasphemed God*, as though some fault might scape thē by ignorance, or rashnes, but he would haue said, my sonnes are blasphemers, and therefore I must punish them. For that which the lawe said against blasphemers after, that *Iob* vnderstood by the law of conscience written in his heart as *Paul* saith, *Rom.* 2. 15. Again, if they had vsed their feasts for their lusts, like thē which say, *Let vs eat and drinke for to morrow we shall die*, it had been vaine for *Iob* to speak to them of sanctificatiō, for they would not haue sanctified themselues at his bidding. But it is said, that before *Iob* offered sacrifice for them they were *sanctified*, that is, they considered the faults which they had committed, and repented for them, and reconciled themselues, & then *Iob* sacrificed for them. Again, if their feasts had been surfetings, and disorders, like our Wakes and Reuels, *Iob* should

haue forbidden their feasts,& not praied God to pardon their sins which they committed in feasting,& suffer them to sin still, for that were to mock God,as though he desired not pardon for their sinnes past, but rather leaue for them to sinne stil. Lastly, we do not see by any circumstance of the story,that they abused their feasts either in suspected houres, or prophane company, or corrupt speeches, or impure gestures,or wantom dauncings,or vnlawful daliances, or vaine superfluites,but that our feasts might be allowed,if they wer like vnto theirs. For first *they did feast in their owne houses*,they did not run to Ordinaries or Ale-houses,or Tauerns, as they which seeke for the strongest wine,or hunt after newes,or worse purposes , but like good neighbours they inuited one another home,& kept their hospitality in their owne houses,as our Gentlemen shoulde doe that lie about London, which are a kinde of *non residents*,from their poore neighbours.Secõdly,they did not feast euery day like the rich Glutton in *Luk.*16.euery one kept his day in the yeere when their feastinges came : it is not ment , that the sonnes did nothing but feast,& the father nothing but pray:but as the feasts of the Iewes, came at certaine times of the yeere, to celebrate som blessings of God , so they obserue their feasting times , to celebrate their good

willes

willes one to another. Lastly, they did not ioyne themselues with ruffins, and swearers, and tiplers: as all are wont to meet together at a feast: neither did they inuite the rich to their tables, as *Iames* saith, which are feastes of flatterie. But they were all of one kinne, and one heart, brethren and sisters, like the Disciples which sate downe together.

All this doth shew that their meetings tended to norish amitie, & that they had respect to the cõtinuance of their peace, & increase of their loue on towards another, which was the first caus that feasts were instituted in the Primitiue church, & therfore called the feast of charitie, only that friends and kinsmen & neighbours might meet one with another to receiue the blessings of God, & reioyce together like *Ioseph* & his brethren, lest Christian familiaritie should were out of vse, & be forgotten. For ye may see in *Ecclesiastes* 2. 24. & 3. 12. & 5. 17. where *Salomon* speaketh of the ioy, and pleasure, and delight which we may take in Gods creatures. And againe, in *Psal.* 104. 15. where *Dauid* saith, that as bread was made to strengthen, so wine was made to cõfort the heart, that God would not only haue vs fed, but of his exceding goodnes he would haue vs cheered, and comforted beside, as he sheweth by this aboundance of his creaturs, in that he hath ordained so many things mo

thē we need. Why did God create mo things thē we need? but to shew that he alloweth vs needfull and comfortable things, for al good things which were not created for need, were created for delight. Therfore euen the Scriptures haue commended solomne feasts in *Le.* 10. *Num.* 29. *Exod.* 23. where ye may reade of sundry feasts commanded by God himself as the feasts of gathering fruits, the feasts of trūpets, the feasts of Tabernacles, the feastes of new Moones, the feasts of reconciliatiō, the feasts of dedicatiō of the temples, &c. Beside it is said, that *Abraham* made a great feast the same day that *Isaac* was weaned, *Gen.* 21. 8. So it is said of *Sampson, that he made a feast when he was married. Iud. 14. 10.* and at *a feast in Canaan, Christ shewed the first miracle that euer he wrought, turning water into wine. Iohn. 2.* If feasts had been vnlawfull, Christ would not haue been there: therfore the wiseman saith, *there is a time to laugh*, as well as he saith, *there is a time to weepe, Eccle.* 3. 4. whē he saith, there is both a time to laugh & weepe, he implieth that the time to laugh is not euery day: as it is said of *Dines, that he fared deliciously euery day, Luk.* 16. for then there were a time to laugh, but no time to weep. Therfore if ye wil know the time whē to laugh, & whē to weep, God hath set *Vriah* for an example, whē the Church was quiet, & his countrie safe, *Vriah* could

could reioice aswell as other, but when the Church was troubled, & his country in daunger, though the King bad him *go home & eat & drinke, and solace with his wife*: he would not doe so, but said, *the Arke of Israel and Iudah, dwelleth in tents, and my Lord Ioab and the seruants of my King, abide in open field, and shall I go to my house, and eate and drinke and be merrie with my wife? by thy life, and by the life of my soule, I will not doe this thing.* See what a sin he counted it to feast thē, which at another time he counted no sin. Therfore if ye aske when it is time to feast, & when to fast, learn of *Vriah* he forbad not to feast, but if hee should see your feasting now, he would say, as *Elisha* said to *Gehezi*: *Is this a time to take a reward? Is this a time to make feastes?* nay the father & the sons both had need to rise early now and sacrifice together: for if euer the house were falling vpon our heads, as it did vpon theirs, now the Diuell hath sent foorth his windes, nowe the Pope hath laid his Ordinance, nay our owne hands which should proppe it, are digging as busilie as the enemies, with reproches, and slaunders, and suggestions, to vndermine the Church, which is falling alreadie, that wee might dy like the Philistines, with the temple vpon our heads. Is this a time to feast *Vriah?* whē the house of God is beset like the house of *Lot*, when the armies of Antichrist are preparing against Gods people? As the voice

asked *Zacharie* and *Amos*, and *Ieremie what they did see*: So ye aske your Prophets what they doe see, they may saie they doe see the woolfe deuouring the lambes. We see a dark ignorance running ouer the lande, like the blacknes of *Ægypt*, we see the *Romanes* comming in againe as they came to *Ierusalem* and sacking the temple, we se the Papists caruing of Images, & the people kneeling before the, we see the professors of the Gospel shrink away, as the Disciples fled from their Master when he was taken. Is this a time to feast *Uria*? Is this a time to flatter? Is this a time to dissemble? Is this a time to loyter? Is this a time to keep silence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to set forth pageats? No saith *Ezekiah*, 2. *Kin.* 19. 3. *This is a time of tribulation*, in which the Prince, & Nobles, & people should humble themselues, as the Citizens of *Nuiny*, lest the Arke be taken from *England*, as the Arke was taken from *Israel*, which God grant that our eies neuer see.

Thus much of *Iobs* children, how euery one had his seuerall house, which sheweth howe God blessed the with riches, as he did their father, & what care *Iob* had, like a father to prouide for the: then how they feasted together, which sheweth how sweet & pleasant a thing it is for brethren to dwell together in vnitie.

Now

Now you ſhall ſee what the old man doth, which was ſo commended in the 1. *verſe*, the ſtorie ſaith, that *he ſent for his ſonnes & ſanctified them, & ſacrificed for them.* In which words the holy ghoſt ſheweth the pattern of an holy man, and good father, which kept the rule that god gaue vnto *Abrahã, to bring vp his childrẽ in the feare of the lord. Iob* doth not as ſome which when they haue paſſed their bounds, ſet al at randome, & ſay with *Caine*, in *Gen.* 4. *My ſinne is greater than can be forgiuen*, but he goeth to the remedie, as the Iewes whẽ they were ſtinged, went to the braſen ſerpent: albeit my children haue not don their duties in al points, but offended in their feaſtings, yet I am ſure that God wil haue mercie vpõ thẽ, & vpon me, if we aske him forgiuenes. Therfore he ſent for his ſons, like a father, & then he taught them like a preacher to ſanctify thẽſelues, and then he offered ſacrifice for them. Firſt, we wil ſpeak of the cauſe which moued *Iob* to ſacrifice for his ſons, ſet downe in theſe words. *Iob thought, It may be that my ſons haue blaſphemed God in their hearts.* Hee was glad good man to ſee his children agree ſo wel to gither, but he would haue them merry and ſin not, & therfore he puts them in mind euerie day while they feaſted, to ſanctify thẽſelues, he cõdẽneth not honeſt mirth & ſober feaſts, to maintain amity & peace, but being throgh

ly

ly acquanted with mans infirmity: this shew eth, that he had obserued neuer any feasts so duely celebrated, but some disorder or other hath crept in, whereby God hath been dishonored at his own table, either for superfluity of meat, or excesse of drink, or vnchast sõgs, or corrupt speeches, or wantõ dancings, or vnseemly daliãces, the deuil hath bin stil at one end & is lightly the maister of the feast, therfore *Iob thoght with himself, It may be that my sons haue committed some fault like other men:* I cannot tel, they are but men: it is easie to slip whẽ occasion is ready, though they think not to offẽd, he had no apparant cause to suspect them, & therfore he speakes in the doubting phrase, *It may be that they haue sinned.* It is better to be fearful, thã to secure: that which hapneth oftẽ in the like case, he might wel doubt of it, though he had warned thẽ before: therfore his hart was not quiet, but stil this ran in his mind, al the while they feasted: *It may bee that my sonnes sinne.* How wary was *Iob* ouer himself which was so iealous ouer his sons, lest one sin should slip from them? nay if ye marke, he speaketh not of any open or grosse sins which he feared, but he speaketh of a sin in the thought, *It may bee that my sonnes haue blasphemed God in their hearts.*

Blasphemie is properly in the mouth, when a man speaks against God, as *Rabshakeh* did: but

but *Iob* had a further respect to a blasphemie of the heart, counting euerie sinister affection of the heart, as it were a kinde of blasphemy, or pettie treasō. Thus the penitent man doth aggrauate his sinnes, & retch them as it were vpon the racke, to make his small sins seeme great sinnes, that he might beware as well of small as great. Contrariwise, the prophane & carnal-minded man doth mince, and flatter, and extenuate his sinnes, as though they were no sins, because they should not trouble him: for this sinne which *Iob* calleth *Blasphemie*, which is the highest name of sin, the papistes call but *A veniall sinne*: that is, but a sleight sinne, because it is in the thought: So *Iob* and they differ in iudgement.

Nowe out of this speech of *Iob*; *It may bee that my sonnes haue sinned*, or it maie bee that my selfe haue sinned, which I may properlie and rightly terme the ielousie of a holie man: wherein *Iob* sheweth what feare hee stoode of his sons so long as their feasts lasted, euen as a merchant doth till his ship come home. First, wee maie see this, that the best things maie soone be corrupted, by the wickednes of men, such is our nature euer since *Adam* chose euill before good, good hath been turned into euill, *Gen.* 3. Notwithstanding, that our intent and meaning be good. As for example, when an husband loueth his wife, or a

father

a father loueth his childrē, these are good & holy, & commendable things, yet there is no mā can be foūd that doth loue his wife, or his children with that euenes (as I may cal it) or iust proportion, but that there is some ods in the ballance when his affection is weighed, which may craue pardō like the feasts of *Iobs* children. If this ods be in al our measures, thē it is no strāge case, that *Iob* thought with him selfe, *that his children might offend God in the thing that of it selfe offendeth not.* Therfore it is good for a man so long as hee liueth in this world, to remēber stil that he is amōg tēptations, & sits at a feast like *Iobs* childrē, where he may soone take too much. If the fish did know the hook, & the bird had seen the net, though they haue but the vnderstanding of fishes & birds, yet they would let the hook alon, & fly ouer the net, & let the fouler whistle to himselfe: so we must looke vpō our riches, as we look vpō snares, & behold our meats, as we behold baits, & handle our pleasure as we handle bees, that is, picke out the sting before we take the hony, for in Gods gifts Satā hath hid his snares, & made Gods benefits his baits that as *Adam* said, *The woman which thou hast giuē me, tēpted me to sin*, so they may say the riches or the honors, or the liberty, or the wife, or the seruants, or the children, or the meats, or the wit, or the beautie which thou hast giuen

uen me, tempted me to ſin, ſo many ſinnes lie in waite for vs, about our meats & drinks, and beds, and waies, that vnles we watch & pray. and looke about vs at euery time, *it may be*, as *Iob* ſaith, *that we may ſin in our doings*, or in our ſayings, or at leaſt in our harts, as he thought of his ſõnes. Therefore no doubt but as *Iob* thought that his ſons might offende in their feaſtings, ſo he taught them, euen when they were feaſting, & whẽ they ſat at the table, & whẽ they dranke one to another, to think oftẽtimes *we may ſin as our fathers told vs*, which bridled their mirth, and ſtopt many words at the doore, euen when ſin was at the tongues end: you are not *Iobs* ſons, but you are come to be *Iobs* ſchollers, therfore learne, that which his childrẽ learned. If a man did but carry this watch-word with him, whenſoeuer he eateth or ſpeaketh, or bargaineth, it would cut off a thouſand idle words, and wicked acts in one yeere for which he ſhal giue account. The ſecond leſſon which *Iob* ſeems to point vs vnto, is to prepare our ſelues before we eat the cõmuniõ, that is, *to ſanctify our ſelues*, & our meats as Chriſt did whẽ they had nothing but a few fiſhes & bare bread, yet there was praier before they did eat. For as *Paul* ſaith, *All the creatures of God are ſanctified vnto vs by praier and thankſgiuing*. He which doth not pray to God for his daily bread, nor thank him for it, doth

not

not receiue the creatures of God, but steale them from him, as a mã which taketh a thing without asking or thanking. There is a kind of men which I speak of, which hold it too sad a matter, to say a short grace before they fall to meat, lest it should forspeake their mirth, and keepe them in a sober mind till they rise againe. I haue heard many say, that they cannot be merry, vnlesse they swear & whoope, and carrouse, & dally, & gibe: therefore if they can choose they will neuer be a guest where any good man is present, lest his countenance or words should dash their sport, & if any matter of God happē to come in while they are in the vaine, it is like a dampe which puts out their lights, & turnes their mirth into heauines, as the hideous hand which wrot vppon the wall cast *Baltasar* into a dumpe. These men had neede to leaue their feasting, and go to praying, for they deserue to die, like the Iews with the quails in their mouths. *It may be* (thought *Iob*) *that my sons haue a spice of this vanity*. If it be so with the godly sort, as *Iobs* children were, that they may forget thēselues at such a time, & step too farre, and slip a sinne, what shall wee say of them that driue God out of their companie when they banquet, and say that scripture doth not become the table, as though wee should forget God whil we receiue his benefits, we need not say

as

as *Iob* ſaid, *It may be that they blaſpheme God in their hearts*, for they blaſpheme him with their mouthes, we need not ſay *it may be that they do ſinne*, for they doe nothing but ſinne. And their feaſt is a feaſt of ſinnes, as if the diuels ſhould bāquet together. But they which feaſt as *Iob* would haue his children, ſanctifie themſelues before, & eate as in the preſence of God, & are merry as it were with the Angels, when they take their bread, they thinke with themſelues what a goodnes this is, that God giueth ſuch vertue to bread, to ſuſtaine life, which hath no life in it ſelf, & when they ſee ſo many things before them prepared for the fleſh, they cōſider with themſelues what care God hath of my ſoule, which careth ſo much for my body which ſhall goe to duſt. There is another leſſon which wil ſtand you in great ſtead if ye marke it, whē *Iob* ſaith, *It may be that my ſons haue ſinned*. Hereby he teacheth vs to ſuſpect the worſt of fleſh, & to liue in a kind of ielouſie of our ſelues, as he ſaith that his maner was. *cap. I feared all my workes* that is, he did miſtruſt himſelfe, and waſht his hands, & his feet, & his eies, & his eares, & his tong, leſt they ſhuld ſin, as a mercer miſtruſts his prentiſe leſt he ſhuld filtch, ſo he thought not only, wether his ſons ſinned but he thoght of his own ſins too: when thou ſeeſt ſome ſelling in their ſhops, ſom tipling in the tauerns,

ſom

some playing in theaters, then thinke of this with thy selfe, *It is verie like* that these men swallow many sinnes, for God is neuer so forgotten, as in feasting, and sporting, & bargaining, then turne to thy compassions, and pray for them, that God would keepe them from sin when temptation is at hand, and that hee would not impute their sins to their charge, so we should doe for our brethren as *Iob* did for his children. Again so we ought to thinke when we our selues come frō places of temptation, which infect like a corrupt aire, *It may be that I haue sinned*: haue I seene & heard all this, & not slipped my foot with them? come I home sound and whole? haue I drawn none of the infected aire? Doth none of the dust sticke vpon my garments? Looke about my soule & if thou remēbrest any sin which slipt from the, then pray for thy selfe as *Iob* did for his children. If thou wilt not pray for thy self who shall pray for thee? If thou wilt not repent thy selfe, who shal repent for thee. Looke not for *Iob* to sacrifice for thee. *Iob* cannot sacrifice for thee, but thou maist sacrifice thy selfe, & none but thee. Thus shoulde be the thought of euery Christian, not whether we haue pleased, nor whether we haue reuēged, but whether we haue sinned: for if *Iob* was so zealous of his children, how zealous should we be of our selues.

FINIS.

Satans compaſsing the Earth.

Iob.1.7.8.

7 *Then the Lord ſaid vnto Satan: Whence commeſt thou? And Satan anſwered the Lord, ſaying, From compaſſing the earth to and fro, and from walking in it.*

8 *And the Lord ſaid vnto Satan, Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth? an vpright man, and one that feareth God and eſchueth euill.*

I Haue ſpoken of the queſtion already, now of the anſwere: *Compaſſing* here doth ſignifie tempting, & the *Earth* doth ſignifie all the people of the earth: as if he ſhould ſay, I come from tempting all men. It is ſome vantage vnto vs to heare that the Spaniards are comming

before they come, & what number they haue, and how they are appoynted, that we may leuie our forces accordingly. But beloued, there is a greater aduersarie thē the Spaniard, which brings in the Spanyards, your aduersarie the diuell. It is good for vs to heare when hee comes, that wee may be in a readines agaynst him, as wee prepare agaynst them. Therefore this Scripture, and this time accord well. In Reuelation 12.10. the diuell is called *an accuser*, and now I am an accuser of the accuser: he accuseth vs to God, and God accuseth him to vs, that when he comes like an angell, yet we may say to him like Christ, *Auoide Satan*. First giue me leaue to say vnto you as Christ sayd vnto his disciples, *Take heed how you heare*, for that which I am to speake vnto you of the diuell, the diuell would not haue you heare: and therefore as he is here called a *Compasser*, so he will compasse your eyes with shewes, & your eares with sounds, and your senses with sleepe, and your thoughts with fancies, and all to hinder you from hearing, while the articles are agaynst him, and after I haue spoken, hee will compasse you againe with businesse, & cares, and pleasures, and quarrels, to make you forget that which you haue heard, as hee hath made you forget that which ye haue heard before, or els to cōtemne it, as though you might

doe

doe well without it: as hee hath compaſſed them which doe walke in the ſtreetes while the voyce of God ſoundeth in the Churches as they paſſe by: therefore before euery Sermon ye had need to remember Chriſts leſſon, *Take heed how you heare.*

Now to the matter. *Satan from whence commeſt thou? I come from cõpaſſing the earth.* Here the diuell is called in like a layler, which keepes ſome in perpetuall priſon, and ſome are bayled, and ſome returne to priſon againe, and ſome are executed. They which ſinne fearefully, ſtay as it were about the priſon, but are not bound: they which ſinne wittinglie, are vnder locke: they which ſinne greedily, are vnder locke and bolts: they which dye in their ſinne, are like them which are condemned: this is the bondage which wee haue brought our ſelues vnto for a fayre apple. When the tempter ouercame vs, wee were remoued out of Paradiſe, where we were ſeated: when wee haue ouercome the tempter, we ſhall be tranſlated into heauen, where he was ſeated: heauen doore was wide, and the way was broad before the rebellion: but when we knockt at the caniell doore, then the good doore was ſhut: heauen is large, but the way to heauen muſt be narrowe, therefore God hath ſet our enemies in the gate to fight with vs before we

enter, that this saying might bee verified, The kingdome of heauen is caught by violence: so soone as we rise in the morning we goe foorth to fight with two mightie giants, the World, and the Diuell, and whom doe we take with vs but a traytor? this brittle flesh which is readie to yeeld vs vp to the enemie at euery assault, onely he which suffered Satan to compasse vs, doth stay him from destroying vs. When God asked Cain, where is thy brother? Cain lyed and sayd, I cannot tell. When God asked Sarah why she laughed? Sarah lyed and sayd, I laughed not: but when God asked the diuell from whence hee came, hee answered truly, *I come from compassing the earth*, and yet he which speaketh truth himselfe, taught them to lye, as he is called the father of lyers, because he teacheth all others to lye. How then? Was Cain worse then the diuell, because hee lyed and the other told trueth? By this you may see that carnall men doe not knowe so much of God as the very diuell knoweth, for he knewe that God could tell where he had been, but Cain doubted whether GOD could tell what he had done, and therefore he made a lye.

Thus, thus the diuell teacheth his schollers to doe worse sometimes then he will doe himselfe, euen as he would bring them (if it were possible) into a worse plight thē he is himself.

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The diuels faith cannot saue vs, no more then it can saue him, the diuels knowledge cannot conuert vs, no more then it dooth conuert him, and yet he woulde not haue men beleeue, that which he beleeueth himselfe, not haue vs vnderstand so much as he vnderstandeth himselfe: for if Cain had vnderstoode so much as he, that God knew whether he lyed or no, he would haue answered God truly, as Satan did: but the diuell knew that there was no dissembling with God, who knowes what he askes before he askes, therfore he told troth to God though he lye to man: for to lye vnto him which knoweth, is as if one should lye to himselfe: but Cain was not so well learned, he thought peraduenture yet God might vnderstand his murther, as a theefe suspecteth in his heart that the Iudge may know his theft: but hee doubted whether God did know it, and therefore he denied it like one which is guilty, but thinkes that if he confesse, he shall be hanged, and therefore though euidence and witnesse accuse them, yet you see many will not accuse themselues.

From compassing the earth. He which was called Satan before, which signifieth an aduersarie, is heere sayde to compasse the earth: which is to say, being put together, an aduersarie compasseth the earth, and therefore let

the earth beware like a Citie which is beseiged with the aduersarie.

The diuell hath mo names then any prince hath titles, some God hath giuen to him, and some he hath giuen to himselfe: but this is to be noted in the diuels names, that he neuer called himself a lier, nor a tempter, nor an accuser, nor a slanderer, nor a deceiuer, nor a deuourer, nor a murderer, nor a master, nor an aduersarie, nor a viper, nor a lyon, nor a dragon, nor a woolfe, nor a cockatrice, nor a serpent. But when Christ asked him his name, hee calleth himself *Legion*, which importes a multitude, as if he should bragge of his number, and here he calles himselfe in effect the compasser of the earth, as if he should brag of his power. And in the 4. Chapter of Luke and 6. verse, hee calleth himself the possessor of the earth, as if he shuld brag of his possessions, and in the same he calleth himselfe the quier of the earth, as if hee should brag of his liberalitie. Thus he which is euill it selfe, doth shun the name, because he would not be hated: and therefore no maruell if men call euill good, and would bee counted honest, though they be neuer so lewd, for so will the diuel: but as God neuer called the diuell but by those names which the diuel hated, so hee neuer calleth sinners by those names which they call themselues. For if you obserue

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the Scripture, there is no name of the diuel, but in some place of scripture or other the wicked are called by the same name: he is called a lier, and they are called lyers: he is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: he is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers: he is called a lyon, and they are called lyons: he is called a woolfe, and they are called woolues: he is called a serpent, & they are called serpents. Thus God would they that shall be damned shuld haue the name of him which is damned, to put them in mind. Now none of the diuels names are in the booke of life; and therefore lyers, and tempters, and slanderers, and murderers, and defamers are not: therfore these are the diuels names. This I note to shew you how deadly God doth hate sin, that neither the diuel nor his followers could euer get a good name of him: for all his compassing, he could neuer compasse this, to shuffle any prayse of himselfe into this booke of life: for he doth not compasse heauen, but earth, though he would compasse both: the diuel himselfe doth tel vs here, that he compasseth, and he telleth vs not why he compasseth: but his name Satan that went before, which he spake not of, doth tell vs why he compasseth. Becausse it

signifies an aduersary, it giueth vs to vnderstand that he compasseth the earth like an aduersarie. God doth compasse the earth like a wall to defend it: the diuell compasseth the earth like an enemy to besiege it. For enemie is his name, he is enuie euen to the name.

Three things I note, wherefore the diuell may be sayd to compasse the earth. First, because he tempteth all men. Secondly, because he tempteth to all sinnes. Thirdly, because he tempteth by all meanes: So that whosoeuer sinneth, wherein soeuer he offendeth, whereby soeuer he is allured, the sinne, and the sinner, and the baite, are compassed and contriued by this Archpolitique, which cals himselfa Compasser. Many haue their names for naught, because they doe nothing for them, like Labans Images which were called Gods, though they were but blockes: but the diuell deserues his names, he is not called a tempter, and a lyer, and a slaunderer, and an accuser, and a deceiuer, and a murderer, and a compasser in vaine, like S. George, which is alwaies on horse-backe, and neuer rides: but he would doe more then by his office he is bound to. Other are called officers, because they haue an office: but he is called an enemy, because he sheweth his enuy. Other are called Iusticers, because they should doe iustice: but he is called a tempter, because he

he practiseth temptations. Other are called Pastors, because they should feede: but he is called a deuourer, because hee doth deuour: and we call him a Compasser, because that hee doth compasse. Euer since he fell from heauen he hath liued like Cain, which cannot rest in a place, but is a runnagate ouer the earth, from doore to doore, from man to man, begging for sinnes as the starued soule begs for bread. He would haue dwelt in heauen, and not been compassing the earth, hee should haue sung with the Angels, & not been quarrelling with men, but he hath changed his calling, and is become a compasser, that is, to lay fetters vpon men, as GOD hath fettred him, lest they should ascend to the place from whence he is fallen. Therefore in this the Lyer spake truth, when he said, *I came from compassing the earth:* as if he should say to GOD, I come from the slaughter of thy seruants, not to aske forgiuenes for all the soules which he hath slaine already, but to get a commission that GOD would make him Knight Marshall ouer the worlde, to slay and kill as many as he hated: like the bramble which set it selfe on fire first, and then fiered all the wood.

Peter describing the diuels walke, saith, that he goeth about: The diuel saith, that he goeth a compassing: Peter puts in, *seeking whom hee*

may

may deuour: the diuel leaues out deuoure, and ſayth no more, but that he compaſſeth. This circular walke is particular to the diuel, and therefore may be called the diuels circuite. All other creatures goe forward, but the diuell goeth about, which may well be applyed to the craftie diuel, becauſe to goe about, is commonly taken to vndermine: when he meaneth he will deſtroy you, then we ſay, he wil compaſſe you: ſo when the diuel compaſſeth, then beware leſt he deuour. For the diuel goeth about men, as the Fowler goeth about the larke to ſnare her; as the theefe goeth about the houſe, to robbe it; as the Iuie goeth about the oake, to kill it. The diuels walk is a ſiege, which goeth about but to finde an iſſue to goe in: for he goeth about but vntill he can get in to be a poſſeſſor. He is content to be a compaſſer. The firſt name the diuel hath in ſcripture, is a Serpent, he is a Serpent, & ſo are his waies like a Serpent, which windeth himſelfe like a circle.

As God is ſaid to make an hedge about men, ſo here the diuel is ſaid to make an hedge about men: but this is an hedge of temptations, and that is an hedge againſt temptations. As Dauid ſayth, the Angels compaſſe vs, ſo might he ſay, the diuels compaſſe vs. Satan compaſſeth, and man is compaſſed. Satan is like the circumference, and man is, as it were,

the

the Centre: that is, temptations goe round about them, and he dwelleth in the middeſt of them. Thus much of compaſſing: now what he doth compaſſe.

I come from compaſſing the Earth. This is the diuels pilgrimage, from one ende of the earth to the other, and then to the other again, and then backe againe, like a wandring Merchant, which ſeeketh his trafficke where hee can ſpeede cheapeſt. I haue heard of ſome trauellers which haue gone about the earth, but I neuer heard of any that had ſeene all parts of the earth but this olde Pilgrime Satan, which hath been in heauen, and in Paradiſe, and in the earth, and in the ſea, and in hell, and yet hath not done his walke, but like the Sunne which courſeth about the earth euery day: ſo there is no day but Satan ſeeth euery man vpō earth: as a compaſſe hath no end, ſo he makes no end of compaſſing. Becauſe he is ſuch a compaſſer of the world, therefore Paul calleth him *The God of this World*, not a peece of the world, as England, or Ireland, or France, or Germany, or Spayne, but of the world, that is of all the countries, and cities, and townes and villages, and houſes. The Pope talkes of his kingdome, how many Prouinces are vnder his dominiō, but the diuels circuite is greater than the Popes: one would thinke that he could

could neuer tend halfe his flocke becauſe he is Vicar of ſo great a Monarchie, and yet hee is neuer non reſident. You may ſee his ſteppes euery where ſo brim and freſhe, as though they were printed in aſhes. If God make you ſee your country naked, your Temples deſolate, your Cities ruined, your houſes ſpoyled, you will ſay the Spaniards haue beene heere: ſo when you ſee your mindes corrupted, your hearts hardened, your willes peruerted, your charitie cooled, your Iudges bribers, your Rulers perſecutors, your Lawyers brablers, your Merchants vſurers, your Landlords extortioners, your Patrons ſymoniſts, your Paſtors loyterers, you may ſay the diuell hath been heere. Seeing then theſe weedes grow in euery ground, you may beare the diuel witneſſe, that he doth compaſſe all the earth. If a man loue his friend, he will ſay, I will goe an hundred miles to doe him good: but if the diuell hate a man, he will go a thouſand miles to doe him hurt. The diuel doth not goe his progreſſe like a King, only for delight, but all the way as he goeth, Peter ſaith, *He ſeeketh whom he may deuoure.* The diuel goeth a viſiting, he will teach the ſicke howe they ſhall recouer their health: hee will whiſper the poore howe they ſhall come by riches, he will tell the captiues how they ſhall redeeme their libertie:

but

but to deuoure is the ende of his visitation. Therefore Peter called him a Lyon, and sayd, that he went about, and told vs that he sought as he went: at last he saith, to deuoure, & there he ends, shewing that deuouring is his ende. Now you shall heare whom he compasseth, and to what he compasseth, and how he compasseth. When it is sayd, that the diuell compasseth the earth, it is meant, that he compasseth the men of the earth: out of which I gather, first of all creatures he compasseth men: secondly, that he compasseth all men, and by consequence, that he compasseth good men. The Diuell is like an Archer, and man is his marke, and temptations are his arrowes. As Peter is called a fisher of men, so the diuel may be called a hunter of men: for of all creatures his enuie is onely to men, because man was made to serue GOD, and inherite the ioyes which hee hath lost: therefore hee is called no flear, but a manslear. When there are no men vpon earth, then the diuell will compasse the earth no more.

Secondly, he assaulted all men, like Ismael, which was against all. It is sayd of Saul & Dauid, *Saul hath slaine his thousand, and Dauid his tenne thousand:* but if you put in Satan, you may set vp the number, and say, Satan hath slaine his hundred thousand. As there is a le-

gion

gion of men, ſo there is a legion of diuels: that as they ſayd Peters angell, ſo they may ſay Peters diuell: for Chriſt would not haue called Peter Satan, if Satan had not backed him: as death killeth all, ſo the diuell tempteth all: when hee hath Eue, hee hunteth for Adam: when he hath Adam, he hunteth for Cain: as the father was tempted, ſo muſt the ſonnes: as the mother was tempted, ſo muſt her daughters. Euery man but Chriſt may ſay, I haue been ouercome, but Chriſt himſelfe cannot ſay, I haue not been tempted. In the Spaniſh Inquiſition the Proteſtants are examined, but the Papiſts ſlip by: but in the diuels Inquiſitiō Papiſt, and Proteſtant, and Atheiſt, and Puritane, and all are examined. He is not a captaine of forties, nor of fifties, nor of ſixties, nor of hundreds, but hee is Generall ouer all which fight not vnder Chriſts banner: hee poſſeſſed the two Gergeſites, which were men, he poſſeſſed Mary, which was a woman: he poſſeſſed the mans ſonne, which was a child. Nimrod is called a mightie hūter which killed beaſts, but this is a mightie hunter which killed Nimrod himſelf, God keep vs out of his chaſe. Thirdly, he warreth againſt the righteous, euen becauſe they are righteous: as God makes the barren fruitfull, & the fruitfull to beare more fruite, ſo the diuell would haue them ſerue him, which

ſerue

ſerue him not,& they which ſerue him to ſerue more: and therefore as the Giant encountred with Dauid, ſo the diuel encountred with Dauid, and with Dauids Lord: hee which gaue him leaue here to tempt Iob, was after tepted himſelfe, although the net brake, and the bird eſcaped: yet as hee tempted Chriſt thriſe together, and as hee deſired to ſift Peter more then other, ſo they that follow Chriſt, and are like Peter, are ſifted more then other. For this viper is like the viper which ſeaſed vpon Paul: Among many which ſtood by the fire, the viper choſe out Paul, and lighted vpon him before all the reſt: ſo if one be holier then another, this viper will battaile with him, and there is great reaſon why the godly are tempted more then the wicked; becauſe the wicked are his ſeruants, and doe tempt others.

As he tempteth all men, ſo he tempteth to all ſinnes: for hell and the diuell are alike: therefore as hell is neuer filled with ſinners, ſo the diuell is neuer filled with ſinnes: and therfore when he had made Peter denie his maſter once, he made him denie him twiſe, and when hee had made him denie him twiſe, hee made him denie him thriſe. For this cauſe our ſinnes are counted amongſt thoſe things which are infinite, becauſe the diuell and our fleſh meete together euery day to ingender newe ſinnes.

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All the diuels riches is in baytes, hee hath a packe full of othes for euerie one which will ſweare, a pack full of lyes for euery one which will deceiue, a packe full of excuſes for euerie one which will diſſemble. As hee dooth goe through the ſtreetes, into euery ſhop he caſts a ſhort meaſure, or a falſe balance: as he paſſeth by the Tauernes he ſets diſſention betwixt friends: as he paſſeth by euery Inne, he caſts a payre of Cards, and a payre of Dice, & a payre of Tables: as he paſſeth by the Courts, and findes the Lawyers at the barre, he caſts among them falſe euidences, forged writings, and counterfeit ſeales.

Thus in euery place where he comes (like a foggie miſt) he leaues an euill ſauour behinde him. The murmuring of Moſes, the diſſimulation of Abraham, the idolatrie of Aaron, the inceſt of Lot, the dronkennes of Noah, the adulterie of Dauid, the flight of Ionah, the denyall of Peter, name Satan, and thou haſt named the very ſpawne of all ſinnes, which with his taile plucked downe the Starres from heauen. How many hate their enemies, and frends too, and yet imbrace his enemies, becauſe he kiſſeth when he betrayeth, as though he would not betray? Auarice ſayth, I will make thee amiable: tyrannie ſaith, I will make thee dreadfull: ſloth ſaith, I will make thee beautifull: vanitie

nitie sayth, I will make thee merrie: prodigalitie sayth, I will make thee beloued: So the poore sinner stands distract how he may follow all sins at once, seeking grapes of thistles, and roses of thornes.

As he tempteth to al sinnes, so he tempteth by all meanes: for the name of a compasser doth import a cunning tempter. There is craft in compasing: the Hunter maketh a raile about the Deere, as though he would gard thē, when he meaneth to take some of them: the Fowler goeth about the bird as if he did not see her, when he comes to snare her. If men haue so many sleights to compasse their matters, how can the compasser himselfe hold his fingers? if the Serpents seed be so subtill, what doe you thinke of the olde Serpent, who hath been learning his trade euer since the creation? If mens trades may be called crafts, the diuels trade may be called craft? Herod is called a Fox, but this Fox taught him his subtiltie: this is he that prepared flatterers for Rehoboam, which prepared liers for Ahab, which prepared concubines for Salomon, which prepared sorcerers for Pharao, which prepared witches for Saul, which prepared wine for Benhadab, which prepared gold for Achā, which prepared a ship for Ionas, which prepared a rope for Haman, he goeth not about for nothing.

But this is the firſt tricke of his compaſſing, he markes how euery man is inclined, what he loues, what he hateth, what he feares, and what he wants: and when he hath the meaſure of his foote, then he fits him. Aske what you wil, here is he which offered the whole world. What? ſhall Ionah ſtay for want of a ſhip? nay here is a ſhip, goe and flie from the Lord: ſhall Eſau ſtay for want of brothes? nay heere is a meſſe of broth, go and ſell thy birthright: ſhall Iudas ſtay for want of thirtie pence? nay here are thirtie pence, goe and betray thy maſter: ſhall Pilate ſtay for want of an halter? nay here is an halter, goe and hang thy ſelfe.

The tyrant ſhall not want a flatterer, the wanton ſhall not want a mate, the vſurer ſhall not want a broker, the theefe ſhall not want a receiuer: he is a factor betweene the Merchant and the Mercer, and the Gentleman and the tenant: he is a make-bate betweene the man and his wife: he is a talebearer between neighbour and neighbour. Thus if you aske me what is the diuels trade or occupation, all the day long he is making nets, and ginnes, & ſnares, to catch thee and mee, which gape for the worme.

If then the diuell bee ſuch a buſie-bodie, which medleth in euery mans matter, let vs remember what the wiſe man ſayth, a buſie-bodie

die is hated: the diuell is to bee hated becauſe he is a buſie-bodie: the Iewes could not abide the Publicans becauſe they were like ſomners, and takers, which carried tole out of their coũtrie into another: how then can we abide this great publican, which taketh tole ouer all the world? nay not tole of men, but men themſelues: hee which compaſſeth the earth, compaſſeth vs, euen vs which ſtand here. Therfore what ſhall I ſay, but as Chriſt ſayd, When the theeſe compaſſeth the houſe, ſhall not the owner gard the houſe? if the citie be compaſſed, and not defended, how ſhould it ſtand? as the diuell runneth round about vs, ſo the armour muſt goe round about vs, and then though he compaſſe vs, yet he ſhall not ouercome vs: but as the Iſraelites were ſafe though the water compaſſed about them, as the children were ſafe though the flames compaſſed about thẽ, as Daniel was ſafe though the lions compaſſed about him: ſo they which haue Chriſts armour, are ſafe, although the diuell compaſſe about them. *I will not feare* (ſaith Dauid) *what man can doe vnto me*: nay I will not feare what the diuell can doe vnto me: for he which is with me is greater then hee which is agaynſt mee. Thus much of the Diuell and his compaſſing.

As the Serpent compaſſeth, ſo dooth his

seede: and therefore Salomon calles the waies of the wicked, crooked waies. This is the great compasser: there bee little compassers beside, like the Pharisies, of whom it is said, that they compassed sea & land to make one like themselues. In stead of these compassers wee haue Seminarie priests, which compasse from Rome to Tyborne, to draw one from Christ to Antichrist. I will not name all compassers beside, lest I be compassed my selfe: but this I speake within compasse, that there is a craft of compassing, and Satan is the craftsmaster, and the rest are his prentises, or factors vnder him. When hee hath compassed some men, he sets them to compasse other men, & so he hath his compassers, and spyes in euery Countrie, like continuall Legeats to follow his busines for him, which will doe it as faithfully as himselfe. If he appoynt them to lye, they will lye as fast as hee: if hee appoynt them to deceiue, they will deceiue as cunningly as he: if he appoynt them to slaunder, they will slaunder as falsely as he: if he appoynt them to flatter, they will flatter as smoothly as he: if he appoynt them to mocke, they will mocke as scornfully as he: if he appoynt them to reuenge, they will reuenge as spitefully as he: if he appoynt them to persecute, they will persecute as fully as he. So if he do but say, let there be an oth, straight

there

there is an oth: let there be a lye, ſtraight there is a lye: let there be a ſloute, ſtraight there is a ſloute: let there be a bribe, ſtraight there is a bribe: let there be a quarrel, ſtraight there is a quarrel: therefore in this the lyer tolde the trueth, for he hath compaſſed the earth indeede.

Thus you ſee what the diuell anſwered, when God asked him from whence he came. Now if God ſhould aske you, as he asked the diuel frō whence you came before you came hither to him, or rather whither you will goe when ye depart from him, I doe verily thinke that ſome here did come from as bad exerciſes as the diuel himſelfe: and that when they doe depart from this place, they will returne to as bad exerciſes againe, as the diuell did: Some vnto the Tauernes, and ſome vnto the Alehouſes, and ſome vnto Stages, and ſome vnto brothels, and ſome vnto dicing, & ſome vnto quarrelling, and ſome vnto cooſening. I would fayne know this, if the diuel came from tempting, and you from ſinning, who was better occupied, he in commaunding you, or you in obeying him: they which come to the Church and returne to their ſinnes, come to the Lord as the diuell came, not to bee reformed of his euill, but to haue a paſport to doe more euill: if any ſuch be here, he hath learned

ned nothing, but goeth empty away; for they which come like Satan goe like Satan: a little water is sprinkled vpon them, which falles off againe to the ground so soone as they are out of the Church doore, al which they learned is forgotten, like a perfume which fauoureth no longer than they abide in the house where it burneth: therefore as I warned you at first, *Take heed how you heare*, so I warne you now, take heed lest the compasser come and steale that which you haue heard: for when Iudas had receiued the Sacrament, the diuel entring into him, after that could neuer be driuen out againe: so if the diuel enter into you, after you haue receiued this warning, he will possesse you like Iudas, stronger then he did before, and euery word shall condemne you: as he which eateth the Sacrament vnworthilie, eateth his owne damnation; so he which heareth the worde vnfruitfully, heareth his owne damnation, that is, the word which I haue spoken, saith Christ, shal iudge you in the last day.

FINIS.

A Caueat for Christians.

1. Corinth. 10. 12.

12 *Let him that thinketh he standes, take heed lest he fall.*



When you haue examined your selues by the touchstone which I gaue you, whether you bee in the fayth or no, if you finde that you stand in the faith, let him which thinketh he standeth, take heede lest he fall. Three sentences we borrowed of Paul: in the first he exhorted vs to bee Christians, in the second he taught vs to know whether wee be Christians or no: in the last, hee warneth vs, if wee bee, to persuer and take heede lest wee fall. Saint Paul dooth not teach vs these phrases to doubt of our saluation, or of the mercie of God, as the Papists say, but of our constancie in his seruice, not lest we fall from our election, but lest we fall from our righteousnesse: this is a godly feare, and blessed is he (saith Salomon) not which standeth in feare of Gods mercie, but he which standeth in feare of his

Act. 26. 28.
2. Cor. 13. 5

owne frailtie. Prou. 28. 14. As Iob did, which feared all his workes. Iob. 9. 28. We muſt haue cõfidence towards God, but diffidẽce towards our ſelues, for God will be true to vs, if we be true to him: this feare is not contrary to faith, but cãnot ſtand without it, therfore take heed leſt ye fal, is, take heed leſt ye ſin, as the Iſraelites ſinned. An admonitiõ gathered from the fall of the Iewes, to the which ſtand, or to them which think they ſtand, to take heed leſt they fall. As a Chronicler in a ſtorie giues a watch word by the way, to admoniſh the reader of ſome ſpeciall thing to be marked: ſo the Apoſtle, teaching vs to make vſe of al that we heare or reade, after he had ſhewed how the Iſraelites ſtood ſomtime, and how they fell after againe, which were the elect people of God, the bekon of the worlde, and glory of nations, vntill they crucified him, who would haue ſaued them; ends with a ſigh, as if he ſhould ſay, it grieues me to record their follie, and to diſcouer the nakednes of my country-men, what ſhould I rehearſe any more? If they fell thus? take them for a warning, and *Let him that thinketh he ſtandeth, take heed leſt he fal.* Here we are ſet to ſinners ſchoole, to ſee what we can learne of the wicked, as the Bee doth gather honie of weedes, for all which is written, is written for our inſtructiõ, Rom. 15. 4. Theſe

things

things (saith Paul) are written to admonish vs, vpon whom the end of the world is come: as if he should say, we haue need to take more heed than they vnder the lawe, because wee liue in the last and worst daies, when the Dragon is let loose, and hath great wrath, because his time is short. Reuel. 12. 12. Now if you would know how the Israelites fell, reade but from the sixt verse, and you shall see how they fleeted from sinne to sinne, like a flie which shifteth from sore to sore. They tempted the Lord (sayth Paul) they murmured, they lusted, they committed Idolatrie, they serued the flesh, they sate downe to eate, and rose vp to play: Take heed (saith Paul) O ye Corinthians, lest ye liue so too, you shall not doe euill because others doe so, but these things are written for your learning: therefore first you shall learne, that as they fell away, so you may, and then by their fall you may learne to stand. Thus the Apostle warneth vs, that we are all in a house ready to fall, and all in a ship ready to sinke, all in a body ready to sinne, who can say what he will doe when he is tryed? Therefore Paul saith not, let him that standeth take heed lest he fall, but *Let him that thinketh hee standeth, take heed lest he fall:* warning vs before that we take heede of falling, and to examine how we stand, whether we stand or no;

for

for when he makes his ſpeech of them which thinke they ſtand, not of them which ſtand, he intends that few ſtand in compariſon of them which think they ſtand: many thinke themſelues wiſe that are fooles like other: many thinke themſelues pure, which are prophane like other, as Salomon noteth, Prouer. 30. 12. There is a generation which are pure in their owne conceit, and yet are not waſhed from their filthines: as though there were a generation or ſect of ſuch men.

And againe, Prouer. 20. 6. Many men will boaſt of their goodneſſe, but who can finde a faithfull man: ſo many ſeeme to ſtand which ſtande not: many thinke they beleeue, which knowe not what faith meaneth: many looke to bee ſaued, which cannot tell who ſhould ſaue them, no more then Nicodemus knew what it was to bee borne agayne, the reaſon is, many are afrayd to ſound too deepe, and examine their conſcience, leſt it ſhould vpbraid them with the noyſomnes of their ſinnes.

Therefore like a fauourable Iudge, which would ſaue the malefactor, he will aske him ſo cunningly, that he will anſwere for him too, and then he will ſay, I finde no fault in this man, let him pay his fees and bee gone: ſo I finde no fault in this fayth, me thinkes it is a

ſound

ſound faith, me thinks it is a good faith which whē he is down raiſeth no loue, me thinks it is religious enough, when I come to the Church, and loue my neighbour, and obey my Prince, and giue euery man his owne, and pay my tithes, and faſt twiſe a weeke, as the Phariſie did, me thinkes this is well; what would you haue more? haue I not kept all the commandements? Luk. 18. 18. No (ſayth Chriſt) there is one behinde, examine thy ſelfe, and ſtill thou ſhalt finde ſomething behinde, like a cobwebbe in the top of an houſe when the floore is ſwept. Therefore well dooth Paul ſay, he which thinketh that hee ſtandes, not he which ſtands, for he which ſtandes in Chriſt falleth not, but he which thinketh he ſtandes, falleth ſodainly, and may finally vnleſſe hee ſtand vpon his watch, take heede is a good ſtaffe to ſtay vpon, and ſo often a man ſinnes as he caſts it from him: all goe aſtray.

But this is the difference between the ſins of them which haue faith, and them which haue no fayth, they which haue no faith, fall like an Elephant, which when he is downe riſeth not againe: they which haue faith doe but trip and ſtumble, fall and riſe againe, their falles doe teach them to ſtand, their weakenes doth teach them ſtrength, their ſinnes dooth teach them repentance, their frailenes teach them

them constancie, as Peter was better after his deniall then hee was before Iudas did neuer stand, but seemed to stand: the Disciples knew not that he was a theefe and intended treason, for they asked, *Is it I? Is it I?* Christ knew, as it appeareth, when hee gaue him the sop and sayd, That which thou doest, do it quickly: if euer he had stood he could not haue been termed the sonne of perdition. Many did seeme to the worlde to goe out of the Church, but Iohn saith, they were neuer of the Church? meaning, that if they had been of the Church, they could not haue gone out of it: for the true vine could not leaue her grapes, nor the oliue her fatnesse, nor the figge tree her sweetnesse: so they which stand in the fayth, doe not fall away, but seeme to fall, as hypocrites seeme to stand. The best men haue had their slips, but alwaies they rose againe, as though they had sinned to teach vs repentance: therefore their sinnes are written, which els should haue been concealed for their honour: for they were not registred in spight to disgrace them, but to admonish vs that when wee see such a fielde of blood, like carkases, which the Dragon hath slaine, we may feare to set vpon him vnarmed, least we be slaine like other: as Salomon beheld the field of the slouthfull which was full of thistles and weeds, Prou. 24. 30. So we must

behold

behold the sinnes of other to learne by them. I passed by (saith Salomon) and considered it well, I looked vpon it & receiued instruction. This note is in the margent of your Bibles, that I might learne by another mans fault: so Salomon sheweth how we should looke vpon other mens faults, if wee behold and consider them, and looke vpon them to receiue instruction as Salomon did, then do we behold and consider, and looke vpon them well: or els as Abraham might see the smoake of Sodome, but Lot might not see it: So they which can make vse of sin, may heare, and see, & speake of errors of men, yet is it not lawfull for them, because they are as a Spider which gathereth nothing but poyson. Did not many peruert the sinnes of the Patriarkes, and applie them to themselues, as they should applie their doctrines? But these things (sayth Paul) are not written for our imitation, but for our admonition, that is, for a caueat lest wee doe the like: for they repented that which they did, & shall we do that which they repented? Christ saith, Followe me, without limites: but Paul sayth, Be ye followers of me as I followe Christ: so wee must followe the Patriarkes, and Prophets, and Apostles, as they followed Christ, lest following that which they repented, wee sustayne or suffer that which they escaped.

This

This is a leſſon for al but Chriſt, *Let him which thinketh he ſtand, take heed leſt he fall.* When Paul had diſtilled the capitall ſinnes of the Iſraelites, this is the quinteſcence, that is, all the profite which he could wring out of them, *Let them that thinke they ſtand, take heed leſt they fall.* Who would haue ſayde that Ieruſalem would haue become an harlot? that the choſen people ſhould become the curſedſt vpon the earth? yet ſo it is, ſayth Paul, thus and thus they haue done, and thus hath GOD forſaken them, that all the world may take heede how they ſtirre vp the lyon of Iudah, which deoureth the wicked like bread. Who would haue thought whē Lot was grieued with the ſinnes of Sodome, that he would haue committed a worſe ſinne himſelfe, firſt to drinke till he was dronken, then to lye with his owne daughters? yet he did ſo. Who would haue thought that Noe when hee builded the Arke, becauſe hee beleeued in God, and gaue example to all the world how they ſhould ſaue themſelues, when the flood was paſt, would haue giuen the firſt exāple of ſin to his owne ſonnes? Who would haue thought that Dauid when he was perſecuted for his godlines in the deſart, hee would haue ſlain the husband for the luſt of the wife, when the bleſſings of GOD did call him to thankfulnes? Who would haue thought that

Salomon

Salomon when he prayed in the Temple, and was tearmed by GOD the wiſeſt man in the world, would haue taken moe concubines vnto him than any heathen in the world? How are the mightie ouerthrowne, ſayth Dauid? 2.Sam.1. Like Peter which ſayd he would neuer forſake Chriſt: and forſooke him firſt. The ſtrong men are fallen. Euen Salomon himſelfe, and Dauid, and Noah, and Lot, and Sampſon, and Peter, the lights of the world, fel like the ſtarres of heauen: theſe tall ſouldiers, ſtrong oakes, faire pillers lye in the duſt, whoſe toppes glittered in the ayre, that they which thinke they ſtand, may take heed leſt they fall. Can I looke vpon theſe ruines without compaſſion, or remember them without feare, vnles I be a reprobate, & my heart of flint? Who am I that I ſhould ſtand like a ſhrubbe, when theſe Cedars are blowen downe to the grouñd, and ſhewed themſelues but men? the beſt man is but a man, the worſt are worſe then beaſts: no man is vntainted but Chriſt, they which had greater gifts then we, they which had deeper rootes then wee, they which had ſtronger hearts then we, they which had more proppes then wee, are fallen like a birde which is wearie of her flight, and turned backe like the winde in the twinkling of an eye. 2.Kin 8.13. Who would haue mocked him, that ſhould

haue ſayd ſometime as Eliſha ſayd to Hazael, what wickedneſſe hee ſhould doe in time to come, that hee ſhould ſlay and trample men, women and children: Hazael bluſht to heare thus of him, and ſaid, Am I a dog that I ſhould doe this? as if he would neuer doe it while he were a man, but count him a dogge when hee comes to that: ſo they which are chaunged like Hazael, bluſh to heare thus of him, and would haue ſcorned ſometime at him which ſhould once haue ſayd, when they were zealous and ſtudious preachers, and perſecuted for their preaching, that the time would come when they ſhould bee loyterers, time-ſeruers, louers of the world, and greedie woolues, deuourers of their flockes, and perſecutors, they would haue ſayd, Am I a dog? am I a beaſt? am I a reprobate, that I ſhould doe this? they would neuer beleeue this till it came to paſſe, and being fallen, they ſay they ſinned like Hazael, which bluſht before hee ſinned, and was impudent after. Therfore let no man ſay what he will be, before he haue examined what hee is, but runne his courſe with a trembling feare, alwaies looking downe to the rubs which lye before him, and the worthies which are ſlaine alreadie, and remember when any ſpectacle of frailtie is in thine eye, this is my warning, for no man hath more priuiledge thē another.

This

[illegible] out of

[illegible] Gallons, so God [illegible]

[illegible] Nabal Anna [illegible]

[illegible] Gallons in the Hill, out

[illegible] Gallons, [illegible]

[illegible] Gallons [illegible]

[illegible] Gallons [illegible]

[illegible] Gallons

him fall, the diuell vndermineth him to make him sinke, and crieth still, Cast thy self downe: and when he falleth, he goeth apace, as Peter who denied thrice together: and when he is fallen is like a stumbling stone in the way for other, that they may fall too. Therefore, *Let him that thinketh he standeth, take heed least he fall.*

So earnestly must we call vpon our soules, that we be not weary of well doing: for happier are the children that neuer began, then Iudas, whose end was worse then his beginning. Wisedome and Righteousnesse are angrie with him that leaueth his goodnes to become worse: if thy spouse had committed fornication, thou mightest haue diuorsed her, but he which leaueth his righteousnes to liue in wickednes, forsakes his spouse to commit fornication, and is diuorsed from Christ himselfe. If thou wert like the Vine, or the Oliue, or the Figge tree, they would not leaue their grapes, or their fatnes, or their sweetnes, to get a kingdome; but the Bramble did: If thou be like the Bramble, what wilt thou doe whē the fire comes? As this is a memorandum to all, so especially let him that ruleth, and him that teacheth, take heede left he fall: for if the Pillers shrinke, the Temple shakes, as when a great Tree is hewen downe, which is a sha-

dowe to the beastes, and a neast to the birdes, many leaues, and bowes, and twigs fall with it; so many stand and fall with them, whose lampes giue light to others: Euen as Ieroboams sinne made Israel to sinne. Therfore Paul hath giuen you a watchword, which euery one should write vpon his table, vpon his bed, & vpon his nailes, lest he forget in one houre: for hee which stands now, may fall before night. Sinne is not long in comming, nor quickly gon, vnlesse God stop vs, as he mette Balaam in his way, & stay vs as he staied the womans sonne, when he was a bearing to his graue: we runne ouer Reason, and tread vpon Conscience, and fling by Counsell, and go by the Word, and poast to death, as though we ran for a Kingdome, like a Larke that falles to the ground sooner then she mounted vp: at first she retires, as it were by steps, but when she commeth neerer the ground, she falles downe with a iumpe: so we decline at first, and wauer lower and lower, till we be almost at the worst, and then we run headlong, as though we were sent poast to hell, from hot to luke-warm, from luke-warme to key cold, from key cold to starke dead, so the languishing soule bleedes to death, and seeth not his life goe till it be at the very last gaspe. Woe bee vnto him that is guiltie of this murther: if

the bloud of Abel cried for vengance againſt his brother Caine which ſlew his bodie, ſhall not GOD be reuenged for the death of the Soule? Where is thy brother (ſaith God) Nay where is thy Soule? haſt thou ſlaine it, which was my Spouſe, my Temple, mine owne Image? If the ſeruant which hid his talent was caſt into darkneſſe, what ſhall be done vnto thee which haſt loſt thy talent? For he which falles from his righteouſnes, dooth not hide his Talent, but more, he doth loſe it.

Thus if you neuer knewe what good to make of euill, this you may learne in the ſinners Schoole: let them which thinke they ſtand, take need leaſt they fall, and let them which are downe care to riſe, and the Lord ſo direct our ſteppes, that we may riſe againe.

FINIS.